

# **Professional Educators and Administrators' Committees for Empowerment (PEACE)**

## **Agenda**

**Insert Date Here**

**Time 16.00–17.30**

1. Welcome
2. Apologies
3. Minutes of previous meetings approved, matters arising
4. Time for building pedagogical relationships in the classroom
5. Time for providing Assessment for Personal and Social Learning (APSL)
6. Time for students responding to feedback in the classroom
7. Time for students and teachers talking about how APSL informs planning
8. Time for students and teachers talking about behavior empowerment (ABCDE)
9. How do teachers and students include parents in the behavior empowerment (ABCDE)
10. How do teachers, students and parents ask questions about applying ABCDE for behaviour empowerment?
11. Any other business

Dear

I am writing regarding the proposal for a pilot we talked about for The Professional Educators', and Administrators' Committees for Empowerment (PEACE) meeting. I am inviting you to be a facilitator for a Pilot of PEACE meeting(s) in primary and/or secondary schools.

The focus of the PEACE is for professional educators and administrators to have grass roots up dialogue with a clear agenda. The agenda maps to the chapter (see attached agenda and chapter) that explores Assessment for Personal and Social Learning drawing on Dewey which is from my book I am submitting to the publishers on Monday, 12 August.

The chapter is not suggesting 'this is what you do'; it is a stimulus for thought to bring some focus on the attached agenda items and is open for criticism and rejection.

So in sum I attach:

- (1) A formal letter inviting you to be a facilitator for a Pilot of PEACE meeting(s) in primary and/or secondary schools.
- (2) The chapter on Assessment for Personal and Social Learning (Dewey inspired)
- (3) The agenda for the Professional Educators', and Administrators' Committees for Empowerment (PEACE). The agenda is the same for each PEACE meeting. Please note that the discussion for each agenda item from each PEACE meeting can take as long as colleagues need, but the minutes need to be reduced to three statements for each agenda item.
- (4) The terms of reference for the Pilot Professional Educators' and Administrators' Committees for Empowerment.
- (5) An article that provides the rationale for PEACE and ABCDE, but we are only focusing on the feedback from professional educators and administrators in schools at this stage.

The time frame is to have one pilot PEACE meeting complete for each school participating by.....

You can have one school in your pilot, or as many different schools participating as you think is feasible to capture different characteristics such as rural, urban, suburban, SES, representation of students of color, those recognised as having Special Educational Needs and so forth.

I recommend that if you want to conduct PEACE meetings in primary schools, you have a maximum of five schools.

If you want to conduct PEACE meetings in Secondary schools, you may hear more voices if you have a PEACE meeting in each department, and therefore a set

of minutes for each department, which may mean you only have *one* or two secondary schools involved in the pilot.

As facilitator you may wish to ask the PEACE members if you can attend the PEACE meetings, and you may wish to nominate another/other facilitator(s) to attend so that you share attendance at PEACE meetings. For issues of balance I suggest only one facilitator attends a PEACE meeting if the PEACE members agree to your attendance.

The terms of reference suggest that the PEACE choose a Chair, and that the Chair rotates, possibly for each meeting of the pilot.

The three key statements for each agenda item minuted from each PEACE meeting need to be approved by the members of the PEACE and sent to me by the end of .....

I will then collate all minutes from all the PEACE meetings with an aim of having three statements for each agenda item. I will send these collated minutes to the PEACE meetings and aim to present these to the policy makers at the DfE for feedback.

The collation of the PEACE minutes to a one-page document keeps the submission to the DfE/policy makers manageable, whilst still representing all voices from each grass roots up PEACE meeting. I will send the reduced document back to you in your role as facilitator, to share with your PEACE.

I have applied to attend a meeting at the Houses of Parliament and I will find out if my application has been successful on the ..... The meeting aims to enable me to secure a meeting with the DfE and policy makers to report the collated minutes from the PEACE meetings.

The meeting with policy makers is aimed to take place in ..... with feedback from the DfE coming back to each PEACE by .....

The PEACE will then have a second pilot meeting before the end of ..... to discuss the feedback from the DfE mapped to the agenda items, and to discuss the PEACE next steps.

Hopefully this will include further PEACE meetings that facilitate grass roots up policy making as well as policy enactment that includes the deep thinking that emerges from the PEACE meetings, stimulated by the readings.

I am very happy to come and do a 1 hour–1.5 hour twilight training session with the PEACE members at their school before they have their first PEACE meeting if this fits in with your schedule. I could discuss this with you via skype, or the telephone so that we can team teach the twilight training session as you wish.

The book is due for publication in ..... supported by a website and blog so there is potential to mainstream the PEACE meetings in more schools if this is feasible, supported with a tool box of resources.

I can send you a letter of invitation that you can send to the schools to develop the PEACE. Please note that these PEACE meetings are not research, rather they aim to build networks and infrastructure for grass roots up participation in policy making and enactment. Therefore the agenda has no engagement with salary, or the workload model, only on Assessment for Personal and Socialised Learning.

I also intend to share the collated minutes with a group of stakeholders including the Chartered College of Teaching, UCET and the Unions and aim to set this up once I have confirmation from you that you are happy to move forward with the pilot PEACE meetings.

Please let me know your thoughts by 15 August, and I very much look forward to the chance to work with you on this project.

Thank you again, Alison  
Dr Alison Taysum

## **Guide for Focus Group Schedule for Superintendent and Leaders**

1a. What do you enjoy about being an agent of change in your role?

Probe: Can you give me a concrete example of that?

1b. To what extent do you think young people are given opportunities to ask good questions about their lives and how their learning is empowering them to achieve their goals?

Prompt: Do you think young people connect their learning as a tool to empower them to become the person they want to be?

Probe: Can you give me a concrete example of that please?

1c. Can you tell me what challenges you face in developing young people's emotional, intellectual and moral virtues to empower them to be societal innovators for equity and renewal?

Prompt: Time and space for developing culturally relevant curriculums, and time and space for ITE and CPD to develop cultural alignment within education systems.

Probe: Can you give me a concrete example of that please?

2a. Reflecting on your answers (above), to what extent do teachers and students have time to talk about their responses to their own and each other's acts in the classroom?

Prompt: Can you tell me about the dynamics of power that might need to be navigated here?

Probe: Can you give me a concrete example of that?

2b. To what extent do teachers and students have time to talk about their priorities in terms of their health, family, friends, possessions and wealth?

Prompt: Is there formal support or informal support if teachers are concerned about going off the prescribed timetable to develop such communication as the hallmarks of relationships of trust with students?

Probe: Can you give me a concrete example of this please?

3a. To what extent do teachers and students have time to talk about the instruments of production of the goods and how this connects with their own lives, the lives of others and equity and renewal?

Prompt: What changes would you like to see happen to empower you to empower staff and students to develop bridging cultures to talk about these kinds of issues?

Probe: Can you give me an example of that please?

3b. To what extent do you think it is important to develop multicultural identities for community cohesion?

Prompt: Who needs to be involved to develop multicultural identities for community cohesion and peace?

Probe: Can you tell me more about how such a cultural change can be operationalised?

4a. To what extent are students encouraged to problem-solve using logic?

Prompt: Is logic taught discretely in the curriculum or integrated into other subjects such as English and grammar?

Probe: Can you give me a concrete example of that please?

4b. To what extent are students encouraged to use empirical evidence from different sources to problem-solve?

Prompt: What skills do the students have to be able to recognise the warrants for the claims are trustworthy or fake?

Probe: Can you give me a concrete example of that please?

5a. To what extent are students encouraged to use a moral compass when they problem-solve?

Prompt: Can they tell you where their moral compass comes from?

Probe: Can you give me a concrete example of that please?

5b. To what extent are students encouraged to use an ethical framework when they problem-solve?

Prompt: Can they tell you where their ethical framework comes from?

Probe: Can you give me a concrete example of that please?

Thank you very much for your time

Student Pre-Intervention Questionnaire 1				
<b>1. Courage as a virtue</b>				
<b>1a. Are you virtuous in the classroom?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>1b. Are you virtuous outside the classroom?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>1c. Are you courageous in the classroom?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>1d. Are you courageous outside the classroom?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>1e. Are others courageous in the classroom?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>1f. Are others courageous outside the classroom?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>1g. Are the politicians who represent your interests courageous?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2. Prudence as a Virtue</b>				
<b>2a. Do you think about different sides of an argument before making a decision?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2b. Do you think about different sides of an argument before acting?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2c. Do you find out what different sources say about an issue or a problem and compare and contrast them before making a decision?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2d. Do you find out what different sources say about an issue or a problem and compare and contrast them before acting?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2e. Can you agree to disagree with others peacefully?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2f. Do others agree to disagree with you peacefully?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>2g. Do you feel your voice is recognised in a discussion?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3. Social Justice as a virtue</b>				
<b>3a. Do you make decisions that are fair?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3b. Do you act in fair ways?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3c. Do your teachers treat you fairly?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3d. Do you treat your teachers fairly?</b>				
Rarely	Sometimes	Often	Nearly Always	

<b>3e. Do you trust your teachers?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3f. Do your teachers trust you?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3g. Do you trust the students in your school?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3h. Do the students in your school trust you?</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3i. The moral virtues of people who have more power than me is important</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>3j. The intellectual virtues of people who have more power than me is important.</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4. My full and free interactions and cooperation in the construction of school values and acts</b>				
<b>4a. I get involved in decision-making at school level</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4b. I get involved at classroom level in decision-making</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4c. I get involved at classroom level in decision-making</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4d. I discuss with my teacher about my fears that prevent my learning connecting with my career aspirations</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4e. Teachers respect my fears about my learning connecting with my career aspirations</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4f. My learning is helped when teachers and students respect me and treat me fairly</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>4g. My learning is helped when teachers and students trust each other and resolve conflict peacefully</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>5. Ask good questions to problem-solve in my learning connected to cultural heritage, faith and no faith</b>				
<b>5a. I am encouraged to ask good questions in the classroom about how my learning connects with what matters to me</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>5b. I am encouraged to ask good questions in the classroom about how my learning connects with the mature adult I want to become</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>5c. In my classroom I am encouraged to describe and understand my cultural heritage</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>5d. In my classroom I am encouraged to describe and understand others cultural heritage</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>5e. In my classroom I am encouraged to describe and understand the history of my faith or philosophy of life</b>				
Rarely	Sometimes	Often	Nearly Always	
<b>5f. In my classroom others are encouraged to describe and understand the history of their faith or philosophy of life</b>				
Rarely	Sometimes	Often	Nearly Always	



5g. In my classroom I am encouraged to describe and understand my faith or philosophy of life					
6. Geographical understanding of the construction of communities and talking back to power					
6a. In my classroom I am encouraged to understand the geographical movement of people					
Rarely	Sometimes	Often	Nearly Always		
6b. In my classroom I am encouraged to understand the geographical borders of nation states and their resources					
Rarely	Sometimes	Often	Nearly Always		
6c. In my classroom I am encouraged to talk about the instruments of production, including people					
Rarely	Sometimes	Often	Nearly Always		
6d. In my classroom I am encouraged to understand how I can contribute to the sustainability of the planet					
Rarely	Sometimes	Often	Nearly Always		
6e. In my classroom I am encouraged to contribute to the construction of my institutions' way of doing things					
Rarely	Sometimes	Often	Nearly Always		
6f. In my classroom I learn how to lobby my Members of Parliament to debate and change institutions' policies and practices that matter to me					
Rarely	Sometimes	Often	Nearly Always		
6g. In my classroom I am encouraged to talk back to teachers to fully explain my truth regarding my acts and those of others					
Rarely	Sometimes	Often	Nearly Always		
6h. I have no fear that my best interests are at the centre of my learning in the classroom					
Rarely	Sometimes	Often	Nearly Always		
7. Apply delicate critical intellectual, emotional and ethical judgements with reflection on moral responses to acts					
7a. I think about the moral consequences of my acts for myself before I act					
Rarely	Sometimes	Often	Nearly Always		
7b. I think about the moral consequences of my acts for myself after I have acted					
Rarely	Sometimes	Often	Nearly Always		
7c. I think about the moral consequences of my acts for others before I act					
Rarely	Sometimes	Often	Nearly Always		
7d. I think about the moral consequences of my acts for others after I acted					
Rarely	Sometimes	Often	Nearly Always		
7e. I think about the moral consequences of my acts for the environment before I act					
Rarely	Sometimes	Often	Nearly Always		
7d. I think about the moral consequences of my acts for the environment after I acted					
Rarely	Sometimes	Often	Nearly Always		
7e. I change the way I act as a result of reflecting on the moral consequences of my actions for myself					
Rarely	Sometimes	Often	Nearly Always		
7f. I change the way I act as a result of reflecting on the moral consequences of my actions for others					
Rarely	Sometimes	Often	Nearly Always		
7g. I change the way I act as a result of reflecting on the moral consequences of my actions for the environment					
Rarely	Sometimes	Often	Nearly Always		
7h. What happened in the past directly affects what is happening now					
Rarely	Sometimes	Often	Nearly Always		
7i. I think about what is most important in my life in terms of health, family, friends, other people, possessions and wealth					
Rarely	Sometimes	Often	Nearly Always		

7j. I can make a difference to the instruments of production so they are socially just					
Rarely	Sometimes	Often	Nearly Always		
7k. I can make a difference to the instruments of production so they are environmentally sustainable					
Rarely	Sometimes	Often	Nearly Always		
8a. I think about the logic of my acts before I act					
Rarely	Sometimes	Often	Nearly Always		
8b. I compare and contrast different kinds of empirical evidence to inform my acts					
Rarely	Sometimes	Often	Nearly Always		
8c. I can replace fear with positive self talk that I believe					
Rarely	Sometimes	Often	Nearly Always		
8d. I make sure that my acts do not harm me					
Rarely	Sometimes	Often	Nearly Always		
8e. I make sure that my acts do not harm others					
Rarely	Sometimes	Often	Nearly Always		
8f. I make sure that my acts do not harm others, possessions					
Rarely	Sometimes	Often	Nearly Always		
8g. I know what to do to keep myself safe from harm					
Rarely	Sometimes	Often	Nearly Always		
8h. It is important to think about what life is like for other people					
Rarely	Sometimes	Often	Nearly Always		
8i. It is selfish to help others					
Rarely	Sometimes	Often	Nearly Always		
9a. I reflect on how my acts make sense to me and to others					
Rarely	Sometimes	Often	Nearly Always		
9b. I reflect on whether my acts might harm me or others now or in the future					
Rarely	Sometimes	Often	Nearly Always		
9c. I reflect on whether courageous acts might require safe short-term sacrifice from me, for long-term happiness					
Rarely	Sometimes	Often	Nearly Always		
9d. I reflect on different arguments and their trustworthiness to inform how I act					
Rarely	Sometimes	Often	Nearly Always		
9e. I reflect on whether my acts are fair to me and to others					
Rarely	Sometimes	Often	Nearly Always		
9f. My reflections on my acts change the order of what is important to me					
Rarely	Sometimes	Often	Nearly Always		
9g. My reflections on my acts change how I behave					
Rarely	Sometimes	Often	Nearly Always		
10a. I recognise how others value my acts in school					
Rarely	Sometimes	Often	Nearly Always		

<b>10b. Others recognise how I value their acts</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10c. I am encouraged to do the right thing rather than do things right</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10d. I am encouraged to say if I disagree with something</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10e. If I am blamed for something I did not do, I feel confident that I can always give my side of the story and I will be believed</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10f. I get blamed for things I did not do</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10g. It is not safe for me to say what I think at school</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10h. If I do not understand something, I seek clarification</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10i. I expect documents and writing to be easy to read and to understand</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>10j. If I am trying my best, I know I am just right the way I am</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>11a. Teachers help me to find logical ways to connect my learning to the future I want</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>11b. Teachers help me find evidence-informed ways to connect my learning to the future I want</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>11c. Teachers help me find socially just ways to connect my learning to the future I want</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>11d. Teachers help me find ways to lobby my House Representative to advocate for my rights</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>11e. Teachers help me find ways to understand my House Representatives manifesto</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>12a. Teachers help me find ways to understand the political system and its institutions</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>12b. Teachers help me find ways to understand the economic system and its institutions</b>					
Rarely	Sometimes	Often	Nearly Always		

<b>12c. Teachers help me find ways to understand the legal system and its institutions</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>12d. My country's institutions make me feel safe</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>12e. I know how to fully and freely interact with my country's institutions</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>12f. I know how to fully and freely cooperate with my country's institutions</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>13a. It is important to me to develop a good character</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>13b. It is important to me to be the best I can be</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>13c. It is important to me to understand different definitions of a good life</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>13d. It is important to me to live a good life</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>13e. I know how to fully and freely cooperate with my country's institutions</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>13f. Leading a moral life will make me happy</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>14a. I know how to tolerate people I meet who I disagree with</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>14b. I know how to handle situations when people are rude to me</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>14c. I know how to handle situations when people are not respecting my rights</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>14d. I understand I am responsible for my actions</b>					
Rarely	Sometimes	Often	Nearly Always		
<b>14e. I understand others are responsible for their actions</b>					
Rarely	Sometimes	Often	Nearly Always		

15a. Is there anything you would like to add?					
15b. Why is moral training for everyone important or not important in schools					
15c. What kind of character do voters need to participate in making their nation states laws and political manifestos? *					
* A manifesto is the promises that politicians make to the voters that they will implement if they are elected to represent them.					
15d. Can you explain what your ideal job is and what you need to do to get that job?					
15e. Can you explain if you think you will be able to have a family and a home and save for a pension?					
16a. Developing moral virtues of courage, critical thinking and reflection, and social justice is important to me					
16b. Developing moral virtues of courage, critical thinking and reflection, and social justice is important for society					
16c. Moral virtues are more important than intellectual virtues					
16d. Please rank the following goods from 1 to 6 where 1 is the most important and 6 is the least important.					
Health	Wealth	Possessions	Family	Friends	Others