Peacebuilders and the values of culturally diverse students

Duan Carmichael Kellum

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PEACEBUILDERS AND THE VALUES OF
CULTURALLY DIVERSE STUDENTS

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Interdisciplinary Studies

by
Duan Carmichael Kellum
December 2004
PEACEBUILDERS AND THE VALUES OF CULTURALLY DIVERSE STUDENTS

A Project

Presented to the
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December 2004

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ABSTRACT

Peer mediation, conflict resolution and social enhancement programs are being used in larger proportions in schools throughout the country. Many schools and school districts are utilizing these programs to head off student violence, resolve student conflicts and promote school wide harmony. Although it may be argued that schools do not themselves teach values directly as a curriculum, conflict resolution programs do teach students values both overtly and covertly. It must be understood that when students interact with teachers, values transmission may be a residual affect of their interaction. The values that this study aims to examine are those overtly taught through a conflict avoidance model. My attempt is to identify the ideals and beliefs of the PeaceBuilder conflict-training model and determine how they transcend the cultural values of various student populations. Theses programs tend to have "one-sized-fits all" attitudes built into them. Therefore, students will either be forced to conform to the values dictated by the dominant culture or be identified as being hostile to the educational system (Cheng 1998).

Due to the fact that our society is composed of a wide cross section of thoughts and opinions, students may
have difficulty in altering their behavioral patterns. It is imperative that the thoughts, opinions and values of these models be consistent with cultural values and not be culturally imperialistic. Discretion should be a dictating force when compiling a model that transcends the lives of students. Cultural relevance needs to be exercised as a truism that helps dictate what values will be instilled in the lives of students.

There are seven essential questions I intend to answer in this study.

1) Does PeaceBuilders address the cultural diversity of the student population in regards of the values it intends to each?

2) Will the cultural values of African-Americans, Filipino-Americans and Mexican-Americans be different than the values taught in Peace Circles?

3) Will the parents of African-American, Filipino-American and Mexican-American students see the home and religious institutions as a more influential educator of values than schools?

4) Are the tenets of PeaceBuilders in line with the inherent cultural values and norms of
African-American, Filipino-American and Mexican-American students?

5) Will students act within in their cultural norm and not within the norm of the PeaceBuilder model when in PeaceCircles?

6) Whether values are taught overtly or covertly, who decides what values are to be taught?

7) Is there a difference between educational values and cultural values?

Students are influenced by many outside factors, from peer pressure to unsolicited dogmatic preaching. Yet, the values that schools teach should be carefully scrutinized to ascertain whether or not they conform to the values of the communities that the students represent. Values are ever present in the lives of students. The question should not be about whether or not values are taught, but how and what would be the best way to teach students to be problem solvers and critical thinkers who can make sound personal choices.
ACKNOWLEDGMENTS

This project would not have been possible without the assistance and support of Dr. Randi Miller and Dr. Sam Crowell. I would like to acknowledge the PeaceBuilders program for creating a program whose goal is to eradicate violence from the lives of children, schools and communities.
# TABLE OF CONTENTS

ABSTRACT .......................................................... iii
ACKNOWLEDGMENTS ........................................... vi
LIST OF TABLES .................................................... x
LIST OF FIGURES .................................................. xi

CHAPTER ONE: INTRODUCTION
  
  Background ..................................................... 1
  Purpose of Study .............................................. 2
  Theoretical Base .............................................. 4
    Hypotheses ................................................... 4
  Objectives ..................................................... 5
  Definition of Terms ......................................... 6
  Summary ....................................................... 8

CHAPTER TWO: PEACEBUILDERS
  
  Program Overview ........................................... 10
  The Basic Structure of PeaceCircles ......................... 13
  Summary ....................................................... 15

CHAPTER THREE: REVIEW OF LITERATURE
  
  PeaceBuilders ................................................ 17
  Cultural Dimensions ........................................ 19
  Cultural Values .............................................. 22
  School Based Conflict Resolution Programs ............... 25
  Educational Values .......................................... 28
    Moral Education ............................................ 28
    Values Education .......................................... 29
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

Introduction .............................................. 66
Review of Major Findings ............................... 66
Universality of PeaceBuilders Tenets ............... 66
Seeking Wise People .................................... 66
Praise ....................................................... 67
Give Up Put-Downs ....................................... 67
Righting Wrongs ......................................... 67
Notice Hurts ............................................... 68
Cultural Dimensions of PeaceBuilders .............. 68
Masculine and Feminine ................................ 68
Collective Versus Individual ........................... 71
Power Distance ........................................... 71
Uncertainty Avoidance ................................. 72
Long-Term/Short-Term .................................. 73
Limitations of the Study ............................... 73
Concluding Remarks .................................... 78

APPENDIX A: SURVEY .................................... 80
APPENDIX B: RAW DATA ................................ 82
REFERENCES .............................................. 86
LIST OF TABLES

Table 1. Free and Reduced Lunch Eligibility Guide, United States Department of Agriculture ...... 49
LIST OF FIGURES

Figure 1. Distribution of Students by Race/Ethnicity ................................. 41
Figure 2. Gender of Parent Respondents ................................. 50
Figure 3. Birthplace of Parent Sample (Percentage) ................................. 51
Figure 4. Parent Response Praise Cultural Value (percent) ................................. 52
Figure 5. Parent Response Seeking Wise People Cultural Value (percent) ................................. 53
Figure 6. Parent Response Right Wrongs Cultural Value (percent) ................................. 54
Figure 7. Parent Response Notice Hurts Cultural Value (percent) ................................. 55
Figure 8. Parent Response Give Up Put-Downs Cultural Value (percent) ................................. 56
Figure 9. Parent Response Truth Versus Virtue (percent) ................................. 57
Figure 10. Parent Response Golden Rule (percent) .... 58
CHAPTER ONE
INTRODUCTION

Background

PeaceBuilders is a program widely used in schools in grades K-12 throughout the United States and worldwide. The program provides a matrix of prevention, self-efficacy, and resiliency strategies (Christie & Petrie 1997). PeaceBuilders also recognizes the risk factors that may encourage anti-social behaviors while highlighting positive factors that will reduce or eliminate anti-social behavior. Primarily, the aim of PeaceBuilders is to build resiliency or coping skills in all of the program's participants. The program's philosophy dictates a life change in human interaction. PeaceBuilders advocates that students, schools and communities follow a prescribed number of tenets that each individual lives by and practices daily. It also promotes student participation in a number of activities that do not mediate, but end peer related conflicts. PeaceBuilders prides itself on the fact that it is not a conflict resolution program, but a lifestyle that minimizes conflict and promotes harmony in the lives of its participants.
Purpose of Study

The purpose of this study is to examine the effectiveness of the PeaceBuilders program as it relates to culturally diverse student in a K-5 grade setting. Specifically, this study examines how the PeaceBuilders conflict-training program validates or contradicts the cultural values of African-American, Filipino-American and Mexican-American students.

According to statistics from the California Department of Education (NCES, Youth Indicators, 1996), diversity has increased dramatically over the past decade. In 1995, 67% of US children between the ages 5-17 were White, 15% were Black, 13% were Hispanic, 5% were Asian/Pacific Islander, Native American or Alaskan Native. National population projections between the years 2000/2020 indicates that the percentage of minority children between the ages 5-17 is projected to grow much faster that the number of White children. During this time period the number of Hispanic children between the ages 14-17 will increase 61% and 47% between the ages of 5-13. The percentage of Asian/Pacific Islander, Native American and Alaskan Native children between the ages of 14-17 is projected to increase by 73%, and those between the ages of 5-13 are projected to increase by 67%. In contrast the
number of White children between the ages of 5-13 is projected to decrease by 11% and those between the ages of 7-14 is projected to decrease by 10% (NCES, Youth Indicators, 1996). Although the number of minority students in the US has increased, the National Education Association (1996) shows that 90.7% of all public school teachers are White.

With the number of ethnically diverse students increasing and the number of White teachers and school personnel remaining static, conflict regarding views and perception will likely increase. Many of these problems will arise from differing worldviews and perspectives. For example, research by Darter (1994) shows that some bicultural students exhibit behaviors inconsistent with mainstream values or norms. Students may demonstrate this anti-establishment behavior as passive resistance to the institutions that do not acknowledge or accept his or her ethnic, linguistic or cultural identity.

Being that PeaceBuilders is a widely utilized program throughout the U.S. and internationally it is imperative that the program addresses all segments of the student population. Although PeaceBuilders does contain a diverse cast of characters and icons along with materials in Spanish, the program merits further study, in particular
the relationship between the PeaceBuilders model and cultural values.

Theoretical Base

This study is based on the foundations of the discipline of intercultural communication, specifically the work of Hofstede (1997). Accepting that national culture is an overriding factor that defines our worldview, is the cornerstone of this study. Fundamental acceptance of the role of culture, as defined by Hofstede, is essential to this analysis. According to Hofstede, national culture is the dominant shared culture of nations based on political units.

Hypotheses

This project is based on the following hypotheses.

1) The universality of the PeaceBuilders tenets, which are the foundation of the program, are not at all universal and do not meet the needs of a diverse student population and society.

2) The acquisition of values emanates from the family unit, or family like structures, rather than from educational institutions.
Definition of Terms

Terms used in this study attain their origins in the works of Heartsprings Inc. (1997, 1996, 1995, & 1994) and Hofstede (1997). The purpose of identifying these terms is to assist the reader in understanding the divergent ideas and theories used in this study.

PeaceBuilders - A pro-social and nonviolent school based intervention program. The abbreviation PB (PeaceBuilders) will be used for the remainder of this study.

PeaceCircles - A forum similar to the class meeting where students learn how to give and receive compliments. A group based learning forum designed to focus and enhance PeaceBuilding skills. The abbreviation PC (PeaceCircle) will be used for the remainder of this study.

PeaceBuilder - An individual who participates in PB activities.

National Culture - The dominant shared culture of nations based on political units.

Dimensions - An aspect of culture that can be measured in relationship to other cultures.
**Masculine/Feminine** - Societies where gender roles are clearly defined. Societies where gender roles overlap.

**Collective/Individual** - Societies which people from birth onwards are integrated into strong, cohesive ingroups, which throughout peoples lifetime continue to protect them in exchange for unquestioning loyalty. Societies in which ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family.

**Uncertainty Avoidance** - The extent that members of a culture feel threatened by uncertain or unknown circumstances.

**Power Distance** - The way in which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.

**Confucian Dynamism** - Refers to long-term and short-term orientations in life.

**African-Americans** - People of African decent residing in the United States of America. The term is synonymous with Blacks and Afro-Americans. The abbreviation A-A (African-American) will be used in the Methodology and Results and Discussion sections of this study.
Filipino-Americans - People of Filipino decent residing in the United States of America. The abbreviation F-A (Filipino-American) will be used in the Methodology and Results and Discussion sections of this study.

Mexican-Americans - People of Mexican decent residing in the United States of America. The abbreviation M-A (Mexican-American) will be used in the Methodology and Results and Discussion sections of this study.

Summary

This study attempts to extract the cultural or lack of cultural basis and intention inherent in the PeaceBuilder program. Again stating that with an increasingly diverse student population measures need be implemented to address the needs and concerns of all student and not only a selected few.

The following chapter provides an overview of the PeaceBuilder program. This overview of the program provides a basic understanding of the major components of the program along with its philosophical background.

Chapter three reviews the literature that is relevant to this study. Various disciplines were studied in order to grasp the numerous elements across disciplines.
Chapter four explains the methodology used for this study. In addition, it discusses the population that took part in the study.

Next, chapter five discusses the findings and results of this research.

Finally, chapter six explores the conclusions of the study. Additionally, it provides recommendations based on the research process for future implementation of the program.
CHAPTER TWO

PEACEBUILDERS

Program Overview

PeaceBuilders is an inclusive school climate program, developed by Dr. Dennis Embry, which creates a peaceful learning environment for students, by decreasing violence and disruptive behavior and increasing positive, respectful, and thoughtful behavior. A common language and high expectations become school norms. PB is a way of life. The program is defined and described in the PB material distributed to schools that utilize the program. It is a daily program where students learn pro-social and non-violent ways of dealing with people. It is not a conflict resolution program, nor is it a violence prevention program. PB encompasses all corners of a school’s campus. Teachers are trained in the PB model and they in turn train the children. All members of the school community are encouraged to be part of the PB community. Its success relies on having all of the adults on campus (teachers, principals, custodians, food service workers, and, librarians) buy into the program. School staff members are coordinated to develop a launch activity for the program. This is a schoolwide event where all students
and staff participate. School officials, along with students, hold parades and assemblies where staff signs PB pledges.

The goals of the program are: 1) to promote student academic achievement to their highest potential; 2) to develop language and social competency skills, which create positive interpersonal relations; 3) to engage in dialogues using a framework in making wise decisions; 4) to develop a sense of belonging and feeling safe at school; and 5) to demonstrate pride in their school through care and concern for the physical environment.

The foundation of PB is based on five main principles; 1) Praise people; 2) Give up put-downs; 3) Seek wise people 4) Notice hurts; and 5) Right wrongs. These principles are reinforced in a pledge or promise that is recited daily (Heartsprings, 1996, p. 2).

I am a PeaceBuilder: I pledge to

Praise people

Give up put-downs

Seek wise people

notice and speak up about hurts I have cause,
and to Right wrongs.

I pledge to build peace at home, at school and in my community each day.
Along with these tenets there are classroom and schoolwide activities. Assemblies are held to acknowledge students who have demonstrated PB behaviors. Selected students are given awards to compensate them for their accomplishments. PB preferrals are given to student in the classroom or playground when they are “caught” exhibiting peaceful behaviors. PB conventions are held to establish a group norm and a school wide discipline plan. There are also directions for handling out of control students called, “First Aid for Dealing with an Angry Kid.” The program includes extensive of staff training. The curriculum is infused into Language Arts, Social Studies and other instructional programs. Strategies include Praiseboards, PeaceCircles, class meetings, student story writing, art, drama, etc: Also included are resources for resolving disagreements and arguments.

The program’s focus is on three areas of a student’s life (school, family and community). The initial phase of the program is geared to promote PeaceBuilding behaviors at school. This approach results in more harmonious interactions with peers and adults on campus, and decreases the amount of time that teachers have to deal with student conflicts while increasing the amount of time spent on academics. The philosophy of the program asserts
that these newly developed behaviors will be carried home by the students to positively influence their home life. Dr. Embry refers to this as the "Mc Donald's Effect." Finally, students and families are to carry these behaviors into society at large. Students are encouraged to "Seek Wise People" within the community to serve as mentors/role models.

The Basic Structure of PeaceCircles

1) Students sit in a circle (in chairs or on the floor).

2) The teacher models how to give compliments, looking people in the eye, and focusing on the act in which they did that was complimented and not superficial items (i.e., clothes or looks).

3) Initially, the PC is held twice a week until the class is trained in the procedures. Then it continues weekly.

4) The teacher goes around the circle and asks each student to give a compliment to another student. Each student has the option to pass in giving compliments for the week. To discourage this behavior it is suggested that students be praised when they have given a compliment.
Students in the study who participate in the PC are bound by "Circle" rules.

1) Respect one another.
2) What is said in the circle stays in the circle.
3) Be responsible for your own actions.
4) Raise hand if you wish to speak.
5) One person talks at a time.

The PB program also has a set of guidelines called the PC Way.

1) Take turns giving compliments.
2) Pass only once a week.
3) Say comeback if you can't compliment right away.
4) Notice hurts you have caused, and right wrongs.
5) Make sure everybody hears compliments by going right, going left and your choice on different days.
6) If stuck for a compliment for a person, let others give a compliment and say it again.
7) Make a commitment to build peace each day.

Prior to the PC students list, their names on an agenda that dictates what issues will be addressed in the PC. Students who have issues that are not on the agenda are directed to put their names on the agenda for the following meeting. The typical process of the PC is that
the student who has an agenda item states the problem. The accused typically makes a rebuttal either denying or confirming the wrongdoing. Other students who have information on the issue are allowed to give input to help in establishing a clearer view of the problem. Once the wrongdoing has been established the accused has to come up with a way to fix the problem (Right the Wrong). This is achieved by either seeking forgiveness for their wrongdoing through an apology or by taking action. The action must demonstrate a sincere attempt to nullify the wrong through a greater or equal action that took place in the causation of the wrong. The objective of this course of action is to demonstrate that the wrongdoer is truly seeking the forgiveness of the victim and making an amends.

Summary

PB is an inclusive conflict ending program used widely throughout the U.S. and the world. The program is based on five basic tenets; 1) Praise people; 2) Give-up put-downs; 3) Seek wise people; 4) Notice hurts; and 5) Right wrongs. The success of the program is having all members of the school community “buy-in” to the philosophy of the program. A main component of the model is the PC.
The PC provides a forum for students to air conflict and brings them to an end.

The following chapter provides a review of the literature related to PB program. In addition, literature related to the study of cultural dimensions and cultural values are addressed. Also, literature on school based conflict and educational values are examined.

Finally, culture, intercultural communications and student achievement are examined.
CHAPTER THREE
REVIEW OF LITERATURE

PeaceBuilders

There are two studies that address the PB model (Christie & Petrie, 1997) and (Petrie, Christie & Christie, 1999). These studies address the role of the program in building stronger communities in Australia. However, there are no known studies regarding the PB model that question the relationship of cultural values and the PB program. Furthermore, studies that address PB in the American context do not exist.

Christine and Petrie (1997) examine the effectiveness of PB as a tool in reducing violence in Australian communities. This study explores factors that correlate to violent behavior within Australian society. Numerous causal factors that contribute to violence are considered. The authors determine that effective violence prevention programs follow certain strategies and characteristics: start early, enhance everyday competencies, increase rewards and praise, reduce the use of insults and other acts of aggression; increase the modeling of positive behavior; and use practical tools to improve the level of positive behavior in families and schools. Christie and
Petrie conclude that PB is a vital component in increasing community stability, development and cohesion.

A second study by Petrie, Christie and Christie (1999) examines PB as an early intervention tool for preventing and reducing violence in schools. The authors conclude that violence can be found in potentially every aspect in schooling. The authors go on to analyze the origins of violence in Australian society. They state that violence is becoming a culturally acceptable method for problems solving.

Hate crimes and racism, according to Petrie, Christie and Christie (1999), are identified as being a primary factor in the cause of violence in schools.

As an early intervention strategy in Queensland, PB showed extraordinary results. School-wide detentions and truancy dropped. Overall student satisfaction rose from 2.82 in 1997 to 3.29 in 1998. In addition, learning outcomes significantly increased in reading for grades six and seven. Parent participation and involvement also increased. Positive contacts with the police increased, while negative contacts were drastically reduced.
Cultural Dimensions

The foundation of this research project is rooted in the research of national culture conducted by Hofstede (1997). His research identifies five cultural dimensions, that lay a foundation or "software" for the way we as humans live our lives. Hofstede's research on culture goes beyond the conventional notions of culture. However, his work was influenced by earlier research by Inkles and Levison (1969).

According to Inkles and Levinson, individuals carry with them patterns that dictate who they are, how they act, how they feel, and how they think. These patterns are referred to as mental software. Most of these behaviors are learned in childhood. These patterns must be unlearned in order to be replaced by conflicting patterns. This programming is referred to as culture, or in the case of this study, as culture one. Culture two is the collective programming of the mind, which distinguishes the members of one group or category from another (Hofstede, 1997).

Inkles and Levinson investigated the identification of national cultural difference. In their study they suggested that certain issues qualify as common basic problems worldwide, with consequences for the functioning of societies, of groups of those societies and of
individuals within those groups: 1) Relation to authority; 2) Concepts of self, in particular both the relationship between the individual and society, and the individual's concept of masculinity and femininity; 3) Ways of dealing with conflicts, including the control of aggression and the expression of feelings (Inkles & Levinson, 1969, p. 477).

Culture contains various levels of depth.

1) Symbols: Words, gestures, pictures or other objects that carry a particular meaning which is only recognized by those of a shared culture.

2) Heroes: Persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in the culture and who thus serve as models for behavior.

3) Ritual: Collective activities, technically superfluous in reaching desired ends but which within a culture are considered as socially essential; they are therefore carried out for their own sake.

4) Values: Broad tendencies to prefer certain states of affairs over others, feelings with an arrow to it: they have a plus and a minus side.
All but values are elements of culture that can be observed (Hofstede, 1997).

Hofstede in his influential 1974 study with IBM employees representing 50 national cultures built upon the research done by Inkles and Levinson. In this study, Hofstede identifies four dimensions that were characteristic to all cultures. His conclusion is that although individuals share like cultural dimensions the way they seek solutions varies according to their culture. The identified dimensions are: a) Social inequality, including the relationship with authority; b) The relationship between individuals and the group; c) Concepts of masculinity and femininity including the social implications having been born as a boy or girl; d) Ways of dealing with uncertainty, relating to control of aggression and the expression of emotions. Later a fifth dimension was added; long-term/short-term orientation deals with a society's search for virtue (Hofstede, 1997).

The foundation of this study is based on the dimensions of national culture as identified by Hofstede. The dimensions serve as a tool to define the actions of the identified groups in this study.
Cultural Values

Cultural values refer to broad tendencies to prefer certain states of affairs over others. For example, according to Abell and Clawson (1996), value characteristics of African-Americans stress conformity, such as obedience, cleanliness, and courtesy. Some information indicates that values such as autonomous actions, curiosity and self reliance are stressed in families where parents work in jobs that require independent decision making and self supervision. Other values related to this study indicate that African-American parents want their children to develop respect for their peers, never question an adult and the development of a competitive spirit (Abell & Clawson, 1996). Kane (1998) identifies five value characteristics of African-Americans. They are: 1) kinship bond; 2) role flexibility; 3) strong work and education ethics; 4) religious orientation; and 5) strong coping abilities.

Kane (1998) shows that Asian-Americans give the family or the group higher priority than the individual. Children are encouraged to remain dependent on the family as long as possible. While the family has the expectation of self-care and participation in household chores, unquestioning obedience to parents is presumed. Direct
confrontation is seen as disrespectful and insulting. Problem solving is done through negotiation and mediation. In Asian culture a high premium is placed on education and wisdom that comes from life experiences. The elderly are held in high regard. Identified Filipino values are love of family, respect of elders and strangers, love of hard work, respect of the feelings of other people, love of music, selflessness, willingness to sacrifice for the sake of others or country, true basic honesty, unwillingness to complain too much, good humor, unwillingness to take advantage of the weakness of others and other values that are basically founded in Christianity and Oriental cultural configuration. Negative values consist of the crab mentality, syndromes of Juan Tamad, racism or superiority, lack of nationalism, payabanga, copy cat, high society, hindi mahapayang, thoroughbred, pure or loyal breed. It may be said that Filipino’s have a high regard for education due to the fact that 70% of Filipino immigrants in the US have a higher than high school education (Baldazo 1991).

Ho (1987) identifies common values of Hispanic culture. They are familism, personalism, hierarchy, spiritualism and fatalism. Marin and Marin (1991) focus on simpatia, physical closeness, respect for power, present
time orientation, collectivism and a tendency toward male domination. According to Morales-Jones (1998) interdependence is a general value in Hispanic culture. Being dependent on someone is considered a positive trait and not seen as a weakness. To do things for oneself is not the norm and seen as arrogance or being superior. One who has no obligations or dependence is considered cold and alienated from the family or group. People who are not occupied by others consider themselves ignored, not needed and unimportant. Education is seen as a means to financial stability and a means to help the immediate and extended family, and not as a means of independence. Emotional support is another value shared by Hispanics. There is an expectation that the family, nuclear and extended, be there for one another. Proximity or physical location manifest itself as family being able to communicate with one another either in person or through the phone. Hispanics also have deep roots in the Christian tradition. Time orientation, within the Hispanic community, is tied to their Christian beliefs because they have no direct control over the future, now is more important than tomorrow (Baldazo, 1991).
School Based Conflict Resolution Programs

Student conflict can exist at a variety of levels. A majority of conflicts in suburban schools result from the possession of resources, choice of activities, playground issues and taking turns (Office of Juvenile Justice and Delinquency Prevention, 1996).

Johnson and Johnson (1996) have conducted extensive research in the area of conflict resolution and peer mediation programs in schools. Much of their work is used as the foundation in the formation of these programs. Conflict, as defined by Johnson and Johnson, is a state of incompatible behaviors. Johnson and Johnson's social interdependence theory asserts that conflicts are inherent in all social relationships and the way they are managed depends on the nature of the social interdependence existing in the situation. First, conflict can have a destructive or constructive outcome. Second, whether constructive or destructive outcomes occur depends on whether conflict takes place within a cooperative or competitive context and on whether the strategies disputants uses are congruent or incongruent with the context of the conflict. Third, conflict is ever present and a necessary aspect to cooperative behaviors (Johnson & Johnson, 1996, p. 470).
According to Johnson and Johnson, school-based conflicts are either cooperative or competitive. In competitive situations individuals are working against one another to achieve a goal that only one can attain. One can only attain his or her goal if the other fails in his or her attempt. Competition is based on scarcity, with students competing for rewards that are restricted to the person who performs best. Cooperation views the resolution of conflict is only constructive if both disputants coordinate their efforts to maximize joint gains and a relationship that allows them to work better in the future. Cooperation provides a context that influences the course of conflict resolution efforts by focusing on long-term integrative rather than short-term distributive strategies and resolutions.

Avruch and Black (1991, p. 4) contend that culture matters in every social interaction. It is noted that when dealing with different ethnicities and cultures in mediation programs that differences may, but not necessarily, be a factor. However, dismissing culture from the equation is equal to dismissing crucial dimensions of the human experience. It is also noted that cultural communication styles will influence how participants view and negotiate disputes. Avruch and Black (1991, p. 6) pose
several salient questions in regards to conflict and culture. How is conflict conceptualized by the parties? How do they know conflict when they see it? What normative weight is given to conflict situations? What expectations do they have for conflict behavior, for themselves and others? What is the local common sense regarding conflict? Furthermore, these questions need to be asked prior to addressing questions of interest, needs and values.

Conflict resolution programs offer rewards for positive student behavior in the form of prizes and praise. Critics of these programs, such as Kohn (1994), suggest that if educators want students to take responsibility for their own actions and those of others, then the use of management programs that rely on rewards and consequences ought to be avoided. Rewards, according to Kohn (1993), cause people to lose interest in whatever they are rewarded for.

PB is a program that focuses on praise as an instrument for behavior modification. Embry, co-developer of PB, comments on studies done that relate the idea that praise for children transcends all races and cultures (Rutter 1979). However, Kohn (1994) questions the use of rewards for student achievement, regardless of race or culture. He maintains that praise is equal to a verbal
reward. Rather than helping children to develop their own criteria for successful learning or desirable behavior, praise can create a growing dependence on securing someone else's approval. Rather than offering unconditional support, praise makes a positive response conditional on doing what the adult demands. Rather than heightening interest in a task, the learning is devaluated insofar as it comes to be seen as a prerequisite for receiving the teacher's approval. Bribes can only buy short-term changes in behavior, but they can never help children develop a commitment to positive values. Kohn (1994) attributes classroom management as techniques for manipulating student behavior.

Educational Values

Moral Education

The foundation of values education is heavily influenced by Kohlberg's Six Stages of Moral Reasoning/Development theory. According to Kohlberg, as cited in Galbraith (1976), children construct their own moral reasoning in stages. Kohlberg further states that the individual is more than any of her group identities, and is not a passive recipient of one's culture (Blum, 1999; Rest, Navaez, Bebeau, & Thomas, 1999).
Kohlberg's critics stress that his view of one universal pathway to moral development is both ethnocentric and uniformed about cultural differences. In addition, people from different cultures construct different conceptions of the world, including different moral realities (Rest, Navaz, Bebeau, & Thomas, 1999). Gilligan argued that Kohlberg’s theory does not encompass the human condition because it does not include the voices of women (Walsh, 2000).

Values Education

According to Carbone (1991) the very meaning of education gives rise to the concept to moral uplifting. Ryan and Bohlin (1999) argue that all states should make character education compulsory in both elementary and high schools. Advocates of values education cite the media and its culture of violence as shaping the character and values of children (Hayes & Hagedorn, 2000). They feel that the major problem with schools is a moral one. Schools need to teach morals and values, however moral character cannot be taught as a program. Morals and values must be developed over time based on principle, precept and example (Byfield, 1993).

Johnson (1990) states that schools transmit the values of the local community, but because of their
context most public schools do not promulgate or uphold explicit values. Therefore, teachers are left on their own to address moral and ethical concerns.

Critics contend that "values" or "character" education drills students in specific behaviors rather than engaging them in critical reflection about certain ways of being (Kohn 1997). Values education does not develop or foster autonomy, ethical development, nor is the goal to support or facilitate a child's social or moral growth, but to simply demand good behavior from students (Kohn, 1997). Other studies suggest that although schools give lip service to creating students who are independent thinkers who can make positive self choices, they are in fact creating students who are blindly obedient to authority (Mc Carthy 1979).

Kohn states that it has become cliché to ask which values or whose values we teach. Although, there are some values that we may not agree on, we can agree on a basic list of values that children should be taught (Kohn, 1997).

Addressing the issue of who determines which values will be taught is a major component in this study. Values such as respect, hard work, fairness and honesty mimic attributes of the Protestant work ethic.
Functionalist Theory

According to functionalist theory, one of the functions of education is the transmission of values. Education perpetuates the values and attitudes of the “accepted culture” and ignores issues related to national culture and cultural difference (Demarris & Le Compte, 1999). Ross (1901) argues that schools replaced the church and the family as the primary instiller of social values and describes the school as an inexpensive alternative to the police.

Critical Theory

Critical theory views education as instilling values in children on a daily basis (Darter, 1991). These values come from both a stated curriculum and from the personal values of the teachers and instructors that interact with children (Kohn, 1997).

Critical theorists maintain the view that schooling as a historical and cultural process in which a select group are positioned within a symmetrical relation of power on the basis of specific race, class, and gender groups, rather than a process that is value-free and neutral (Darder, 1994). Critical theory rejects the notion that schools are value free and neutral and provide students with the necessary skills and attitudes for
becoming good and responsible citizens. The values of the dominant culture may compromise the foundations that inform the knowledge and skill a student must posses or achieve to be designated as an individual who merits reward. Students must acquire the cultural capital of the dominant group through acculturation and acceptance of their values. However, with cultural and ethnic diversity steadily accelerating, an increasing number of people are no longer aspiring to the values of Protestant civility (Lovin, 1988).

**Culture**

Programs such as PB are based on western cultural factors that see discipline as a necessary evil to foster orderly learning. Cheng (1998) states that educators institute school wide discipline when and only when there is a perception that school discipline is weak. She goes on to state that East Asian schools see discipline itself as a primary objective of education. Students are taught to respect norms laid down by the community. Discipline is seen as positive, necessary and a valued aspect of socialization.

Educational values and culture studies were conducted with Chinese and Japanese children analyzing how values from western societies are trying to enter Chinese and
Japanese societies via schools. Cheng (1998) identifies individual and collective cultures and the interplay of educational policy and cultural values in a society. She concludes that education is a social-cultural process, whereby the practice of borrowing from another society implies acceptance of cultural values in whatever practice one may be engaged. Carr (2000) states that moral education can be conceived as cultural initiation and a vehicle for constructing social solidarity. Another view is that culturally we all have two sets of values, those that we all share, universal values, and those particular to our culture or ethnic group, particular values (Singh, 1995). The objective is finding a medium where both sets of values can be combined.

Intercultural Communications

Hall conducted much of the early research tied to intercultural communication (1959, 1966, 1976, 1983). He applied abstract anthropological concepts to the practice of the Foreign Service and extended the anthropological view of culture in communication (Jandt, 1995). His work focuses on how different cultures communicate. He identifies the elements of high and low context communication. In addition he defines the concept of time
within cultures, polychronic and monochronic. Plus, he identifies the use of space within cultures. His work encompasses elements of time, verbal and nonverbal communication styles and practices, dimensions of space, language, thinking, proximics, appearance, posture, oculesisics, values, grouping, relationships and learning patterns. For example, in proximics he identifies how personal body space varies between cultures.

Saphire and Whorf introduced another perspective on culture and language and how it defines an individual’s perspective of the world. This hypothesis suggest that morphemes grammatically encoded different notions in different languages. This is to say that linguistic form is decided upon by thought or people’s thoughts are determined by the categories made available to them by their language (Comire, Matthews & Polinsky, 1997). The research by Saphire and Whorf is relevant since two of the identified groups in this study have primary languages other than English (Spanish and Tagalog).

Student Achievement

Research on student achievement identifies culture as a significant variable. For example, Leung (1994) recognizes that psychocultural incapability can affect
patterns of student success. He further contends student ability, or lack thereof, is inherent in different cultural groups. Braxton (1999) states that cultural style, home environment, and parental influence have a bearing on the achievement of Korean and Chinese American students. He further asserts that culture and family influence student achievement. There also appears to be a correlation between authoritative and permissive parenting styles and achievement for female Hispanic students, but insignificant for all Asian students. In addition, the family-school linkage has less of an influence on Asian students (Desimone, 1999). Perspectives of ability or inability will vary in accordance to culture. Ogbu (1998) identifies two forms of immigration, voluntary and involuntary*. He argues that these forces have an

*Voluntary Immigrants. Minorities who more or less willingly moved to the US because they expect better opportunities than they had in their homeland or place of origin. Important features of this classification are 1) the people voluntarily choose to move to the US in hope of a better future and 2) they do not interpret their presence in the US as forced upon them by the US. Involuntary Immigrants. People who have been conquered, colonized, or enslaved. Features of this classification are 1) they did not choose to, but were forced against their will to become part of the US, and 2) they themselves usually interpret their presence in the US as forced on them by White people.
influence on beliefs of the instrumental value of education for minority students. Desimone, (1999) addresses the issue of parents having negative histories with school and those with lower incomes who may feel that they are less effective and less conformable in school settings.

Issues Addressed in this Study

It is clear from a review of the literature that little attention has been paid to culture and its relationship to school based conflict resolution programs. The degree to which PB may transcend the cultural dimensions of the students it serves needs to be explored. This exploration is necessary given that the PB model claims that the values it teaches are universal rather than particular. It is therefore essential to link the PB model with culture.

This study is important because it examines whether a program based on the cultural values of White students can effectively transform itself to encompass the perspective of non-whites. PB claims that it has universal appeal. If such is the case, then PB can address all of the cultural dimensions and navigate between them to successfully attend to the multicultural needs of students.
Conclusion

The relationship between PB and multicultural values transmission is essential to understand. In essence, PB claims to address the school-based needs for all groups of students. However, the literature on culture and values transmission presents a rather complex picture that suggests a "one-size fits all" model may be inappropriate in today's diverse school environment.

In the next chapter an attempt to explore these issues further is outlined. Chapter Four explores the details and methods of development used to analyze the relationship between culture and values transmission.
CHAPTER FOUR

METHODOLOGY

Introduction

Data for this study were collected using several procedures. Parents were surveyed and student observations were conducted. In total 141 parents were surveyed. Five student observations were conducted between October 2000 and March 2001.

Design of Investigation

A survey of parents was used to determine whether the PB tenets conform to the cultural values of A-A, M-A and F-A parents. The questions asked attempt to ascertain whether the tenets of PB correspond to the cultural values of the identified populations. Surveys were also distributed to the parents of White students to establish a baseline for comparison. The survey for the White parents was conducted based on the premise that the creators of the PB program constructed the model on values shared by the dominant culture and did not factor in that students of different cultural backgrounds may have varying values.

Observations of PeaceCircles were conducted to determine the cultural relevance of PB as it relates to
A-A, F-A and M-A students by addressing the dimensions of national culture. PeaceCircles were deemed as being the most appropriate forum to gather data within the PB model. PC activities represent the only time where all students are concurrently exhibiting and participating in PB activities. Therefore, PC provides a good opportunity to observe cultural and PB behaviors in operation.

Description of School Population

Field research and parental surveys were conducted at an elementary school located in southern California, with a student population of approximately 650. Most of the students are of a low socio-economic background. Eighty-seven percent of the student population receives free or a reduced priced lunch. Many of the families also receive some form of public assistance. A majority of the students walk, ride or are driven to school. Few ride the bus*. Those who ride the bus do so because of the position of major thoroughfares that run the perimeter of the community. Thus, for safety reasons these students are bussed to school. It should also be noted that the

* There are a few students that are bussed in from other locations due to school crowding (many of the overflow students come from more affluent areas).
students who are bussed are going to the geographically closest school to them.

The impetus behind choosing this unique school reflects the reality that the student population represents 24 different cultures and nationalities, with students speaking a total of 13 different languages. The ethnic and racial student population breakdown is: .6% Native American, 18.4% Asian, 46.9% Latino, 8.9% African American, 5.0% Filipino, .2% Pacific Islander, 1.3% Multi-Ethnic and 18.6% White (See Figure 1). Subgroups that make up the major ethnic groups are, Cambodian, Indonesian, Mexican, Palestinian, Romanian, and Vietnamese.

The certified staff consists of 43 teachers, administrators and counselors. The staff is predominately female, 95%. Seventy-nine percent of the staff is classified as White or Anglo, 11% Latino, 6% African-American. Classified staff: members include 12.5% Asian, 25% Latinos and 62.5% Whites.
Sample

Students from one fifth grade class participated in this study. This class was selected primarily for convenience and because it represented a class that was actively taking part in PB program. The class was made up of thirty-five students.

The representative school in this study is a year around school. Students are placed on one of four different colored tracks; green, blue, red and yellow represent the tracks. At any given time there are three tracks in secession, while the fourth is on vacation. A defacto type of segregation exists based on a number of factors. Prior to the abolition of bilingual education in California, ELL (English Language Learners) or bilingual
students were placed on the green track to maintain consistency in the bilingual education program. Teachers trained in the methods of bilingual education were placed on this track to service the ELL population. As a result of Latino students making up the majority of the students on the green track, a lack of diversity on this track exists. In addition, the red track consisted mostly of GATE (Gifted and Talented Education) students. Teachers trained in GATE education procedures were placed on the same track to maintain consistency in the GATE program as well. There is a greater diversity on the red track as compared to the green track. It must also be noted that a majority of the White students in this school are on the red track as well. The blue and yellow tracks also maintain a larger diversity than the green track. However, many of the Cambodian students, a major population of this school, are on the blue track for reasons unknown. Even though many of the Cambodian students are classified as ELL they were not placed on the green track. This is due to the fact that the bilingual teachers were not knowledgeable in Khmer. Hence, the green track was the Spanish bilingual track. All other ELL students were placed in classes on the red, yellow and blue tracks where ESL (English as a Second Language) methods were utilized.
Many of the teachers on these tracks are familiar with these methods and can accommodate these students. Also, parents make a point to keep all of their children on the same track. Thus this may account for the diversity of each track remaining static.

In this study, 29 members of the class were M-A, accounting for 83% of the class population. A-A accounted for 6% or 2 members of the class population. F-A accounted for 9% or 3 members of the class population. Thirty-two percent of the M-A population was female and 68% was male. The A-A student population in this study consisted of one male and one female. All three of the F-A students were male. Since the sample of students was small (n = 34), generalizations cannot be made about students in other PB programs, however pertinent data can be extracted from the data acquired from these populations. The sample size relates to the general availability of students on the green track at this particular school site.

**Data Collection**

Surveys were given to the parents of K-5 M-A, A-A, F-A and White students. The parent surveys were distributed to K-5 students in both English and Spanish. Student names were obtained from school rosters that
identified them by their racial or ethnic background. Parents of 4th and 5th grade students received the survey prior to the remaining students. This was done based on the premise that these students have had a longer exposure to the PB model throughout their academic careers. Upon exhausting the 4th and 5th grade rosters, students from additional grades were given parental surveys. Parents who had children in multiple grades were given only one survey. Survey distribution was based on proportional representation of the overall student population. However, completed surveys did not reflect this distribution due to uneven response rates.

**Treatment**

Research for this study took place during the 2000/2001 school year. Classroom observations were made over a five-month period from October 2000 to March 2001. Surveys were conducted in two waves. The initial wave of parent surveys was conducted during the last week in November and first two weeks in December of 2000. The second wave of parent surveys was conducted from February 2001 to April 2001.

The parent survey consisted of specific questions that related to the PB tenets. Each question sought to
determine if the respondent maintained the same view or values as the PB program. Other questions sought to seek out from whom do students learn values. In addition, three questions were included for demographic information.

Data Analysis and Procedures

Data from parent surveys were gathered by combining the information from each PB tenet. A mean score for P.B. tenets and the corresponding group was calculated. The scores were then compared.

Observations of M-A, F-A and A-A students were conducted during weekly PC meetings. Each PC lasted between 30 and 45 minutes. Observations of cultural behavior were registered utilizing a matrix, which identified particular cultural dimensions that could be observed during the course of the PC. Five different matrices were utilized, each corresponding to a different cultural dimension. Over the course of the study five separate observations were made. The cultural dimensions of the matrix corresponded to the culture and gender of the identified population. Every time an observable behavior took place a tally mark was placed on the matrix corresponding to the dimension. Upon completion, the marks were calculated to determine the number of behaviors that
were observed during the course of the PC. The results were then compared with expected cultural behaviors in the realm of education identified by Hofstede.

Limitations of Sample

The sample size for this study is small, especially in the case of A-A and F-A students. However, the number of students are representative of this particular track in this school. Furthermore, a random sample of these students is fairly representative of students on the green track. Generalizability of results is cautioned however, due to the small sample size.

Conclusion

This chapter provides an overview of the study. In addition the methods of collecting data were discussed. The study consists of two tools for gathering data; parent surveys and student observations.

The following chapter will examine the study results. Data from student observation and parent surveys will be analyzed and reviewed in order to formulate conclusions.
CHAPTER FIVE
RESULTS AND DISCUSSION

Introduction
This chapter reports on the results of this study. The first section reports the results of the parent surveys that looked at whether the PB tenets conformed or conflicted with parental cultural values. The second section identifies the cultural dimensions observed in the PC.

Parent Survey
The overall response rate for all returned surveys was 36%. Thirty-three A-A parents were surveyed with a response rate of 39%. Fifty M-A parents were surveyed with a response rate of 38%. Nineteen F-A parents were surveyed with a response rate of 37%. Thirty-nine White parents were surveyed with a response rate of 31%.

The parent survey consists of 13 questions. Each of the questions is related to a PB tenet (see appendix A).

Economic status of the parents was determined by whether or not their children received free or reduced lunch from the school. The formula used by the Department of Agriculture to determine eligibility for free and reduced price lunch was the standard utilized (see Table
1). Most children whose parents responded to the survey received free or reduced lunch. Most of the parents in this survey indicated that their children received free and reduce priced lunches. According to the parents surveyed 84% of A-A, 95% of M-A, 71% of F-A and 54% of White parents reported this.

Of all A-A parent respondents 77% were females and the rest, 23%, were males (See Figure 2). Of all M-A parent respondents 81% were female and the rest, 19%, were male. Of all F-A parent respondents 85% were female and the rest, 15%, were male. Of White parent respondents 77% were female and the rest, 23%, were male.
Table 1. Free and Reduced Lunch Eligibility Guide, United States Department of Agriculture

<table>
<thead>
<tr>
<th>Persons in Home Weekly</th>
<th>Monthly</th>
<th>Yearly</th>
</tr>
</thead>
<tbody>
<tr>
<td>*1</td>
<td>$298</td>
<td>$1,288</td>
</tr>
<tr>
<td>2</td>
<td>$401</td>
<td>$1,735</td>
</tr>
<tr>
<td>3</td>
<td>$504</td>
<td>$2,182</td>
</tr>
<tr>
<td>4</td>
<td>$607</td>
<td>$2,629</td>
</tr>
<tr>
<td>5</td>
<td>$710</td>
<td>$3,076</td>
</tr>
<tr>
<td>6</td>
<td>$813</td>
<td>$3,523</td>
</tr>
<tr>
<td>7</td>
<td>$917</td>
<td>$3,970</td>
</tr>
<tr>
<td>8</td>
<td>$1,020</td>
<td>$4,417</td>
</tr>
</tbody>
</table>

For each additional family member add:

+ $104  + $448  + $5,365

*A household of one person consists of an adoptive child, an institutionalized child, or a student who is self supported.
Seventy-seven percent of A-A surveyed stated that they were born in the United States (See Figure 3). Twenty-three percent stated that they were born out of the country (Nigeria and England). Thirty-seven percent of the M-A surveyed stated that they were born in the United States. Sixty-three percent stated that they were born in Mexico. Fifteen percent of the F-A surveyed stated that they were born in the United States. Eighty-five percent stated that they were born in the Philippines. Sixty-nine percent of the Whites surveyed stated that they were born in the United States. Thirty-one percent stated that they were born outside of the United States (Romania/Europe).
Presentation of Findings

The following data are results from parent surveys that identify the relevance of culture in the PB tenets. Each tenet was identified with a dimension of culture based on Hofstede's research.

Two questions sought to elicit a response that indicated whether praise was a component of the respondents cultural value system (see Figure 4). Praise response by identified groups were; A-A 65%, Whites 62%, M-A 56%, and F-A 42%.
A-A and White parents saw praise as an important value. While M-A were not at par with the baseline White group, a majority saw this value as being significant. In contrast, a majority of F-A parents did not see praise as being an significant value.

The index seeking wise people was made up of five questions. Mean scores of the five questions were calculated to achieve an overall score (See Figure 5). Seeking wise people scores were M-A 48%, Whites 40%, F-A 39% and A-A 34%. These numbers signify that seeking wise or older persons for advice is continuously taught value.

![Praise](image)

Figure 4. Parent Response Praise Cultural Value (percent)

M-A felt more so than Whites that seeking guidance and advice from older people was an important value. F-A
were at par with the baseline White group in their view of the role of older people. A-A fell below the baseline White group in their view of the role that older people play in the lives of their children.

Figure 5. Parent Response Seeking Wise People Cultural Value (percent)

The index *righting wrongs* consisted of four questions. Mean scores of the four questions were calculated to achieve an overall score (See Figure 6).

Righting wrongs scores were A-A 34%, Whites 32%, F-A 25%, and M-A 25%.

A-A scored above the White baseline group in their view of righting wrongs. Both F-A and M-A fell below the White baseline group in their view of righting wrongs.
The index, notice hurts, consisted of four questions. Mean scores of the four questions were calculated to achieve an overall score (See Figure 7). Notice hurts scores were F-A 35%, A-A 32%, Whites 27% and M-A 23%.

F-A and A-A scores on the notice hurts index are above the baseline White group. These scores indicate that both F-A and A-A parents see noticing hurts as a more significant value than the baseline group. M-A scores fell below those of the baseline White group.
Figure 7. Parent Response Notice Hurts Cultural Value (percent)

The index, give up put-downs, consisted of two questions. Mean scores for the two questions were calculated to achieve an overall score (See Figure 8). Give up put-downs scores were F-A 57% A-A 46%, M-A 40% and Whites 39%.
Figure 8. Parent Response Give Up Put-Downs Cultural Value (percent)

All groups surveyed in this study scored above the baseline White group on the give up put-downs index. These scores indicate that F-A, A-A and M-A identify with this value more so than the baseline group.

Another question was asked to determine the importance of truth vs. virtue (See Figure 10).
Responses to this question show that Whites identify with the ideal that words and actions should be one and the same. In contrast, all of the groups surveyed indicated by their responses that there is a difference between what one says and his or her actions.

The golden rule, *Do to others, as you wish done to you*, was given as an unsolicited response by many respondents for question #8 along with the solicited response (See Figure 11).

These unsolicited responses may indicate that these respondents have a value foundation based on the Judeo-Christian religious tradition.
Student Observations

The following data are the result of observations and scoring of behaviors in the PC. 

**Feminine/Masculine**

Feminine dimensions consist of compliments, expression of feelings, overt showing of emotions, and negotiating. Masculine dimensions are visibility or the desire to be noticed, expressing facts, fighting, and sticking to ones' guns.

All students complied with giving and receiving compliments in the PC. Two students initially opted to pass, but later gave a compliment after the rest of the class had given theirs.
There were 14 occurrences of students seeking visibility or making overt attempts to be noticed. A-A were accountable for 21% of the observable behaviors. Male A-A were responsible for 7% percent of A-A occurrences, while A-A females were responsible for 14%. There was one occurrence of an A-A female making a vigorous attempt of trying not to be noticed by hiding behind a desk during a P.C. F-A were accountable for 14% of the occurrences. M-A were accountable for 64% of the occurrences. Male M-A were responsible for 43% and female M-A 21%.

The expression of facts during the PC were observable seven times. A-A accounted for 43% percent of occurrences. Male A-A accounted for 29% and females 14% of A-A occurrence. M-A accounted for 58% of occurrences. Male M-A were responsible for 29% and females 29%.

Student expressions of feelings were observed four times during the PC. A-A were accountable for 50% of the occurrences. All were attributed to one female. M-A were accountable for the other 50% of the occurrences. The behaviors were equally split between M-A males and females.

There were no observable accounts of students expressing emotions (crying) during the course of the PC.
During the PC there were two observable accounts of students negotiating. One M-A male carried out both of these occurrences.

Fighting was observed twice during the course of the PC. A-A females were responsible for 50% of the occurrences. M-A females accounted for the other 50% of the occurrences.

Power Distance

Dimensions pertaining to high power distance, are obedience to authority, raising one's hand before speaking, and not talking out of turn. Dimensions indicating weak power distance are talking out of turn, disobedience, contradicting and criticizing.

In the observations conducted examining obedience, M-A students accounted for 57% of the behaviors. M-A males accounted for 36% and M-A females for 21%. A-A were responsible for 21% of the occurrences. A-A males were responsible for 14% of the behaviors and A-A females 7%. Male F-A were responsible for 21% of the occurrences.

* Obedience in the context of this examination is defined as following predetermined class and PC rules and directives given by the teacher.
There were 10 counts of disobedience, not following directions, during the PC. M-A accounted for 70% of the infractions. M-A males were responsible for 40% and M-A females 30%. F-A males were responsible for 30% of the infractions.

Hand raising is an indication of a high power distance relationship. Ninety-five percent of the M-A students who spoke raised their hands when they wished to speak during the PC. All of the F-A students conformed to the norm of raising hands when wanting to speak. In addition, all of the A-A students raised their hands when they wanted to be recognized.

There were 32 accounts of students talking out of turn during the PC. M-A students accounted for 81% of the offences. M-A females accounted for 44% of the infractions and males 37%. A-A accounted for 13% of the offences. Both A-A males and females accounted for 6.5% of the offences.

Contradicting and criticizing is defined as refuting or putting down the testimony of another. Many of the incidents of criticizing and contradicting were attributed to discussions getting heated in regards to the culpability of an individual. There were eight observed incidents of criticizing or contradicting during the course of the PC. M-A accounted for most of the incidents.
Female M-A were accountable for 75%, and M-A males accounted for 13% of the incidents.

Females were significantly more likely to bring issues to the PC. Female students brought 68% percent of the issues. If gender and ethnicity are addressed, M-A females accounted for 55% and A-A for 14% of the issues. M-A males accounted for 32% of the issues. No other males brought issues to the PC.

**Collective Versus Individual**

Collective cultural dimensions are reactions to confrontation, face, and high context communication. Individual cultural dimensions are confronting, speaking one's opinion, low context communication and put-downs.

Over the course of the observations there were 18 occurrences of confrontive behavior. Of these accounts, most of them came from M-A students. Sixty-six percent came from females and 28% from males. A-A students accounted for 6% of the occurrences. A-A females were responsible for all A-A occurrences. In addition there were two accounts of students who were in confrontive situations who choose not to be confrontive. One of the students was an A-A female and the other was a M-A male.

There were five accounts of students trying to save face. All of the occurrences were by M-A students. Sixty
percent of the occurrences were by males and 40% were by females.

Twelve observable occurrences of “speaking ones opinion” were noted. Eight percent of the occurrences were by A-A. A-A females committed all of these. M-A committed 92%. Seventy-five percent of M-A occurrences were committed by females and 17% by males. In addition, there was one occurrence of a M-A male not wanting to speak his opinion when asked about information regarding the behavior of a fellow classmate.

There was only one observable account of put-downs in the PC. An A-A female told a fellow student to “shut-up” when discussion got heated during the PC.

Uncertainty Avoidance

Weak uncertainty avoidance dimensions include talking with hands, raising voices, and acknowledging many truths. Strong uncertainty avoidance dimensions are seeking one truth.

When looking at behaviors of talking with hands and talking with a raised voice 14% percent of the offences were committed by A-A. A-A females committed all of theses. Eighty-six percent were committed by M-A. Female M-A committed all of these. There was one account of a
female student who spoke very passively when speaking to other students during the PC.

The showing of emotions occurred three times. Of these occurrences, two were by M-A students and the other was by an A-A student.

The perception of one truth vs. many truths distribution was 14% A-A. In this case, the A-A female student felt she was in the right and that there could be no other way around it. Eighty-six percent were committed by M-A, 57% male and 29% female. In one case a M-A male student explained to two students in a conflict that they both could be right because they both perceived something different.

Confucian Dynamism

Dimensions of long-term orientation are virtue and action. Short-term dimensions are truth and words.

There were 12 accounts of truth and words. M-A were responsible for most of the actions, with M-A females more likely to do so. Fifty-eight percent were female and 33% male.

There were three accounts of virtue and action. M-A students were responsible for all of these. Thirty-three percent were female and 67% male.
Summary of Findings

The data in this survey show that the tenets of PB do not address the needs of all the students and parents represented in this study. While many of the tenets do follow the cultural values of the represented groups, overall, the values that PB presents are particular to the baseline White group.

Most of the parents in the identified groups indicated that home was the primary transmitter of values. The church was identified as the secondary transmitter, while the school was seen as the final transmitter. There were a few parents who saw their children’s peers as a conveyer of values.

Chapter six will discuss the conclusions and recommendations of this study. These recommendations and conclusions will be based on the evaluation of the data gathered.
CHAPTER SIX
CONCLUSIONS AND RECOMMENDATIONS

Introduction

Review of Major Findings

The following chapter makes conclusions and recommendations based on the data gathered from parent surveys and student observations. Initially, the universality of the PB program is determined. Subsequently, the cultural dimensions of the PB program are identified to determine where the program is fully culturally adaptive and where it falls short.

Universality of PeaceBuilders Tenets

Seeking Wise People

The value seeking wise people was universal as it related to all of the groups of this study. M-A parents had a higher indication of this value than any other cluster, including the baseline group. A major point of relevance is that all of the cultures in the study had a profound regard for "wise people." Data indicate that it is most important to M-A. This may be a result of M-A culture scoring higher on power distance dimension.
Praise

A-A and M-A indicated that the praise value was in line with their cultural values. Praise was not an issue in the PC, but it was relevant to most of the cultures represented in the parent survey. F-A parents did not indicate that the element of praise was as important or utilized as an option in comparison to the baseline group.

Give Up Put-Downs

All groups universally identified with the value Give Up Put-Downs. Every one of the clusters scored above the baseline group. F-A had the highest indication of all groups. There may be some correlation between F-A and their response about put-downs as it relates to their Christian based value system.

Righting Wrongs

This value was only embraced by A-A. Both F-A and M-A did not respond in line with the baseline group. Righting wrongs did not transcend all of the cultures and is a particular value. The action may be attributed to the loss of face by admitting one was wrong. However, additional research would be required to arrive at an adequate conclusion.
Notice Hurts

This value was universal among all of the groups participating in this study. F-A and A-A had a higher scored on this value than the baseline group. Data on noticing hurts indicates that all of the cultures were equivalent to White students on this value. A-A and F-A demonstrated that this value was much more important to them than Whites.

According to parent surveys, parents overwhelmingly felt that values were to be taught at home. School and church, according to parental responses, are secondary teachers of values. Data show that religious institutions play a larger role in A-A, F-A, and M-A cultures than do Whites. However, Whites felt that schools were more conducive for the teaching of values than churches.

A key observation is that A-A scored above the baseline in four out of the five tenets. This finding may have a direct link with A-A having a longer historical relationship with Whites than M-A and F-A.

Cultural Dimensions of PeaceBuilders
Masculine and Feminine

Compliments in cultural theory fall within the feminine dimension. The assumption could be made that both
M-A and F-A students would have a higher percentage of passes in this area of PC, as they both come from strongly masculine societies. However, the rates of students passing were extremely low. Out of the five observations there were only two passes.

The factors surrounding the compliance of M-A and F-A students in giving and taking compliments indicates the cultural dimension of masculine/feminine is overridden by a far more influential factor. This study suggest that even if M-A and F-A students may not want to participate in the praise component of the PB model, they are far more bound to the relationship with authority than to masculine identity. The dimension of power distance overrides all of the other dimensions in this particular case. Hence, this accounts for full participation and low passing rates in the compliment portion of the PC.

* In Hofstede’s study Mexicans rate 69, Filipinos 64 and Americans 62. This score relates to the masculinity with the highest being a score of 95.

* Authority in the realm of cultural dimensions is manifested in the power distance dimension. Power distance is defined as the extent to which the less powerful members of an institution and organizations within a country expect and accept that power is distributed unequally.
Also, consistent with masculine behavior, male students showed far more concern with the facts of the issues brought up by them or projected on them by other students.

Analysis of the data indicates that the communication styles of A-A, F-A and M-A students demonstrate a strong tendency toward the masculine. However, the process of communication in the PB model is in step with feminine communication style. The PB model requires students to seek a path of cooperation and negotiation in cultures where might is perceived as right.

During the course of the observations it was noted that females were involved in most of the conflict in the PC. This can be related to the fact that females brought the majority of the issues to the PC, were more active in the PC, and that female communication style is in line with the style of communication required for PB.

Acknowledging male communication styles would assist in having more males actively participate in the PC. Elements of male communication that are in accord with the "Boy Code" may facilitate this process (Pollack, 1998).
Collective Versus Individual

Analysis of the data indicates that PB forces students to communicate in a low context format. Instructions are explicit and detailed. In the realm of the PC, students are encouraged to give "descriptive" compliments. In addition, students are required to give detailed accounts about how they are wronged, while the person committing the wrong is to give a detailed account of how he or she is going to rectify the wrong.

The PB pledge contains many broad references to the individual. However, PB also relies on individuals acting in a collective manner. In the constructs of PB, society will benefit from the collective actions of individuals and not the collective action of the collective.

By including collective actions and language, the program would be better able to address the needs of students from both individual and collective cultures. However, being that the Program was conceived in an individualistic culture, it can never fully embrace the totality of a collective cultural dimension.

Power Distance

The composition of the PB model maintains an ideal where all are treated equally, which is characteristic of low power distance. The role of the teacher, however, is
ambiguous. His/her role constantly shifts on the power distance continuum. In one instance he/she is an equal member of the PC and in another he/she is the central figure of power. Although the model was constructed with the intent of being a student centered and motivated program, the construct of classroom dynamics, by design, forces it to revert to high power distance. Power distance appears to be the deciding voice in many of the PB scenarios.

The program would be better suited with a well-defined role of the teacher. This approach could even mean acknowledging that the teacher will navigate between high and low power distance roles.

**Uncertainty Avoidance**

PB would have to be characterized as having a weak uncertainty avoidance. Although PB does motivate students to be expressive of their feelings and emotions, which is an indicator of strong uncertainty avoidance, it would be counterproductive to the PB model if it encompassed other characteristics of strong uncertainty avoidance. The program has a positive outlook on youth, solicits varying points of view and tolerates differences, all indicators of weak uncertainty avoidance.
The virtuosity of the PB program is that it pursues the truth while maintaining a strong pursuit of the virtue of actions. PB utilizes the power of words to extract the truth of a situation. PB understands the ease at which the word "Sorry" is said without any feeling or remorse behind it. To demonstrate one's sincerity PB insists that the offender pay some sort of retribution in righting wrongs. Actions rather than words, in this context, are representative of virtue according to the PB model. Once truth is established, words become impotent in the presence of virtue. The actions of the individual speak volumes to rectify the situation.

Limitations of the Study

The content of this study is based on factors relevant to the population in which it was conducted. The science and study of culture is based on general patterns of behavior. Taking this into account, one cannot maintain the perception that all behaviors and conclusions transcend through every member of a group. The observations and conclusions of this study are intended to serve as a guideline indicating the relationship between an individual's culture as it relates to PB.
Although, the educational values of the PB model are clearly spelled out in the literature, there are perspective related problems that arise when dealing with cultural values. Just as people are diverse inter-culturally, they are just as diverse intra-culturally. Therefore, members of the same cultural or ethnic group may have different perspectives concerning similar matters. This diversity is based on numerous factors.

- Generational status can determine how one perceives cultural values. Newcomers/recent immigrants will maintain a stronger connection to their home country via language and culture, whereas successive generations may become more acclimated and acculturated to the language, culture and values of the host country. The difference within a culture may even be present in households where successive generations reside (Phelan, Davidson & Cao, 1991).

- Language is another variable that may alter the outcome due to worldview being influenced or dictated by language (Saphire-Whorf, 1987). For example, there are eight Austronesian languages presently spoken in the Philippines (Comrie,
Mathews and Polinsky, 1997). Another example of language usage within a culture is the status of Ebonics in the African-American community. There are also various indigenous languages currently spoken in Mexico.

- Gender, as a whole, is a variable that may alter values and perspectives. In all of the identified groups, females play a unique role in the society and culture.

- Geography can again alter view and perspective within a group.

- Socioeconomic status is a large identifier of how one views the world. Thus, a person of greater means will have different values than one of lesser means from the same cultural background.

- Although not to the extent as the other variables, religion may alter one's view. The primary location of this study lies on the fringe of a city based on the religious teachings of The Seventh Day Adventist Church. It is possible that members of a group who have changed their religious beliefs may somewhat
alter traditional religious teachings, which are in accord with cultural values.

An important variable that did not surface until the surveys were distributed was the issues of ethnic and cultural identification. Students in this study were identified by school rosters, which listed them by race and ethnicity. However, students who were identified, by the school, as White would not be classified as such in other sectors of society. For example, Palestinian and Romanian students were identified as White according to the school roster. As it may be anthropologically correct to state that they are Caucasoid, it is inaccurate to state that they share the same cultural, social and linguistic characteristics as "White" Americans. Even though an attempt was made to exclude non-American Whites in this study, the data indicate that two of the respondents were born in Europe. This problem again arises with African-Americans. It should be noted that Africans and Europeans of African descent were also included on the roster that identified Black students.

Another issue was that bi-racial children were racially defined by school authorities according to their physical appearance and placed on the student roster accordingly. It is all too probable for a child to be
identified as being of one race and the parent who completes the survey being of another race. The practice of racial identification could create a misinterpretation of the data. It is not known how many bi-racial children and families participated in this study, but it is assumed that they did constitute, at least, a small percentage of the sample. However, for the sake of this study, the assumption that a member of the identified group completed the survey was made.

African-Americans were not directly identified in Hofstede's study. It is not known whether or not any African-Americans were part of the study when American cultural dimensions were determined. To address this issue in this study, American cultural dimensions were used when addressing African-Americans. However, the dimensions will not be taken at face value as they were with Filipinos and Mexicans. Interpretation of African-American cultural dimensions was conducted by relying on other sources. Due to the fact that there is a quantity of literature and studies on African-American culture, it was possible to make a distinction between American and African-American dimensions. For example, in the context of individual vs. collective, research has shown that African-Americans
exhibit more characteristics of a collective culture than do Whites.

Concluding Remarks

The purpose of this study is to examine the cultural relevance of the PB model. In this study many factors regarding the role that culture plays in the scope of a violence prevention program have been clearly identified.

As much as society wants to be colorblind and dispense with arbitrary difference, in a sincere effort to create an all-inclusive American society, these differences are the substance from which we are made. However, by discounting differences, which define who we are, society inadvertently discounts the very individual which it was trying to include. Therefore, programs such as PB need to address concepts of culture that will enhance the diversity of program participants. In analyzing the Program, it is apparent that steps have been made to address these issues on some level. For example, the program consists of many components that are in Spanish. However, having Spanish language materials does not fully address the cultural dimensions of Latino students. On the other hand, it is somewhat unrealistic to expect that this or any other model will be able to be
successful in a diverse society, especially while continuing to prescribe a “one-size fits all” mentality. If any form of conflict or violence prevention training is to be successful in a multicultural society, there will have to be many sub-programs geared to addressing the needs of the diverse student population. Otherwise, it may not be flexible enough to address the needs of all students. However, it is highly unlikely that such focus will be forthcoming. Due to the fact that school priorities are ever changing and more emphasis is being placed on improving academic standards, and promoting standardized testing and other forms of accountability, programs such as PeaceBuilders will likely remain a low priority for educators. In all likelihood, efforts to address potential cultural differences in the PB program will therefore not be forthcoming.
SURVEY

1) What do you do if your child disobeys or does something wrong?

2) What should your child do if he/she has a problem?

3) What do you do when your child does something good?

4) How do you support your child or let him/her know that he/she has done something good?

5) Where does you child learn right from wrong?

6) What should your child do if he/she hurts someone, physically or emotionally?

7) What should your child do if someone says something that hurts his/her feelings?

8) Is there a time when it is O.K. to say things to hurt the feelings of others? Explain, why or why not?

9) Is your child aware when he/she has hurt another? If yes, what does he/she do?

10) Does your child receive free or reduced lunch?

11) Is the person doing this survey a man or woman?

12) Were you born in the United States? If not where?

13) How many boys ____ and /or girls ____ do you have that attend this school?
APPENDIX B

RAW DATA
RAW DATA

1) What do you do if your child disobeys or does something wrong?
   NH*  RW  SWP
   AA  7%  7%  0%
   MEX 0%  0%  0%
   FIL 42%  0%  0%
   WHT 0%  8%  0%

2) What should your child do if he/she has a problem?
   SWP
   AA  77%
   MEX 100%
   FIL 100%
   WHT 100%

3) What do you do when your child does something good?
   P
   AA  69%
   MEX  58%
   FIL  42%
   WHT  62%

4) How do you support your child or let him/her know that he/she has done something good?
   P
   AA  61%
   MEX  53%
   FIL  42%
   WHT  62%

* NH = Notice Hurts, RW = Right Wrongs, SWP = Seek Wise People, P = Praise, AA= African American, MEX = Mexican, FIL = Filipino, WHT = White
5) Where does your child learn right from wrong?

<table>
<thead>
<tr>
<th></th>
<th>SWP</th>
<th>Home</th>
<th>School</th>
<th>Church</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>100%</td>
<td>62%</td>
<td>14%</td>
<td>19%</td>
<td>1%(peers)</td>
</tr>
<tr>
<td>MEX</td>
<td>100%</td>
<td>70%</td>
<td>15%</td>
<td>15%</td>
<td>0%</td>
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<tr>
<td>FIL</td>
<td>71%*</td>
<td>75%</td>
<td>12.5%</td>
<td>12.5%</td>
<td>0%</td>
</tr>
<tr>
<td>WHT</td>
<td>92%</td>
<td>67%</td>
<td>22%</td>
<td>5.5%</td>
<td>5.5%(peers)</td>
</tr>
</tbody>
</table>

*(One respondent did not answer this question, altered to reflect this)*

6) What should your child do if he/she hurts someone, physically or emotionally?

<table>
<thead>
<tr>
<th></th>
<th>NH</th>
<th>RW</th>
<th>SWP</th>
<th>Words</th>
<th>Actions</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>23%</td>
<td>84%</td>
<td>7%</td>
<td>73%</td>
<td>27%</td>
</tr>
<tr>
<td>MEX</td>
<td>11%</td>
<td>84%</td>
<td>5%</td>
<td>84%</td>
<td>16%</td>
</tr>
<tr>
<td>FIL</td>
<td>14%</td>
<td>71%</td>
<td>0%</td>
<td>83%</td>
<td>17%</td>
</tr>
<tr>
<td>WHT</td>
<td>23%</td>
<td>62%</td>
<td>15%</td>
<td>63%</td>
<td>38%</td>
</tr>
</tbody>
</table>

7) What should your child do if someone says something that hurts his/her feelings?

<table>
<thead>
<tr>
<th></th>
<th>GUPD</th>
<th>NH</th>
<th>RW</th>
<th>SWP</th>
<th>Words</th>
<th>Actions</th>
</tr>
</thead>
<tbody>
<tr>
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<td>7%</td>
<td>7%</td>
<td>46%</td>
<td></td>
</tr>
<tr>
<td>MEX</td>
<td>0%</td>
<td>0%</td>
<td>5%</td>
<td>5%</td>
<td>53%</td>
<td></td>
</tr>
<tr>
<td>FIL</td>
<td>14%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>42%</td>
<td></td>
</tr>
<tr>
<td>WHT</td>
<td>0%</td>
<td>0%</td>
<td>6%</td>
<td>38%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8) Is there a time when it is O.K. to say things to hurt the feelings of others? Explain, why or why not?

<table>
<thead>
<tr>
<th></th>
<th>GUPD</th>
<th>Golden Rule</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>92%</td>
<td>31%</td>
</tr>
<tr>
<td>MEX</td>
<td>79%</td>
<td>11%</td>
</tr>
<tr>
<td>FIL</td>
<td>100%</td>
<td>29%</td>
</tr>
<tr>
<td>WHT</td>
<td>77%</td>
<td>15%</td>
</tr>
</tbody>
</table>
9) Is your child aware when he/she has hurt another? If yes, what does he/she do?
   NH  RW  SWP
   AA  92% 38%  7%
   MEX 79% 11% 37%
   FIL  85% 28% 14%
   WHT  85% 53%  8%

10) Does your child receive free or reduced lunch?
   AA  84%
   MEX 95%
   FIL  71%
   WHT  54%

11) Is the person doing this survey a man or woman?
   M  F
   AA  23% 77%
   MEX 19% 81%
   FIL  15% 85%
   WHT  23% 77%

12) Were you born in the United States? If not where?
   US  Other country
   AA  77  23%(Nigeria/ England)
   MEX 37%  63%(Mexico)
   FIL  15% 85%(Philippines)
   WHT  69%  31%(Europe/Romania)

13) How many boys ____ and /or girls ____ do you have that attend this school?
   Boys  Girls
   AA  65% 35%
   MEX 57%  43%
   FIL  75%  25%
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Blum, L. (1999). Race, Community and Moral Education: Kohlberg and Spielberg as Civic Educators, 28(2), 125-144.


Hirchsch, E. (1996). The schools we need & why we don't have them. New York: Doubleday.


89


