Doctoral Dissertation

Peace Education in Hiroshima:
Case Study of a Female High School

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ABSTRACT

Inspired by the work and dedication of peace educators and enthusiasts all over the world to use education as a powerful transformative tool to spread the message of peace, this study offers an exploration of the scope and limitations of peace education in Japan, questioning the effectiveness of such educational endeavors in terms of their assets and pitfalls, and focusing on Hiroshima as the first city to experience the devastating effects of the atomic bomb.

For this reason, an integrated junior and senior high school were selected as a case study, its peace education curriculum at the senior high school level and its practices and perspectives are analyzed in-depth. The analysis was carried out through data collection from various sources, implementing and testing four diagnostic qualitative and numerical tools that collected students' and teachers' views and opinions towards the peace education program and the activities carried out during the lessons within Jogakuin Jr. & Sr High School.

This dissertation consists of six chapters that provide an original perspective on peace education within the case study and prefecture selected, where female students and teachers were, for the first time, given a voice to express their opinions and perspectives regarding the curriculum used in Jogakuin Jr. & Sr High School.

The study contributes significantly to the literature by identifying gaps in prior research in peace education and peace education evaluation, where the main focus is on the number of program evaluations and approaches without clarifying what effectiveness means in their context, and not clearly defining the diagnostic instruments, or tools, for such evaluation.

Chapter One introduces the research by setting the foundation for the succeeding chapters, containing an introduction, the rationale or significance of the study, the purpose and research questions that guided the study, and delimitations within which the study is placed.

Chapter Two analyses extant research in peace and peace education based on an extensive review of the scholarly literature in books, journal articles, and official reports. By focusing on macro-international level literature, the chapter also defines critical terms used in this study.

Chapter Three describes the context of peace and peace education in Japan, considers the rich historical background and essential historical details that shape Japanese people's views of peace and peace education, as well as the postwar pacifist path of Japanese society and Article 9 of the constitution.

Chapter Four presents the research methodology used in this qualitative research project, with a full description of the ontology and epistemology underpinning the study, and describes the methods, testing tools, and population selected for this research.

Chapter Five explains how the data were analyzed according to each of the research questions, covering each of the tools tested in this study, and includes the findings that help to answer the research questions stated.

Chapter Six offers the conclusion according to the research questions, presents recommendations for the school and future research, relates its implications, and describes the limitations that constrained the research.

It is hoped that this study's findings will reverberate to the benefit of society, considering peace education has a vital role in maintaining peace and in society itself. The higher demand for evaluation of outcomes and effectiveness of programs that foster a culture of peace justifies the need for further research on specific settings that have not previously been evaluated. Hence, the school in which the tools were tested was able to use the results of this research to determine the effectiveness, main contents, and needs for improvement of its peace education program.

DEDICATION

To my greatest love and gift, Samuel, my source of motivation and strength.

To my parents Hernan and Concepcion, my biggest supporters.

To Hiroshima Jogakuin Jr & Sr High School students and teaching staff, for their commitment to peace and peace education.

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"I had to learn to crawl before I learned to walk."

This roller coaster, a Ph.D. in the Land of the Rising Sun, has taught me endless lessons, some of them painful and full of frustration, but also enjoyable ones where I just kept growing as an individual and professional. During my time as a graduate student at HIRODAI, I had amazing, inspiring human beings around me that have accompanied me along the way throughout all these years.

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Adriana María Henríquez Millon
Hiroshima University
March 2020

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Abbreviations and Acronyms

CEWC	Council of Education in World Citizenship
ERIC	Education Resources Information Center
GCPE	Global Campaign for Peace Education
HIPE	Hiroshima Institute of Peace Education
IS	Integrated Studies
JICS	Jogakuin International Cooperation Society
JSP	Japanese Socialist Party
JTU	Japanese Teachers Union
LDP	Liberal Democratic Party
MEP	Ministry of Public Education (Ministerio de educación Publica, abbreviation in Spanish)
MEXT	Ministry of Education, Culture, Sports, Science and Technology
OECD	Organization for Economic Cooperation and Development
PE	Peace Education
TALIS	Teaching and Learning International Survey
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNGA	United Nations General Assembly
UNICEF	United Nations Children's Fund
US	United States
USA	United States of America
WWII	World War II

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CHAPTER ONE

INTRODUCTION

Peace cannot be kept by force; it can only be achieved by understanding.
Albert Einstein

Knowledge is power. Information is liberating.
Education is the premise of progress, in every society, in every family.
Kofi Annan

Education is a core institution of every society. It is a primary method for the transmission of human values and knowledge and the most effective way to improve the quality of a society's human capital. It plays a fundamental role in socio-economic development and the achievement and maintenance of peace. However, in this respect, a question arises as to whether to blend formal education with peace education. The answer may appear obvious to some because both types of education are interdependent. For instance, peace, wherein life-sustaining needs and human rights are met, makes possible the development of literacy (Carter & Picket, 2014).

Within this simple framework, the promotion of peace at the personal and societal level should be secured and promoted by education, as peace education enhances the purpose of education overall, by allowing each person to fully develop their skills and attitudes towards being productive and active members of society. Hence, for many people, peace education should be a cornerstone of education in all schools, on account of schools being where children and younger people interact the most as students. Moreover, schools have the advantage of being able to reach across a broad spectrum of society, from elementary to secondary levels. In this way, developing life skills and attitudes towards peace in the education system will enhance the whole of society's capacity to foster a culture of peace, since peace education has been utilized in situations where students learn about how people solve their problems (Carter & Picket, 2014).

Nevertheless, crucial for teaching or implementing peace education in schools means staff having the proper underpinning knowledge and training. In this way, teaching staff should be trained and updated. They must be committed to educating about and for peace, and they must set common goals to work towards its accomplishment. With proper training, peace

educators teach about contemporary social, political, economic, ecological, and ethical problems, exploring the root causes of each and creating nonviolent social strategies to manage the multiple manifestations of violence (Kester, 2010a). Moreover, critical discussion of the baseline of peace, peace education, and peace culture, as well as its evaluation from a historical and holistic perspective, is necessary to understand the fundamental meanings of such concepts while examining the processes they involve. Furthermore, essential for the implementation of peace education and its further development is its evaluation.

In Japan, peace education includes some distinctive and diverse characteristics in comparison to other (western) countries. For example, while in Nagasaki City peace education is expected to inform and educate children about war and uses traditional, text-book driven, teaching techniques (KYODO, 2019), in Hiroshima City the Board of Education states: "Not only the deterioration of children's basic knowledge and understanding about hibaku, but lowering of motivation, attitude, and interest are observed, and that it holds…Secure passing on of the experiences of the Hibakusha[1] as the most crucial assignment" (Orihara, 2009). Overall, the experience of World War II is the main content of peace education in Japan, and the postwar Japanese national curriculum has systematically incorporated the topic of peace at one crucial juncture within the social studies curriculum: studying the meaning and circumstances of Article Nine of the postwar Japanese Constitution (Langager, 2006). In addition, students are given an orientation about the background of Japan, its historical and contemporary education system, as well as current and past understandings about the concept of peace and peace education within Japanese society and religion (Hiroshima Jogakuin Jr.&Sr. High School, 2016)

Recent literature reveals significant growth in research about peace education, and teacher and student training in peace education, but also indicates weaknesses in fundamental questions, such as the effectiveness of current peace education programs, and teachers' and students' opinions and perspectives about their peace education programs (Salomon, 2009). For example, what content should a peace education program include? What skills should it teach? Because peace education is accompanied by insufficient research and evaluation, this research combines an empirical constructivist-interpretative approach with a descriptive and exploratory case study methodology to test four diagnostic instruments for evaluating peace education in a sample school population in Jr. & Sr High School, in Hiroshima City, Japan.

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[1] *Hibakusha* is the Japanese word for the survivors of the atomic bombings of Hiroshima and Nagasaki in August 1945.

This case study was conducted to research the content of Jogakuin School's peace education program and contribute to improving its implementation as an alternative pedagogy in the school because without this kind of assessment it is challenging to know the purposes and outcomes of peace education as offering high-quality education for children and younger people in schools.

The motivation for doing the Research

I came to Japan six years ago in 2013, initially for one year and a half training. Then after that short period abroad, I intended to return home and continue with my life. Hiroshima has incredibly widened my horizons. It was in Hiroshima, that I heard for the first time about PE. It was through the *hibakusha*'s work and testimonies, that PE caught my attention, when I was clearly on the opposite side, teaching for academic achievement and other reasons. I was perpetuating a "banking system" one English lesson at a time.

At Hiroshima University, I realized I had the potential for social change through education because if I wanted change, I had to start with myself. First, PE offered me time to reflect on my own practice as a teacher and as a mother, constructing new knowledge and deconstructing old, archaic practices to be able to educate for a culture of peace, learning from the experience of Hiroshima and a gender perspective unique to PE though the lens of Jogakuin. By watching, analyzing and reflecting on the school's challenges and strengths I will be able to contribute effectively to the field of PE in Japan, Costa Rica and where life will take me on the next stage after my Ph.D.

Hiroshima has also empowered me to use my work and voice to educate for and about peace and continue this ride that is just about to start. The conclusion of my Ph.D. is not the final destination but a journey leading me to new academic and professional challenges and opportunities.

Significance of the Study

This study identifies gaps in prior research in peace education and peace education evaluation as highlighted by various academic researchers (Ashton, 2007; Harris, 2003; Nevo & Brem, 2002; Salomon, 2009), where the main focus is on the number of program evaluations and approaches without clarifying what effectiveness means in their context, and not clearly

defining the diagnostic instruments, or tools, for such evaluation.

Analyzing the peace education program in Jogakuin Jr. & Sr High School also provides an exceptional opportunity to unveil the unique particularities of peace education in a school directly affected by the explosion of the first atomic bomb released on an urbanized area in world history in 1945. Gaining knowledge about the schoolteachers' and students' experiences is not only significant in terms of historical interest but also to learn from their unique perspective on peace under the threat of nuclear weapons. Moreover, the research is significant to teachers, administrators of educational institutions, and policymakers because sensitive diagnostic evaluation helps to unearth what is needed to improve peace education programs at the classroom, regional, and national levels.

This case study of a school in Hiroshima, Japan, seeks to fill the gap in the English literature regarding the evaluation of Peace Education programs. The evaluation is carried out by documenting the experiences of the education stakeholders most directly affected by the implementation of peace education lessons. It examines the interpretation of the program and links the participants' actions to the societal and institutional factors that shape their behavior.

This study's findings will, it is hoped, redound to the benefit of society, considering that peace education plays a vital role in maintaining peace and in society itself. The higher demand for evaluation of outcomes and effectiveness of programs that foster a culture of peace justifies the need for a more useful and effective set of evaluative tools and diagnostic instruments. Hence, the school in which the tools were tested may be able to use the results of this research to assist in determining the effectiveness, main contents, and needs for improvement of its peace education program.

Purpose of the Study

This study offers an exploration of the scope and limitations of peace education in Japan, questioning the effectiveness of such educational endeavors, focusing on Hiroshima as the first city to experience the devastating effects of an atomic bomb. For this reason, an integrated junior and senior high school was selected as a case study, and its peace education curriculum, practices, and perspectives analyzed in-depth. The analysis was carried out through data collection from various sources, implementing and testing four diagnostic qualitative and numerical tools that collected students' and teachers' views and opinions toward the peace education program and the activities carried out during the lessons within

Jogakuin Jr. & Sr High School. The study answers four questions by examining the experiences of the participants during the peace education lessons, its contents, and practices.

The research provides a unique perspective on peace education within the school and prefecture, where female students and teachers were, for the first time, given a voice to express their opinions and perspectives regarding the curriculum used in Jogakuin Jr. & Sr High School. The research also tested the suitability of the four tools implemented by the research methodology since, first, they are still limited or not sufficiently validated by exposure through previous studies and, second, there is a need for a more rigorous evaluation of the students' learning experience (Diem & Moyer, 2010).

Research Questions

Four research questions guided the evaluation of the effectiveness of the Jogakuin Jr. & Sr High School's peace education program:

1. What are the essential contents of the Jogakuin School's peace education program? This research question is intended to unveil the essential contents of the Jogakuin program, based in the empirical tradition of Professor Koji Nakamura (2006), which describes the skills necessary for peace education; also Fountain (1999) and Harris and Morrison (2013) who examine contents of peace education, by presenting and analyzing the students' and teachers' opinions about the contents and techniques implemented in the school.

2. How well does the teaching staff feel prepared to work to promote a culture of peace? Teachers' perceptions and experiences of how prepared they are to teach peace education are essential, not only for getting to know if they have received teacher training before teaching, but also finding out what constitutes training for them and their ability to teach peace education. It is necessarily a commitment to improving teacher training in peace education, and teacher preparation is itself a transformative process (Jenkins, 2019; Page, 2010).

3. How have the students' behaviors improved by experiencing their school's peace education program? This question is based on the participants' self-knowledge of the behaviors the students and teachers they can recognize, as peace education demands the study of attitudes as well as the formation of behaviors to support peaceful societies (Kester, 2008).

4. What aspects of the school's peace education program can be improved?

This question addresses the learning content the program needs to reinforce from the macro-level of the school program to the micro-level of the learners and their opinions.

Delimitations of the Study

The delimitations of the study are:

1. The sample population of this study is from Jogakuin Jr. & Sr High School in Hiroshima City, Hiroshima Prefecture, Japan.

2. Only female views (students) of the current program are considered, as Jogakuin Jr. & Sr High School is a girls-only educational institution.

3. Interviews were conducted only in Jogakuin Jr. & Sr High School, with simultaneous translation from English to Japanese.

4. The vice-principal of the school as an insider selected and contacted participants.

5. Mostly English literature regarding peace education has been considered for matters of accessibility and the widespread use of English as an international language for scientific publication (Ferguson, Perez-Llantada, & Plo, 2011).

6. Japanese authors who publish their work in English for an international audience are also included. Nevertheless, it is essential to note the study also considered literature available in Japanese. It is important to mention my Japanese language proficiency is quite low, as explained in the limitations' subsection in Chapter Six.

Previous Studies

The evaluation of peace education and its efficacy has been a challenge for years. As Harris (2008) points out, the evaluation and assessments of such programs have proven to be complicated. Even trying to set specific tools and methodologies for such a task is complicated and can be done in the wrong way, since peace education acknowledges the existence of universal values and every single program takes on many different forms (Harris, 2008; Harris, 2008b; Hopson & Stokes, 2015).

Ian Harris (2003), professor emeritus, extensively cited and quoted in this dissertation, is among the first academics to focus on peace education evaluation and the problems that emerge from such endeavor. As he indicates, there is a need from the peace research community to understand how educational efforts contribute to and build a peaceful society.

Direct Studies

Professors Baruch Nevo and Iris Brem (2002) conducted one of the first reviews on peace education literature. Their research consisted of a search through academic database services, analyzing and summarizing around three hundred peace education-related articles published between 1981 and 2000. They were looking for elements such as peace education and evaluation effectiveness. With the analysis, it was found that only one-third of the items had elements related to the evaluation of a program's effectiveness, concluding that it has not received the proper attention it deserves. In addition, most of the programs appeal to rationality: "The figure itself is a testimony to the relative scarcity of evaluation studies in peace education." (Nevo & Brem, 2002)

Under this same line and research methodology, Wintersteiner (2015) revealed that not so much has changed during the last decade since Nevo and Brem's study was conducted, and by an overview of the *Journal of Peace Education* from 2004 to 2011, showed that only sixteen out of one hundred and seven articles were in relation to the effectiveness of peace education programs.

Richard Moody (2006) from Seattle University explored peace education in selected schools in Hiroshima and Nagasaki. He researched on the type of peace education taught, how it is taught, what is the nature of peace education concerning leadership theories used by teachers and principals, the opinion of the participants on how peace education should be delivered in the future, in order to explore the topic of peace education in both cities. Under a qualitative approach, he conducted interviews with teachers, principals, other educators, and city officials, and among the main findings was that respect was an underlying theme for peace education in both cities, but without a clearly defined vision for the future of peace education. Moreover, he found that the school's proximity to the hypocenter of the atomic bombings does influence the time dedicated to peace education.

Ashton (2007) studied the role of schooling in reproducing and actively perpetrating violence, and why schools are socially constructed in such a way as to make these roles possible with a historical explanation. She used empirical data from R to examine contrasts between peace education approaches and "normal" schooling from the viewpoints of project workers, pupils, and teachers. As a conclusion, she considers that such contrasts and tensions do indeed exist and that this raises serious questions about the compatibility of peace education and formal schooling.

Noriko Sakade (2009) did her doctoral dissertation about peace education in the Quaker Peace Education Project in West Midlands, UK. Her research was exploratory, explanatory and descriptive, using qualitative and quantitative approaches based on an empirical study of a peace education organization and the implementation of the project. She wanted to provide an understanding of the principles and practice of peace education, with an exploration of theoretical and practical aspects, as well as factors that undermine and promote peace education within educational institutions.

Fulya Türk (2017) conducted a study in Turkey, whose primary purpose was to examine the effects of conflict resolution, peace education, and peer mediation on students on conflict resolution skills via a meta-analysis method. She determined that 23 studies were suitable for the study criteria designed. Results she was able to obtain were evaluated under elements such as if the study has been carried out in Turkey if the study has a control group and others. As a result, she concluded that conflict resolution, peace education, or peer mediation is useful in the constructive development of conflict resolution skills of the students and that these school-based education programs represent an opportunity for the prevention of violence at schools.

Maria Bilagher (2017) directed her doctoral research on educational assessment for educational development, and peace education for sustainable social development. She utilized empirical elements, consisting of an application of Delphi, which was preceded by a non-empirical element consisting of conceptual analysis. The tools selected were a questionnaire and semi-structured interviews via Skype and a few cases in person, enquiring into how the achievement of learning outcomes in peace education should be assessed — concluding those learning outcomes in peace education end in inter-cultural communication skills, which combine cognitive with non-cognitive characteristics. Billagher (2017) found a difference between the social purpose of peace education and its learning outcomes; peace education must have learning outcomes, its objectives and achievement should be assessed in different ways such as inter-cultural communication skills, in combination with cognitive and non-cognitive characteristics.

By conducting a comprehensive literature review according to this dissertation's purposes and questions, a query was made in ERIC for journal articles with concepts of "peace education Japan," "peace education Hiroshima," and "peace education evaluation Japan." The search included journal articles published from 2000 to 2019 with a location in Japan and Hiroshima. A total of 29 studies were produced as a result of the peace education in Japan, 12 from peace education Hiroshima, and for the last search, it was necessary to include terms

such as program evaluation and program effectiveness, nine as a result of peace education evaluation in Japan. A list can be found in appendix 6 in this study. The query was conducted considering English literature only.

Organization of the Study

Chapter One introduces the research by setting the foundation for the succeeding chapters, containing an introduction, the rationale or significance of the study, the purpose and research questions that guided the study, and delimitations within which the study is placed.

Chapter Two analyses extant research in peace and peace education based on an extensive review of the scholarly literature in books, journal articles, and official reports. By focusing on macro-international level literature, the chapter also provides a definition of critical terms used in this study.

Chapter Three describes the context of peace and peace education in Japan, considers the rich historical background and essential historical details that shape Japanese people's views of peace and peace education, as well as the postwar pacifist path of Japanese society and Article 9 of the constitution.

Chapter Four presents the research methodology used in this qualitative research project, with a full description of the ontology and epistemology underpinning the study, and describes the methods, testing tools, and population selected for this research.

Chapter Five explains how the data was analyzed according to each of the research questions, covering each of the tools tested in this study, and includes the findings that help to answer the research questions stated.

Chapter Six offers the conclusion according to the research questions, presents recommendations for the school and for future research, relates its implications, and describes the limitations that constrained the research.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Many scholars point out the need to assess the outcomes of peace education programs to determine whether they have an influence or impact over the participants, which will be reflected in a more peaceful society (Harris, 2003; Raines, 2004). Thus, the purpose of this study is to evaluate the effectiveness of the peace education program in Jogakuin Junior & Senior High School in Hiroshima City, Hiroshima Prefecture, a school with abundant experience teaching peace education for a culture of peace.

However, it is relevant for this research to discuss the baseline of peace, peace education, and peace culture as well as its evaluation holistically and historically. The following literature review examines such concepts to understand the meaning of such concepts while examining the processes involved in peace education, and the way to evaluate its educational endeavors and outcomes. The review is based mostly on primary data sources on an extensive search on Google Scholar, Academia, Education Resources Information Center (ERIC), and StarPlus from The University of Sheffield, UK, online library, and search tool.

The Elusive Concept of Peace and its Origins

In a changing world, it is difficult to have a precise definition of peace. As the world keeps continuously evolving, so our concept of peace evolves too. With extensive literature and attempts to conceptualize and define peace, it is even today a challenge to reach consensus and theoretically define what peace means. In this regard, the pioneering founder of peace studies Dr. Johan Galtung (1981) and Sandy & Perkins (2002) argued; that in peace research, the exploration of peace as a concept has always been and always will be an essential task. Even now with limited descriptions of peace concerning its nature and role, it is a difficult task to conceptualize it still in contemporary times.

Peace embraces terms such as "harmony," "tranquility," and "pacifism." Even the word happiness is associated with peace. Efforts to define the concept can be traced centuries back as the German philosopher Immanuel Kant (1795) in his essay *Perpetual Peace* proposed that the establishment of peace requires the freedom and equality of members of society and

universal laws in accord with members' agreement. Though more than two centuries old, Kant's views are still valid, as he made the first written attempt to shed light on the multiple dangers of armament and he also insisted that it is our moral duty to seek peace, bridging his work into what will be explained below as the term "negative peace."

Peace and Religion

Religion has also played a fundamental role in conceptualizing or providing a definition of peace. This view enclosed the belief that peace is the tranquility of order, according to Saint Augustine (Richmond, 2005). Nonetheless, it is crucial to mention that St Augustine advocated the belief that man is the source of all evil, including war, as did Luther, Freud, and others (UNESCO, 1996), however, they do not consider how society shapes and influences behaviors for good or bad. Webel & Galtung (2007), on the other side, reflect that the concept of peace within the religious sphere is associated with love.

The three major religions worldwide are considered to have a firm foundation in peace. Christianity, Judaism, and Islam have this foundation in peace and teachings on how to live in cooperation or brotherhood on earth, as it is clear that people use religion to interpret and give meaning to the world around them, to organize experiences, and to guide their actions (Yablon, 2010). This focus, nevertheless, is primarily on the positive role of religion in society without touching upon extremism and fundamentalist ideas that distort the messages conveyed and the interpretation of such messages in each religion.

In Judaism, Jewish people firmly believe in one God called Yahweh, the prince of peace, with the word "shalom," which means peace. Judaism considers life as sacred, and violence must be avoided. Buddhism is based upon nonviolent principles, being peace, a way of living, and an end to achieve peace and tranquility through wisdom and meditation. For Buddhists peace has three levels and must be accomplished as a process, starting from inner peace, then peace in the community of humankind, and ecological peace or peace with Earth.

Taoist principles are similar to Buddhism in which aggression must be prevented, and weapons considered the instruments of evil. Taoism also seeks unity through love in universal brotherhood, preaching disarmament, and a belief in the fundamental goodness of human nature. Hinduism respects all beings because each carry within him the Atman or spirit of truth and peace; by extension, human beings realize the inner call for peace.

The so-called peace societies were the offspring of two parents, the Enlightenment and Christianity (MacQueen, 2010). Christianity has a deep root in pacifism, a monotheist religion based on the life and teachings of the Messiah Jesus of Nazareth, who practiced nonviolence and preached love for enemies. Especially in the Sermon of the Mount Jesus said that peacemakers are blessed, he refused to defend himself with violence and proposed that people should turn the other cheek when confronted with violence. The passage of the sermon of the beatitudes clarifies in a broad sense of how Christians must act according to God's plans:

The Sermon on the Mount.

When he saw the crowds, he went up the mountain, and after he had sat
down, his disciples came to him.
He began to teach them, saying:
"Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are they who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the land.
Blessed are they who hunger and thirst for righteousness, for they will
be satisfied.
Blessed are the merciful, for they will be shown mercy.
Blessed are the clean of heart, for they will see God.
Blessed are the peacemakers, for they will be called children of God.
Blessed are they who are persecuted for the sake of righteousness, for
theirs is the kingdom of heaven.
Blessed are you when they insult you and persecute you and utter every
kind of evil against you [falsely] because of me.
Rejoice and be glad, for your reward will be great in heaven. Thus, they
persecuted the prophets who were before you."
 (Gospel according to Mathew 5, 1-12)

The Sermon on the Mount, also called the Beatitudes, are valid for the different denominations within Christianity. The beatitudes deal with matters of underlying everyday life, as many ethical teachings of Jesus are related to pacifism (Sim, 2011). In these fragments Jesus was considered a teacher providing a set of instructions to those who were with him on

the occasion. This sermon means that these teachings are to be followed by those who consider or identify themselves as Christians, regardless of the kind of Christianity each person congregates, for example, Roman Catholics, Anglicans, Methodists, Lutherans and other congregations within Christianity. For all of them, the beatitudes represent a path to behave and act according to Jesus' teachings. For this research, however, the division within the different denominations is vital as the Christian Methodist church viewpoint is the one to be explored in more detail below.

Three critical elements must be emphasized in Jesus' perspectives and beliefs about peace. The first is a total rejection of violence (Ott, 2012), considering Jesus himself was a displaced person, who was born in a country dominated and controlled by Romans, he refused to join any resistance movement against the Romans, and he continually encouraged his disciples not to retaliate when under attack. He chose and promoted love and reconciliation (Sim, 2011), urging people to love their neighbors and enemies as well, instead of just taking revenge for the oppression and mistreatments he and his disciples received at that time.

Jesus, as a pacifist, embraced transformational initiatives seeking to neutralize a potential attack. Rather than just allowing that to happen he reacted to attacks by extraordinary efforts such as humbleness and praying for his enemies, trying to establish communication to reach an agreement with his adversary.

The Methodist church considers Christ to be the Prince of Peace, a peace that passes all understanding, and all his disciples must work for peace. Peace is not merely the absence of war, a nuclear stalemate, or a combination of uneasy ceasefires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to the implements of peace. Methodists are committed toward stewardship, justice, and peacemaking (The People of The United Methodist Church, 2016)

It is important to note that this study does not offer insights into the negative role of religion, as religion does not always contribute to peace and justice (Marti, 1996). However, it does acknowledge the ambivalence and ironic role religion can play in the world as it can also advocate for violence and segregation. Examples are many, such as the Crusades, the Islamic Holy Jihad, sectarian conflict in Northern Ireland, and Palestinian and Israeli clashes over land rights and occupations. Indeed, peaceful Buddhists in Myanmar, whose faith is based upon nonviolence, persecuted and killed many stateless people, and displaced more than 671,000 Rohingyas to Bangladesh during 2017 and 2018 (M2 Presswire, 2018).

A Gender Perspective on Peace

A gender perspective comes to light when the need to analyze the position of women and the oppression they have been subjected to throughout history is clear (Mingol, 2009). Aspects such as gender discrimination and oppression has been widely criticized by feminist, as in many societies women are on the margin or behind on the decision-making and political processes, without considering the essential role women play for a more sustainable peace when they are involved (Nario-Galace, 2019; Natividad, Viar, & Nario-Galace, 2014).

With a masculine gendered hierarchy accepted and reproduced all over the world, barriers have been created that impede women from taking active roles in society. These barriers make women more vulnerable than men in specific scenarios, such as conflict zones and impoverished areas where ongoing armed conflict and violence is widespread, and sexual violence is used as a weapon in which the victims are predominantly women (Céspedes-Báez & Ruiz, 2018).

It is evident even today that women are the backbone of many peace organizations all over the world, but their work is mainly invisible, and their work toward peace does not find a way into history books (Brock-Utne, 2009). Confortini (2017) points out that feminism makes visible the different roles women play in peace and conflict in two different dimensions: (1) highlighting women's contributions to the history of peace as both activists and theorists; (2) giving visibility and voice to women as agents (victims, perpetrators, or both) in violent settings and post-conflict transitions.

Moreover, it is within the feminist paradigm that Céline Renooz defined and proposed that peace needed to be founded on matriarchal principles of reason, truth, and political decentralization and by restoring women's dignity and authority (Josephson, 1985). As for another prominent feminist, Jane Addams (2007), peace was not a static or sentimental ideal, but a dynamic process of societal re-creation based on humanistic values. Both authors agree that peace is dynamic and has an empowerment connotation in which women must liberate themselves from oppressive hierarchies.

Peace in Peace Research

More recently, UNESCO on the Agenda for peace (1992) conceives peace as a dynamic concept, as a just and non-violent solution to conflicts, where equilibrium exists in social

interactions and between members of society, living in harmonious relation with each other founded on justice and liberty. This description fits as well with the preamble of the Human Rights declaration (1948) "the recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world." Because the preservation of peace is not assured without fundamental freedom and if basic rights are not included or respected.

Both definitions lay the ground for this research on the effectiveness of peace education programs, as such programs foster harmonious relations for peaceful coexistence between human beings and the spread of non-violent conflict resolutions for justice and freedom.

The vast field of Peace Research provided meaningful insights and discussions on the concept of peace even before the 1970s. When it started to gain world attention, scholars usually focused on the views of Johan Galtung with his work on the theory of structural violence *"Violence, peace and peace research"* (Galtung, 1969) as well as the work of Brazilian educator Pablo Freire on critical pedagogies; *"Pedagogy of the Oppressed"*. Both authors' extensive works inspired the rise of an education that fosters a culture of peace and liberates students from rigid systems, rather than being merely a *status quo* reproduction. UNESCO (1996) perhaps provides a more comprehensive definition based on Galtung's theory, considering peace as the absence of violence of all kinds: direct (physical, and also verbal), structural, cultural, directed at the body, mind or spirit of some other being, human or not. A more pragmatic and dynamic conceptualization of peace would be peace is the condition for conflicts to be transformed creatively and non-violently. The focus is then on conflict rather than on peace. It is a comprehensive and more holistic definition but is still lacking in providing an understanding of the role of humans influencing these forms of violence, let alone including the term 'positive peace.'

Peace is a context (inner and outer) for a constructive way of handling conflict, given that the human condition may serve both as creator and destroyer. Taking the first option; humans as creators, they are the ones that will lead to better and a just world, with the inner potential humans have, especially during their education for social change and transformation, which is a significant characteristic of peace education. At this point, it is interesting to note; these statements are the opposite of what religion considered because, under some religious figures, humans are the source of all evil.

Deconstructing the above definition by UNESCO (1996), it is impossible not to reflect on Galtung's epistemological basis as a preliminary point to a better and more concise definition

of peace, because several meanings of peace emerge in the context of negative and positive peace (Richmond, 2005). The first definition he provided is violence-oriented, where having a piece of specific knowledge about violence is essential to know about peace; and the second definition is conflict-oriented, where peace with nonviolence and conflict transformation is the way to unfold conflicts (See Figure 1).

Figure 1 Galtung's Epistemological Bases for Peace
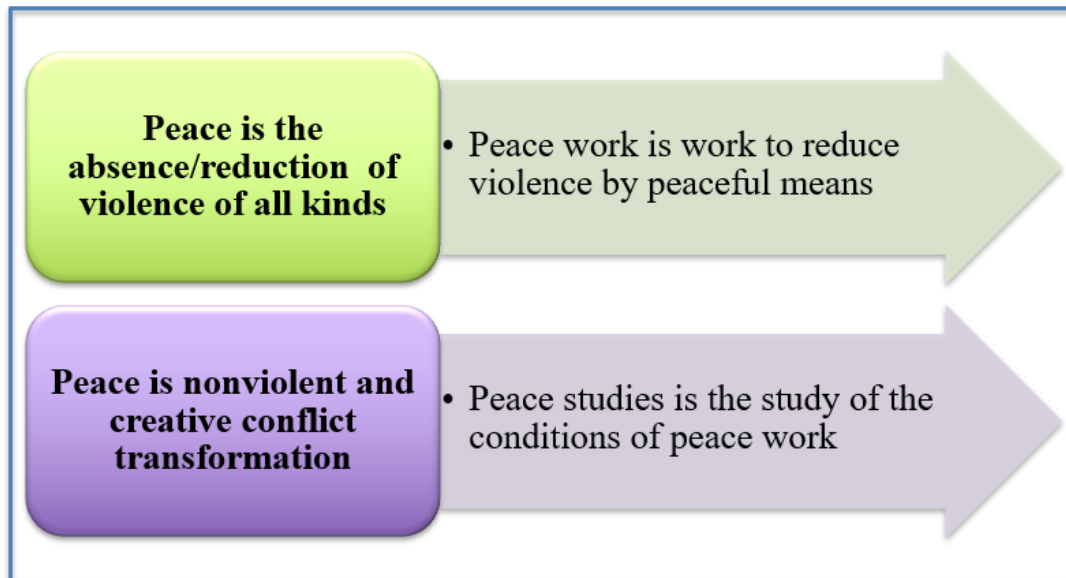
Source: The author

Under this framework proposed by Galtung, peace is understood as the absence of violence in what he described direct (personal) and indirect (structural) violence. This view is split into two sides: Positive and Negative Peace. Both of these have been widely accepted, as many scholars seem satisfied with both terms and have used them extensively in their respective works (Kertyzia & Standish, 2019; Devere, 2018; Kester & Cremin, 2017; Page, 2010; Biton & Salomon, 2006; Reardon, 1999).

Although both terms capture the meaning of peace very well, Cabezudo & Haavelsrud (2010) consider that negative peace has found more agreement in the arena of peace research. This acceptance because of the idea that peace is the absence of war or any other form of physical violence, it is the view on which there is most understanding; as it is easier to define. With this observation, Diehl (2019) discusses and considers the absence of war or large-scale violence it is not sufficient as a definition. However, most definitions take the absence of war as a starting point. This view is shared by many countries, cities and peoples that have

suffered armed conflict and the devastation of war, such as Japan, Hiroshima and Nagasaki, Cambodia, and Palestine.

Figure 2 Definitions of Peace and Violence and the Influence on Peace Education
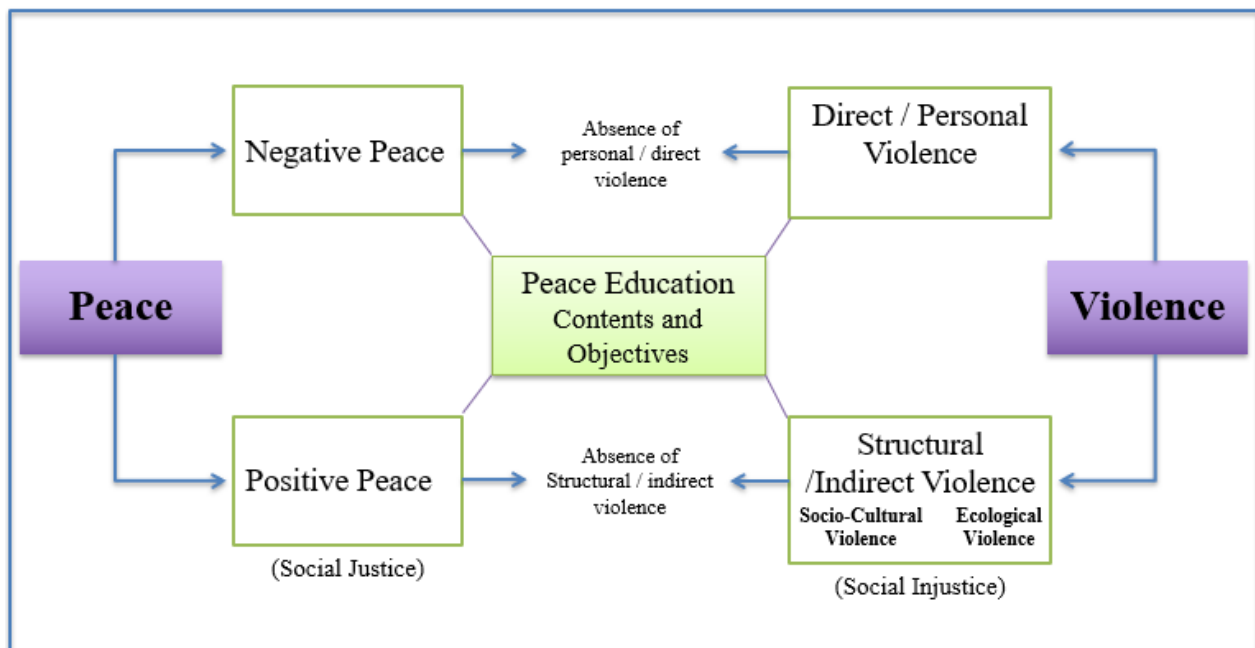
Source: The author based on Johan Galtung's Theory

The previous diagram summarizes the preceding discussion, based on what Galtung (1969) interpreted in a very symmetrical manner. For Galtung the peace concept and types of violence are indicated in alignment with the negative and positive peace viewpoints; it is by aiming for both that peace research can contribute in significant and meaningful ways, and it is by teaching both in education that peace will be embraced regardless of language, nationality, gender, and ethnicity. It can be assumed that both concepts of negative and positive peace constitute the foundational ideas influencing peace education, as both terms must be promoted within its objectives and contents. Moreover, the essential notion relies upon an extension of the definitional problem of peace itself (Page, 2010).

After providing a comprehensive description of peace, and laying the ground for peace education, this study is located in the theoretical tradition of Johan Galtung (1969, 1974, 1990, 2008), his conceptualization of positive and negative peace contributes to determine how peace education and peace in different contexts is perceived and the way they are positioned within peace research. Structural and cultural violence unveils themes covered in peace education from the past to the present. The form and contents of peace education from

peace research and a peace action perspective engenders a specific structure and how it is communicated to the students.

Understanding Violence

Violence, as Mishra (2013) describes, is implemented as a tool for achieving change, it is widely used and feared by most, there are different forms and types, and just the fear of violence can be as damaging as violence itself, while for Golding (2017), violence and oppression are not imposed from external sources, but instead, such oppression is developed by the participants themselves as part of a living praxis. To some extent, both concepts are valid if the context where they evolve, the root of violence and nature, are considered

Violence for Galtung (1969) is divided into two; direct violence and structural violence, the first being related to war and armed civil conflict. This is the type of violence where the main actors are explicit. On the other hand, structural violence is within social structures, such as poverty, segregation, and prejudices. A common feature of this type of violence is that there is an impairment to people to fulfill their needs, without a direct entity acting violently against them.

Galtung (1990) goes beyond these two definitions (direct and structural violence). He introduced the concept of cultural violence during the 1990s, where other forms of violence (direct and structural) are legitimized in aspects of culture, the symbolic sphere, by religion, ideology, language, art, empirical science and formal sciences, that can be used to justify or legitimize direct or structural violence. For Standish (2015), Galtung portrays violence as energies that affect personal and group needs that are physical (direct), structural (indirect), or both. In this sense, cultural violence acts to permit, necessitate, normalize, erase, reprove, and require other forms of violence.

It could be the case that what is termed cultural violence is a more common phenomenon in relatively peaceful places and societies. For instance, in Japan, the self-portraying image during wartime has been a great source of claims from Korea and China and even from within the country, since some Japanese often erase or gloss over their violent advance on these two territories during World War Two.

Another classification to add to this discussion is school violence. Although there is not a clear definition of the concept, several types of violence within this classification are provided and examined by academics worldwide. Stuart (2000) argues that there is a

tendency to narrow the concept and scope when actually it has different dimensions. In the narrow scope it tends to focus only on issues related to the student to student, and teacher to student relations, where the definition of violence is conceptualized in a very simplistic way, referring to the use of force toward another that results in harm or physical damage. He suggests school violence is a multidimensional phenomenon that must be viewed under different lenses according to the source, type of violence, and relationships.

Definitions also do not consider the traditional practices that perpetuate sexism, racism, and discrimination within schools. Harber & Sakade (2009) point out that there is a growing interest by academics about the different ways schools reproduce violence by failing to address incidents appropriately and also perpetrate such practices through the activities carried out by the system and teachers. This is a pervasive pattern presented in rigid and strict educational systems, from Costa Rica to Japan.

The idea that schools are places where certain types of violence are perpetrated is not new. Harber (2004), in his book *Schooling as Violence*, considers that schools are inherently authoritarian institutions where students can be influenced or "brainwashed" with potentially violent beliefs, norms, and behaviors. Along the same lines, Galtung (2008) reflects that what is currently taught in schools mirrors the past over present to secure the continuity of a future in alignment with a specific ideology of the elite classes.

Educational institutions sometimes recreate systems limiting students' creativity and critical thinking, becoming what Galtung (1975) considered systems for processing raw children into processed children; where primary students are primary products or raw materials, where secondary students are secondary products ready to be finished in tertiary education, whose main outputs are finished products or processed graduates. Using this metaphor education's primary function can be seen as a factory, with a concentration of high-quality factories (schools) in urban and developed regions and the opposite in rural and less developed areas.

There is hope that these common and dominant patterns are gradually starting to change, as there is an increasing concern about the necessity to stop and reduce violence by non-violent means, not only from governments, policymakers, and teachers but also at the grassroots level organization and students' movements.

It is clear that there still more work to be done on violence research, considering it is quite a broad field, however as the present research considers female views over peace and peace education in schools, violence must be seen through that lens as well, and a peculiar feature

in this regard is that most research has focused on men and boys' violence (Burman, Brown, & Batchelor, 2003), and not so much on women and girls.

The currently available research literature, however, shows that not only do forms of violence and aggression differ between girls and boys but also that girls' violence emerges from experiences that are qualitatively different from those of boys. Girls' relationships to violence need to be understood as arising from a complex set of social, material, and gendered circumstances and cannot be addressed in isolation from other aspects of their lives (Burman, Brown, & Batchelor, 2003). Other authors consider biological differences between the two sexes are the leading cause of men's aggressiveness and that women are more peaceful than men. Also, the fact that women have been excluded from power, from armies of many nations and governmental political decisions, this exclusion allowed women the nurturing of social skills that transform them into potential mediators and negotiators (Mingol, 2009).

This new literature presented hints that violence must be seen through the female and male lens for a better understanding of the triggers of such violence and how to address them from the root causes, with a view to improve and enhance the mechanisms and protocols currently implemented in education systems.

History of Peace Education

Peace education has a long and deep historical background, revealing attempts to stop violence and to create an ideal world where we as humans can realize our maximum potential. Peace Education has its origins within nonviolence and religious teachings; such aspects have shaped history and society itself.

Anthropologists have located approximately 47 peaceful societies on Earth (Bonta, 1993). Many of these groups have been traditionally implementing conflict resolution techniques in their tribes or communities based on religious and indigenous beliefs. Harris (2008) and Groff (2018) explored that organized religions tend to promote their vision of peace with written guidelines; these guidelines teach others how to achieve peace and contribute to the creation of a more peaceful world.

Harris and Morrison (2013) and Page (2010) considered the study of religion or the involvement in it provides awareness and helps the propagation of peace education. On the European side, historical events tell they have been recurring to peace plans since the war between monarchs were to be avoided. On the American side, more specifically in the United

States, peace education originated during the social reform movement in the latter half of the nineteenth century and as a result of the rise of the women's movement in the twentieth century (Boulding, 1995). It also has a strong base in religious belief, especially among Quakers and the Methodist churches. Quakers have contributed in a great way to the peace movement in the United States since, up to this day, they established a very active program in schools educating for peace (Morrison, Shaw Austad, & Cota, 2011).

The Society of Friends is how Quakers refer to themselves, they resolved conflicts between indigenous inhabitants and their own people for shared territory, and they implemented non-violent means of conflict resolution. Quakers were the first voluntarily to free their slaves before the civil war.

In Asia, Buddhist and Gandhian approaches have been enriching peace education with nonviolent means of solving conflicts, and both have guided and continue guiding the multiple forms and contents of peace education. This influence is in terms of its goals and context. Bajaj (2008) reflects that the spirit of Gandhian studies can inform peace education scholars, educators, practitioners who seek to uncover the complex relationships among human rights, social inequality, and a comprehensive vision of peace. All the above, consider the peaceful, nonviolent methods implemented by Gandhi to liberate India from British rule.

Gandhi had a holistic view of education (hand, heart, mind, and body) that seeks to arise in students a sense of shared human destiny based on nonviolence (Kripalani, 1992), awaking a revolution in the hearts and minds of students, a revolution based on a co-cooperative community and culture of nonviolence. His perception, as stated by Standish (2015), of personal transformation (to nonviolence and love), was a primary goal of education, and he saw the transformation of society as a desirable, although secondary outcome.

Japan, as a Buddhist oriented society, embraces "dependent origination" in which it understands that all creatures are interconnected initially and also encompasses the idea of caring; these two aspects increase the capacity for the discussion of peace, according to Ide (2017). Goulah and Urbain (2013) explained within the Japanese context, the foundational work of peace educator Daisaku Ikeda has opened the opportunity to develop peace education in the country. Ikeda's engaged dialogue is perhaps the foremost principle, process, and goal of peace and peace education.

Contributors to Peace Education

Great human beings have contributed significantly to peace education since the past. Most of them were prominent educators characterized by an active pedagogical formation, while others were without any teaching experience. However, for their unstoppable work and achievements toward peace, they are considered peace educators. Below is a chronological summary of the works of some of the most influential.

The rebelled priest against the church, Erasmus (1492), wrote two pamphlets, the first "Complaint of Peace" and a second one named "Antipolemus." Both booklets are derived from the pacifist tradition, proclaiming that peace is the mother and nurse of all good things and that Jesus Christ is an example of mildness and gentleness. Erasmus truly believed that if wars were to be declared, they should be done by the full and unanimous consent of the whole people who pay the price of war, not just by the heads of governments (Harris & Morrison, 2013).

The Czechoslovakian pedagogue Comenius was an illustrious educator and a pacifist. He was responsible for organizing schools all over Europe; it is also considered to be one of the first to espouse education as a means to attain peace. His work during the seventeenth century argued for formal attempts to educate people about how to achieve peace (Harris, 2008a). He proposed that education must be taught by objectives rather than memorization. He also believed that education could reveal essential truths that would make war unnecessary.

Comenius reflected that similarities and learning about different cultures and religions should be done under a general or mutual understanding, as Harris (2008a) expressed about Comenius' philosophy: "the understanding of others' shared values will overcome differences that lead to conflict, with the goal of having a world in which human beings would live in harmony with the acceptance of diverse cultures."

Another prominent figure that influenced peace education was Immanuel Kant. He turned his energies to the question of how to achieve peace, focusing on interstate relations. He wrote prolifically on the topic, including the widely famous pamphlet "Perpetual Peace" (1795). Kant's ideas can be easily seen as a peaceful law of people, and what Kant meant for peace was not merely the absence of war but a definite end of hostilities, hoping that the causes of future battles are eliminated (Bohman & Lutz-Bachmann, 1997).

In addition, he exposes in his work that peace is an institution that has to be invented, and he wrote articles suggesting the eschewing of war, domination, intimidation, and an arms build-up, and recommended international laws that would become the framework for

adjudicating disputes between different countries (Kant, 1795). Peace for Kant is something people and nations must work to achieve, and the road to follow was to submit voluntarily to the rule of law. In that way, people and nations could live in peace. These statements became as Diehl (2019) considers the conception of "liberal peace," which is a foundation for many peacebuilding efforts in post-conflict contexts in the present day.

Joachim James Calleja in McGregor (2014) analyzed Kant's work on peace and identified four significant prerequisites or conditions.

Figure 3 Kantian Inspired Philosophy of Peace
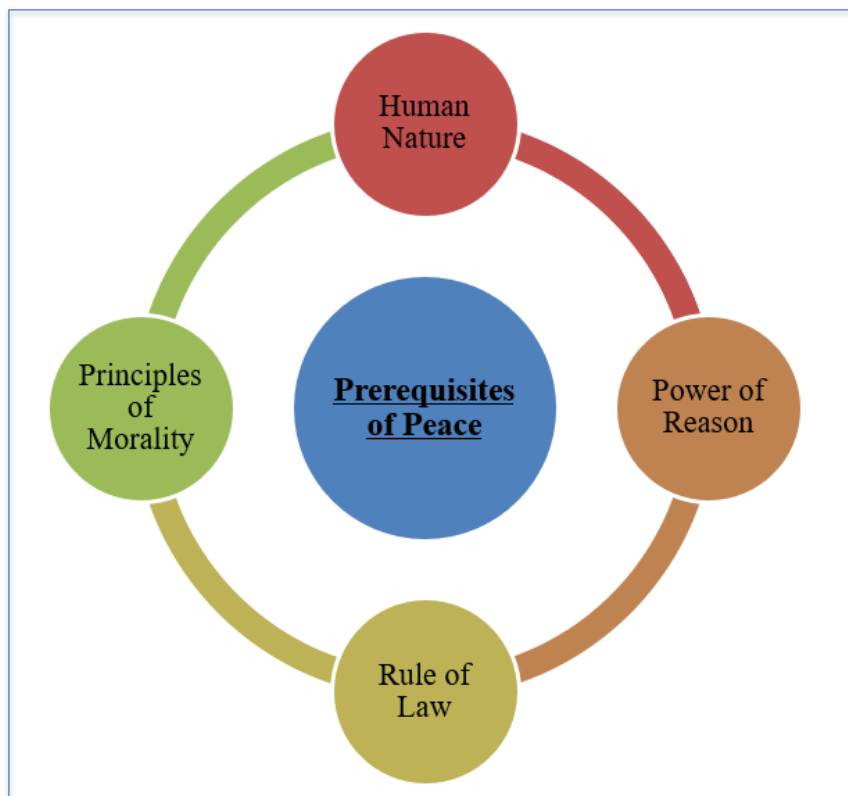
Source: The author

Analyzing Kant's inspired philosophy of peace (see figure 3 above), there is an evident striving for peace. Therefore, it is assumed to be a self-evident proposition in any condition that is not the final, perpetual peace (Biletzki, 2007). Calleja (1991) inferred that three main pillars emerge from Kant's philosophy; communication, cooperation, and confidence. Firstly, communication between humans requires that peace education must teach people to think critically to actively integrate into society. Secondly, peace education has to teach cooperation for peaceful coexistence. Thirdly, if communication and cooperation exist, trust will emerge,

and that will lead to confidence building. James Calleja, according to Page (2014), has argued that a philosophical foundation for peace education has to have a duty to peace and a duty to teach peace.

Another brilliant educator was John Dewey, known as the founding father of the philosophy of education in the United States. He promoted that society and its government had an obligation to provide protection and compensation for those less fortunate (Andrzejewski, 2009). He believed that the teaching of geography and history should be premised on the goal of promoting internationalism, encompassed by promoting the idea of "world patriotism."

Dewey envisioned that social sciences were the way to accomplish "world patriotism" because it was necessary to provide an understanding of different cultures and to incorporate the values of peace and global cooperation (Howlett, 2008). He firmly believed, according to Harris & Morrison (2013), that there was an intricate connection between children's minds (whose purpose toward which education should be directed), experience, and the pursuit of peace. Dewey introduced the idea that every child has the right to free education, not only the children of the rich who can afford private teachers (Fischer, 2007).

Dewey's contribution to peace education has been acknowledged by many scholars (Reardon, 1999; Page, 2014). He contributed substantially to peace education. His philosophy was that the primary goal of peace education is about preparing learners – students, adults, parents, children, grass-roots leaders, and so forth – for active responsibility for democratic citizenship (Askerov, 2010).

The child-centered learning advocator and educational researcher Maria Montessori was an Italian physician and peace educator. She was the first woman to graduate from the University of Rome's medical school. She is one of the most famous women to contribute to contemporary educational theory (Thayer-bacon, 2012). Her approach had a holistic conception of education that drew from several academic disciplines (Montessori, 2004).

Montessori's work can be seen as laying the foundation for the philosophy and theory of educating for peace in the latter half of the 20th century (Harris & Morrison, 2013). Maria Montessori considered school to be an extension of the home, giving ways to experience a pedagogical approach that recognizes the importance of cultural diversity while helping children learn how to be active, engaged, critically aware, self-assured, directed, and disciplined citizens of democracies always in the making (Thayer-Bacon, 2011).

She advocated for global citizenship, personal responsibility, and respect for diversity. In addition, it is essential to consider her religious background as a Catholic; she firmly believed the teaching of Jesus declared that a child provides a guide for adults to the kingdom of heaven, and adults must become more like children, just like Jesus did in one his many sermons; "Then the little children were brought to Jesus for him to place his hands on them and pray for them, and the disciples rebuked those who brought them. However, Jesus said, Let the little children come to me and do not hinder them! For the kingdom of heaven, belongs to such as these" (Gospel according to Mathew 19. 13-14).

This vision of children by Montessori might seem like that because of the children's trust and the love they have for others, which provides the basis for peaceful coexistence on this planet. By letting a child's curiosity about the world guide his or her learning, a student could explore the multiplicity of human and natural life while in a safe environment (Standish, 2015).

Montessori considered that educators must develop their spiritual side and prepare children for a way of life that will support peace. By freeing the human spirit, a sense of humanity will develop that worships life and leads to peaceful coexistence, hence building lasting peace and a better world where harmony reigns. Under that point of view, she felt that giving the children the right to make their own decision about what to learn in school would train them to think independently and also initiate children into interiority, and a path towards spirituality (Azevedo & Gil da Costa, 2009).

In Montessori's research, as other researchers as Betty Reardon (1999) also claim, religious teachings regarding personal behavior and social obligations that prohibit violence are, in fact, forms of peace education, teachings that are yet applicable to these contemporary times, especially in education.

Latin America has also contributed with perhaps the most radical educator of all, Paulo Freire, who utilized his background and experience coming from an impoverished family from Recife, Brazil, to develop an educational methodology, a total emancipatory-humanist pedagogy, deeply influenced by politics and culture. His educational foundations were in problem-posing education, the practice of freedom, freedom of practice, freedom of thinking, and freedom to build interconnections in order to create new thoughts in a transformative path (Cabezudo & Haavelsrud, 2007).

Freire's pedagogy of the oppressed has become a referent in education theory worldwide. He discussed the domination relationship between teachers and students, where the students

were passive actors or empty buckets that needed to be filled up (banking education). Freire wanted to make the students conscious of the social inequalities that shaped their experiences, as Freire himself (1975) noted; "in problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation" (See figure 4).

Freire insisted on helping to humanize participants through transforming their internalized oppression into a sense of "being for themselves." This universal moral inclusion is mainly concerned with recognizing not our humanity but the other's, the historically otherwise humanity that presumably needs inclusion (Golding, 2017), an aspect that every society around the world needs to foster, as racist attacks and high tensions are rising worldwide.

Figure 4 Banking Education vs. Problem-solving education
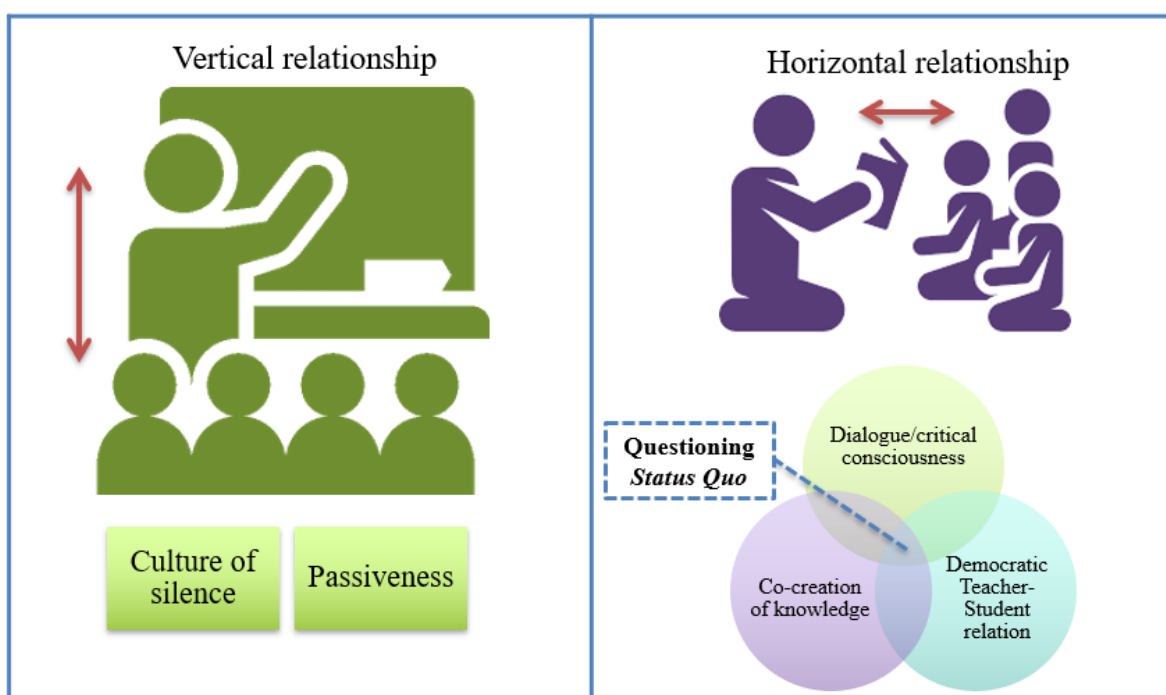
Source: the author based on Paulo Freire's theory Pedagogy of the Oppressed

The Brazilian educator, as articulated by Jenkins & Reardon (2007), advocated the practice of a dialogic pedagogy of reflection and action that was one of the foundations of critical pedagogy practiced by many peace educators, hoping these would inspire social action. Indeed, the kind of pedagogy in which peace education must find its foundation, by posing questions to interrogate the subject covered.

One more significant contributor to peace education is Betty Reardon; an educator, human rights activist and peace education pioneer from the United States. One of 1000 women nominated for the Nobel Peace Prize in 2005, she has spent her lifetime exploring, developing, and advocating for the promotion of peace education from Pre-K to university (Patti, Sermeno, & Martin, 2008). During the early 1980s, Reardon called for the development of comprehensive peace education, a holistic and integrative approach most applicable for the pursuit of a culture of peace, and potentially unifying for a field comprised of many seemingly disconnected approaches (Jenkins, 2019).

The following quotation has long been a primary claim of Betty Reardon:

Among the changes that have to be made... the most significant ones are within ourselves. How we move toward those inner changes, how we envision and struggle for peace and try to construct that new paradigm, is the essential means through which we will be enabled to make the larger structural changes required for a peace system.
(Reardon & Snauwaert, 2015).

Reardon (1997) clearly explains that peace education is called by many other different names, such as conflict resolution, development education, multicultural education, and others. Ragland (2012) in his doctoral dissertation about Betty Reardon's theory of justice, exemplified the evolution of peace, that for Reardon was composed of the following phases, in which she developed her philosophy and methods for peace, these are today widely used by many scholars as a starting point:

1. 1955-1963: International understanding
2. 1963-1976: War prevention
3. 1976-1983: Global Justice
4. 1983-1995: Comprehensive peace education
5. 1995-2003: A culture of peace
6. 2003-present: The gender imperative

Finally, Johan Galtung, a Norwegian born in 1930, continued the promotion of peace education and peace research. He is today possibly the most cited peace scholar[2]. He introduced the term structural violence, where poverty, discrimination and oppression,

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[2] A Google scholar search on September 02nd, 2019, revealed that Johan Galtung's 1969 article had been cited 6389 times.

underdevelopment, and illiteracy are understood to contribute to the violent state of the world. Addressing these issues helped to promote exchanges in ideas, programs, and strategies between those interested in peace education and those interested in development education.

For Galtung, for peace education to be done it is a must to use methods and techniques that model peace, models that allow the active participation of the students, affirming differences and skills that students bring to peace education. Among the most critical aspects, he suggested, is to allow students to engage in open-ended dialogue about the problem of war and peace. This constant dialogue has to be at the core of every peace education program. He also explains that peace is the absence of violence, not only at the personal and direct level, but also at the structural and indirect level, and he is usually credited with making the distinction between negative and positive peace (Devere, 2018).

Kester (2018) reflected that Galtung's (1969, 1990) work and contributions have helped to unfold the concepts of structural and cultural violence. Such concepts have facilitated and helped scholars and practitioners to examine the social structures (e.g., customs, institutions, and policies) separately from the individual and group psyche that contribute to violence and peacebuilding.

The exceptional work on cultural violence done by Galtung tackles beliefs, attitudes, and societal norms that encourage prejudice and discriminatory actions (e.g., racism, greed, misogyny, sexual orientation); since education in general and schooling in particular play an essential role in creating "structural violence," namely, the unbalanced and oppressive social economic and political relations, according to Galtung (Harber & Sakade, 2009).

Figure 5 summarizes the main contributions of each of these peace education pioneers, in a chronological timeline to exemplify the order they contributed to peace and peace education. It is interesting to note that John Dewey and Paulo Freire seem to advocate for peace education without using the exact term. However, elements of peace education philosophy can be seen in their works, as with many other philosophers and within the elements of world religions. (Page, 2014).

Figure 5 Contributors to Peace Education

Comenius (1642-1669)

He argued that universally shared knowledge could provide a road to peace

John Dewey (1859-1952)

He argued that to achieve international harmony, changes in domestic institutional systems must occur.

Paulo Freire (1921-1997)

He pleaded on dialogue and egalitarian teacher-student relation as bases of peace education pedagogy

Johan Galtung (1930)

He argued there must be an explicit idea of peace, advocating discussions for concrete actions.

He argued the cultural progress of humanity enable people to act on behalf of moral perfection (peace)

Immanuel Kant (1724-1804)

She argued education was the mean of eliminating war and emphasized on self–discipline

Maria Montessori (1870-1952)

She proposed one the earliest articulations of peace as a holistic term connected to justice

Betty Reardon (1929)

Source: The Author

Another leader, which is considered the greatest nonviolent hero to many in the USA during the twentieth century, is Dr. Martin Luther King. This Baptist minister gained worldwide prominence when he and others organized the nonviolent bus boycott among blacks in Montgomery, Alabama. Deeply influenced by Mahatma Gandhi, he declared on a trip to India:

> As I delved deeper into the philosophy of Gandhi my skepticism concerning the power of love gradually diminished and came to see for the first time that the Christian doctrine of love operating through the Gandhian method of nonviolence was one of the most potent weapons available to oppressed people in their struggle for freedom.
> (King, 1958)

Dr. King understood that laws could regulate behavior, but morality cannot be legislated. So, he saw a great necessity to teach nonviolence because education has the key to change personal attitudes and see that we have similarities with people from other cultures. He embraces the concept of positive peace as the presence of love and justice (Devere, 2018).

About this construction, peace education contributes to the longer-term strategy of peacebuilding of providing people with positive images of peace that motivate their conduct in ways that build what Dr. Martin Luther King called "the beloved community."

The idea of the beloved community came from Dr. King's famous "I Have a Dream" speech, which primarily represents Dr. King's sincere and heartfelt beliefs and values. It provides a vision of people and societies actively attempting to resolve their disputes nonviolently. Behind civil rights movements in which cooperative behavior, economic well-being, social justice, democratic participation, ecological balance, global citizenship, and the full protection of human rights must be involved, all these provide guidance to fight racism and racial segregation (Rasheed & Rasheed, 2011).

Defining Peace Education

What is peace education? What does it include?

The concept of peace education is quite broad. As Page (2010) and Harris (2008) noted, the term itself is notoriously difficult to define, especially considering peace education, henceforth referred to as PE, is promoted by a myriad of contexts in which it is practiced.

While the core for some experts remains the same, bringing the natural desire for peace out in people, it has a holistic connotation that helps to build skills and teaches love and empathy. Scholars have provided numerous interpretations and personal definitions of PE (Jenkins, 2019; Park, 2018; Harris & Morrison, 2013; Page, 2010; Reardon, 2002). Nevertheless, just as with the peace concept itself, there is still no convergence in opinions regarding a specific definition for PE.

PE is rooted in principles, values, and behaviors that provide a guide to our daily conduct and acts. It is due to this root that PE is multidimensional. It must be deeply concerned with human life and human well-being, looking for the engagement of direct, structural and cultural forms of violence through an educational content transformation, structure, and pedagogy (Galtung, 1969, 2009; Harris, 2004).

The evolution of PE arose from the appeal for "peace research, peace action, and peace education" by inspiring peace studies scholars who saw education as an integral component for dismantling the structures of violence and the promotion of peace (Galtung, 1973). As reported by Bajaj (2010) in the 1980s, scholars discussed PE as a remedy for the impact of direct violence and the threat of nuclear proliferation on society, and such a statement has been sustained by other scholars (Harris, 2004; Reardon, 1996).

Table 1 Peace education definitions

Peace Education is…	
… as developing reflective and contributing capacities for achieving and maintaining peace	(Reardon, 2002)
… the process of teaching people about the threats of violence and strategies for peace	(Harris, 2008)
… a field of scholarship and practice that utilizes teaching and learning not only to dismantle all forms of violence but also to create structures that build and sustain a just and equitable peace and world	(Bajaj & Hantzopoulos, 2016)

Source: The author

From the previous table, it can be extracted that PE progresses in alignment with social change, empowerment, the elimination of direct violence, and the strengthening of humanistic values and culture that every educational endeavor must develop for fostering a long-lasting culture of peace.

Gavriel Solomon (2009) revealed three significant classes of programs. The first is designed for specific groups in conflict with each other, where the image of an enemy or adversary is reduced with the intention of better understanding its culture and point of view; for example, programs that foster mutual understanding. The second is programs designed to teach about conflicts, root causes, and the consequences of war. It is here where the principles of nonviolence and awareness of the suffering caused by war are taught. The third is programs designed to cultivate nonviolent behaviors and conflict resolution skills. Most programs consist of a mixture of these three programs.

It must be noted that PE has a dynamic relationship with peace practice(Harris, 2004). PE itself must be considered a peace learning process, starting from the students' needs, that will lead to change, critical thinking, and a better understanding of the world, seeking solutions, and avoiding abstract classifications to let students become agents of change. So it is expected, as Nakamura (2006) said, that students and teachers should become peace activists.

Cabezudo & Haavelsrud (2010) illustrated that PE is not merely concerned with different concepts of peace and what educators teach, but also the way they teach and the contextual conditions in which these teachers are teaching. Educational organizations consider that education should develop qualities, aptitudes, and abilities which enable individuals to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions, and ideas (UNESCO, 1974).

Harris and Morrison revised Ian Harris' original 1984 work entitled *Peace Education*. In this revision, the two authors discussed the ten aims and goals of PE. Among those goals, we find: Appreciating the richness of the concept of peace, addressing fears, providing information about security, understanding war behavior to stimulate respect for life, to manage conflicts non-violently, and others. Furthermore, the authors also consider the duality of peace education to be both a philosophy and a process.

UNICEF provides the broadest definition of PE:

> The process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable children, youth(s) and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the

conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup,
national or international level.

(Fountain, 1999)

There are critical issues that are necessary to inform or teach PE. For educators, these issues are the strategies or approaches, content, and form of PE. Although the content of peace education is dynamic and, consequently, variable (Nastase, 1983), following Boutros-Ghali (1992) and the Hague Agenda for Peace, Reardon & Cabezudo (2002) and Harris and Morrison (2013) revealed three different levels to be considered; peacekeeping; peacemaking and peacebuilding.

At the macro level, peacekeeping implies the deployment of a United Nations presence in the field with the consent of all parties to respond to violence and stop it from escalating. At the micro-level educative institutions can create disciplinary rules to regulate students' behavior in the institution, as well as the employment of security guards. These measures can be invoked to intercept violence or remove the threat and make it possible for the conflicting parties to address a common problem. Peacekeeping is a responsible approach to the problem of violence that attempts to prevent violence by the threat of punishment (Aweiss, 2011). Problem-solving skills at the micro-level (school and classroom level) are essential for PE as they are a way to solve a conflict in a non-violent method as a method of peacekeeping.

Peacemaking techniques, like Harris, (2008) describes, help to manage conflicts and courses on nonviolence that build in students' minds a consciousness that desires peace. Institutions need protocols or strategies that deal with conflict resolution, reconciliation, and prevention. Ensuring a safe place in which the students learn and socialize, these strategies must promote the acknowledgment of someone else's rights, in addition to one's own. It demystifies groups we have been taught to hate. It is about experiencing others in their humanity (Patti *et al*., 2008).

Peacebuilding is the most challenging of the three. It must represent the renewal of relations. Because PE has to go beyond resolution and reconciliation it must reconstruct, assessing the consequences of the past. Standish (2015) clarifies that peacebuilding as pedagogical orientation is explicitly based upon gaining outer abilities and inner qualities. Aweiss (2011) considers that giving young people insights into the sources of violence and empowering them to avoid and transform is the primary goal of peacebuilding.

These issues can be seen in the work of Dr. Galtung (1976). On the three approaches for peace and peace theory, it suggests PE should not be limited to stopping violence, and it must

go beyond to create in students' minds a desire to learn how nonviolence and positive visions of peace can provide the basis for a just, peaceful and sustainable world. Galtung (2014) determined five necessary contents for PE (see figure 6).

Figure 6 Galtung's five contents of peace education evolution
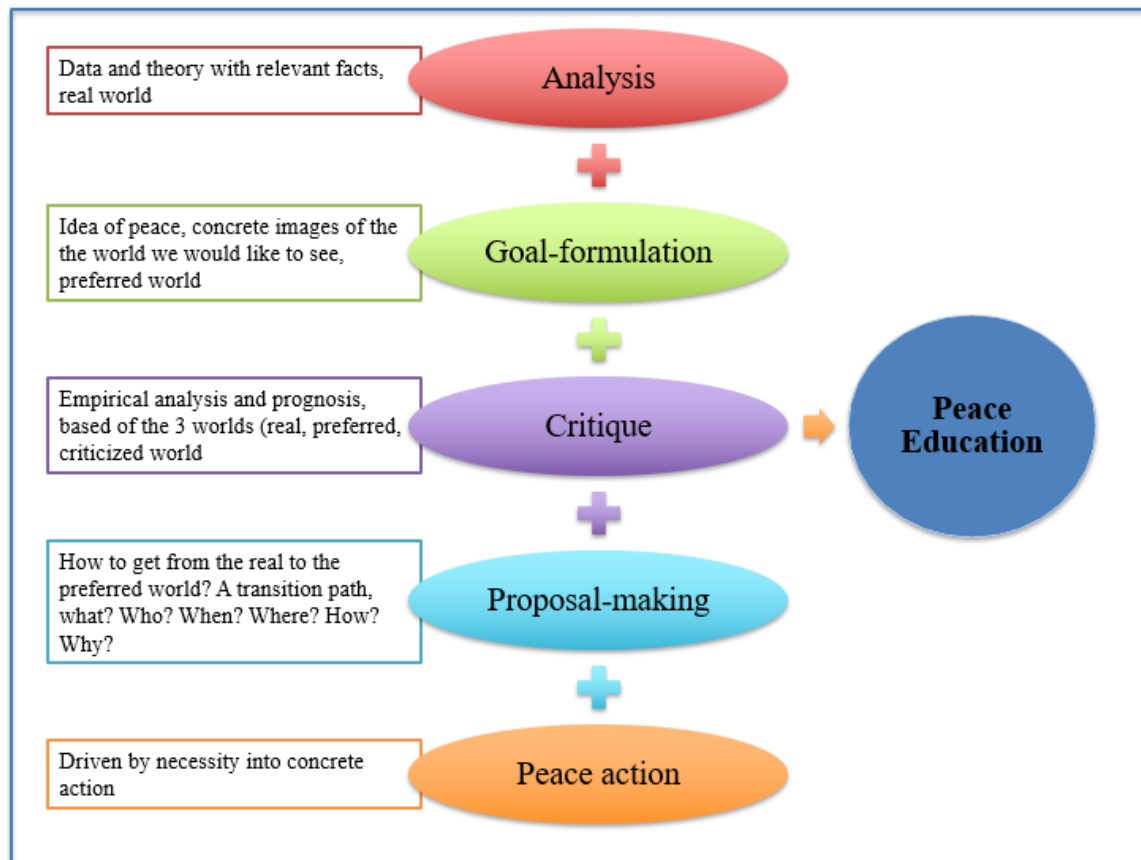
Source: The author, based on Galtung's book section "Education for Peace and Development in *More than a curriculum: education for peace and development*" (2014, 143*)*

Betty Reardon (2015), a pioneer in the field of PE, considers human rights as an approach. She argued that human rights are a critical element because it is an impulse toward social justice that inspires PE in any setting where people learn for civic purposes. This approach can also be found on Freire's work, according to Reardon & Snauwaert (2015), where the purpose of PE must develop the capacity of the inner dynamic of the learning process to illuminate the outer social and political structures that form the essence of human rights (Freire, 1975).

Cabezudo and Haavelsrud (2010) clarify that PE does not limit its action to formal education, it is also immersed in what is known as informal education – or outside of the structured curriculum, at home and in non-formal education as well as community or lifelong

education such as voluntary organizations. This also leads to a variety of contents and forms of PE that will depend and vary based on the existing context.

There are many conceptual frameworks for PE, with multiple values and attitudes programs of this nature must include, for instance, UNICEF (Fountain, 1999) identify principles that include preventing violence by recognizing the violence and non-violent conflict, where the aims of PE are divided into three main categories; knowledge (conflict and peace understanding, mediation, recognition of prejudice, non-violent conflict resolution), skills (communication, active listening, cooperation, critical thinking attitudes, dealing with emotions, problem-solving) and attitudes (tolerance, respect for differences, empathy, reconciliation, justice, and equality).

Reardon (1999) contributes to discussion of the attitudes, values, and knowledge PE must include, she divided into two categories; practices and purposes of education about peace, with an emphasis on knowledge and skills for peacemaking, considered to be traditional PE (essential PE), then to education for peace where the focus goes to attitudes and awareness of global problems and human diversity (supportive PE).

Another perspective to look at PE contents is through the work of Haavelsrud & Stenberg (2012), they were able to identify three categories by analyzing PE articles in regards to the form and content, the arisen categories are issue-based, referring to issues such as development, ecology, human rights, and disarmament; form dependent, this evolves from the educational process itself, it goes in contradiction to issued-based approach, experiential learning, mindfulness, and problem-oriented education are included in this category; finally, Pre-determined content, were religious-based contents such as in Islam and Baha'i moral education and social studies are among the contents determined in their study.

Another critical skill for PE according to Sağkal, Türnüklü, & Totan, (2012) is empathy; this skill needs to be developed at schools in order for the students to understand and interiorized the value of peace, Salomon (2002) also demonstrate the importance of empathy in the case of PE programs carried out in contexts of intractable conflicts, which the main objective should be to help participants gain the skills of empathy to be able to look from the perspective of "other" and develop an understanding.

An additional skill to foster throughout PE lessons is leadership; leadership must include self-awareness because leaders need to develop a practice that will allow self-reflection and the setting of their values, customs and habits to adopt a meta-perspective on themselves that might have the potential to engage in a transformative work on one's self (Schellhammer, 2016).

An essential aspect for any PE content must be an ongoing concern for issues of peace, caring, and conflict resolution, integrated throughout the day and the curriculum, in ways that the age-appropriate and respect of students' knowledge and experiences (Wheeler & Stomfay-Stitz, 2004), because at the end of the day, PE contents and approaches must be adequate to target population milieu.

By extensive literature review, during the process of elaborating this doctoral dissertation, assumptions emerge, and that lead me to view peace education as an umbrella term (see figure 7), in which the different types of PE strategies or methodologies, though PE implements a different name or tag, they are covered by the broad spectrum or umbrella of peace education, with this perception some scholars agreed.

Harris & Morrison (2013) consider PE is an umbrella term for education about problems of violence and strategies for peace, Salomon (2002) explained that over the past 50 years, PE has emerged as an umbrella term with several meanings; however, the primary concerns it addresses are social reconciliation, conflict resolution, protection of human rights, and development of peace-making skills. The Europe-wide Global Education Congress (2002) also consider PE in the same way, because it can be implemented as an umbrella term to describe that education "opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all."

Susan Fountain (1999) a consultant from UNICEF have also implied, not in an explicit way the view of the umbrella term of PE since a number of educational initiatives have areas overlapping with PE, such as education for development, gender training, global education, landmine awareness, life skills education, psychological rehabilitation. Ragland (2012), on his doctoral dissertation about Betty Reardon's philosophy, also shared this idea. However, it refers only to positive peace, since she has a global conception of positive peace as an umbrella term that includes efforts to end all forms of injustice and violence as well as the movement toward a state in which people enjoy wellbeing. Amjad, Ramzan, & Noshab (2019) notice that different programs are being taught in educational institutions that directly or indirectly contribute to PE; they used different names.

Figure 7 Peace education as an Umbrella Concept

Source: The author

As definitions of what PE is provided on this review, it is imperative as well to touch upon what is not considered as PE. In this regard, Setiadi, Kartadinata, & Nakaya (2017) stated PE is not a proper school subject, and peace is not just an end, but it must be presented as the climate, a climate that covers instructional interactions. Other scholars contemplate PE is far from an institutionalized discipline, and it is not about finding an answer, but rather allowing the students or participants to generate new questions as a way of creating new form and processes of inquiry (Bajaj, 2010; Bajaj & Brantmeier, 2011).

Lewsader & Myers-Walls (2017) noted that PE literature reveals four assumptions and conclusions that address the critical components of effective PE: (1) peace education is not a specific curriculum, which goes in line with Setiadi, Kartadinata, & Nakaya (2017); (2) dialog and discussion are central in accordance to UNICEF; (3) the values and beliefs of the educator are critical, and (4) peace learning should be active. These four assumptions seem very pertinent when PE needs to provide learners with the proper knowledge of peace and violence, origins, and nature.

PE needs to overcome its challenges. As Wintersteiner (2013) pointed out, there are three main challenges for PE, with these being a recognition at the political level, stronger and more profound connection with the discourse of the academic world, and integration in an international/global peace movement. These challenges can be addressed if there are proper

educational conditions that will make PE more successful from the top-down approach, as most of the educational institutions are guided by government policies and regulations.

Bar-tal & Rosen (2009) identified three conditions that are essential in educational systems to implement PE. First, there should be public support from the education authorities. Second, a defined, relevant, and decisive policy must be created. Such policy must include planning on how to implement PE in a specific context. Third, the authorities and relevant personnel must approve PE and also provide the necessary infrastructure and resources.

A Culture of Peace

Peace culture

Culture and a culture of peace are well-known, broad concepts, and both have different implications or meanings that will vary from the context and school of thought used or studied. John Dewey (2015) defines culture as something personal. In his view, culture is the cultivation of respect for and appreciation of ideas, art, and broad human interest. It is the capacity for continually expanding the range and accuracy of one's perception of meanings. While de Rivera (2009) defines culture as a set of social norms about ways of being.

PE must promote the development of peace culture. With the perception of violent incidents increasing all over the world, it is in education (as it is mostly compulsory worldwide) where spaces for fostering a culture of peace can be created and spread. It must call on people to be educated (or socialized) to see themselves as peaceful people with norms that emphasize cooperation and the resolution of conflicts by dialogue, negotiation, and nonviolence (Salomon, 2009).

Bar-Tal in 2011 denoted that a peace culture generally can be seen as a phenomenon with an extensive scope, encompassing different elements. Earlier in 2009, he emphasized that a culture of peace must have strong bases of mutual knowledge, mutual acceptance, mutual understanding, respect for differences and focus on commonalities and development of cooperative relations (Bar-tal, 2009; 2011). This denotation takes into consideration that values play a critical role in performing and maintaining a culture of peace (Fry, Bonta, & BaszarKiewicz, 2009).

The United Nations, in its Resolution on the Culture of Peace, defines peace culture as:

> … a set of values, attitudes, traditions, and modes of behavior and ways of life-based on
> (a) Respect for life, ending of violence and promotion and practice of non-violence
> through education, dialogue, and cooperation; (b) Full respect for the principles of
> sovereignty, territorial integrity and political independence of States and non-
> intervention … (c) Full respect for and promotion of all human rights and fundamental
> freedoms; (d) Commitment to a peaceful settlement of conflicts; (e) Efforts to meet the
> developmental and environmental needs of present and future generations …
> (UNGA, 1999)

For teaching PE it is necessary also to create a space for a culture of peace which must be within the framework of this critical idea; because a culture of peace cultivates a mindset characterized by the transition from the use of force to the reasoning of conflict and violence, to dialogue and peace (Setiadi *et al*., 2017).

The United Nations, in its Resolution on the Culture of Peace, defines its essence as follows:

> A culture of peace is an integral approach to preventing violence and violent conflicts,
> and an alternative to the culture of war and violence based on education for peace, the
> promotion of sustainable economic and social development, respect for human rights,
> equality between women and men, democratic participation, tolerance, the free flow of
> information and disarmament.
> (General Assembly resolution 52/13, 1998)

It seems inevitable that there will be hostilities, disagreements (different points of view) and arguments (different opinions) in society, so peace must not try to eliminate them or fight against them. The only way to reduce their impact will be trying to resolve those situations in a non-violent way, without the use of physical or armed force.

On a national level, peace implies law and order, self-control, respect for others, and the guarantee of human rights. At the cultural level, the artist creates peaceful images to counteract some of the violent images showed by mass media communication industries.

At the institutional level, administrators use organizational development techniques to resolve conflicts. At the interpersonal level, individuals can learn how to handle disputes and negotiate agreements. At the psychic level, peace implies an absolute calm and spiritual

connectedness to other forms of life (Harris & Morrison, 2013). It is imperative to know, based on the previous information, that peace is cheaper, and economic benefits will be significant to what is called the peace dividend.

A culture of peace has to be viewed as a multifaceted phenomenon, which comprises attitudes, values and behaviors, and the engagement of other precepts. It follows that if peace is itself multifaceted, then the philosophical approach to providing a rationale for PE should also be diverse. The rationale behind the culture of the peace movement is that peace involves more than governmental action, but a civil and cultural process, encompassing all sectors of society (Page, 2010; 2004).

Figure 8 A Culture of Peace
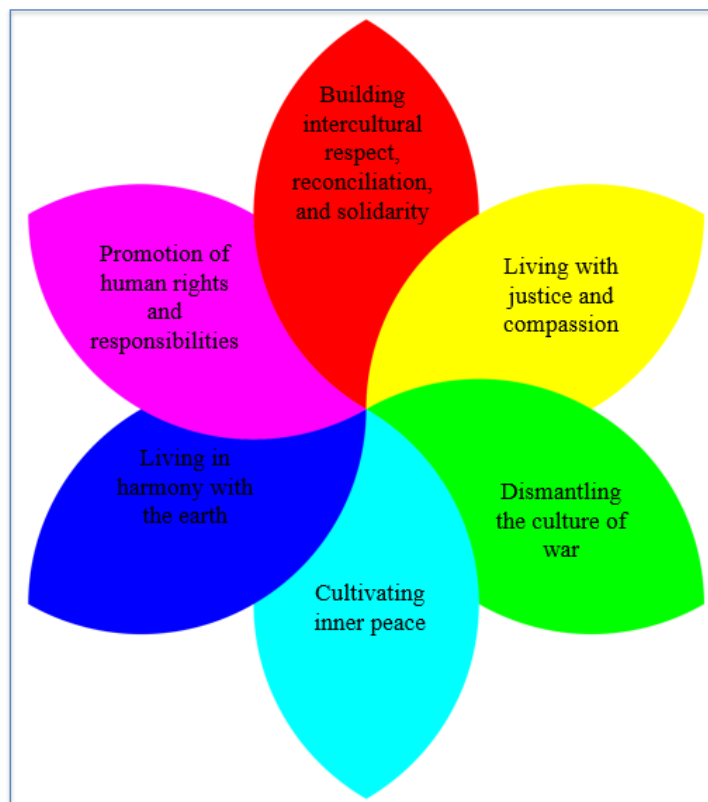
Source: The author based on the *Metaphor for a culture of peace,* Toh & Cawagas (2017, 535)

A peace culture, as discussed previously is a multifaceted phenomenon. It has a holistic and multidimensional component. Figure 8 contains on each on its petals the core elements or dimensions a peaceful world would require: disassembling the existing culture of war, where justice and compassion are part of the daily living; promoting human rights and the responsibility to live in harmony on Earth; and cultivating inner peace. These six dimensions

must be embedded from the micro to macro levels (Toh & Cawagas, 2017). The same metaphor applies to PE. In fact, Kester (2010) utilizes the "Flower-Petal" framework or model of peace education in his article entitled "Developing Peace Education Programs: Beyond Ethnocentrism and Violence."

> A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non- violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace.
> (The Hague Appeal for Peace, 2000).

The United Nations: Global Support and Foundation for Peace Education

The United Nations (UN) is a global intergovernmental organization established in 1945. It has been promoting peace and PE for many years. In their web page, the preamble states, "We the peoples of the United Nations determined to... practice tolerance and live together in peace with one another as good neighbors and to unite our strength to maintain international peace and security".

PE has received considerable international exposure through the United Nations and its agencies. UNICEF has contributed immensely to the field, focusing on peace education's emphasis on post-conflict situations (Page, 2008). It is a departure point for many endeavors in this matter, as the World Declaration on Education for All stated that "basic learning needs to comprise not only essential tools such as literacy and numeracy but also the knowledge, skills, attitudes, and values, required to live and work in dignity and to participate in development (Inter-Agency Commission, 1990).

UNICEF has created multiple projects, reports, and papers from all over the world concerning PE. Their projects tend to focus on three different aims, which are knowledge, skills, and attitudes. In 1999, it created a useful paper entitled "Peace Education and UNICEF." Authored by Susan Fountain, this paper covers issues of PE that are considered from the perspective of the Convention on the Rights of the Child and the Jomtien Declaration on Education for All (Fountain, 1999).

For UNESCO, PE is a constitutional mandate. This agency has contributed to PE helping students to develop conflict resolution skills at individual, local, national, and international

levels, reducing the tendency to violence, promoting respect for human rights and internalizing peace. Its central core is building peace and preventing war as cited by Demir (2011). This approach comes from its constitutional preamble as cited in Page (2008: 76): "As the war begins in the minds of individuals, so too should the defenses against war be constructed in the minds of individuals."

Its constitution was adopted with the primary objective of contributing in a significant way to peace and security by promoting collaboration among the nations of the world through education, science, and culture, in order to further universal respect for justice, for the rule of law and the human rights and fundamental freedoms (UNESCO, 1996). UNESCO's significant support has been for more than a decade, directed toward the fostering of a culture of peace at all levels, all over the world. This effort grew with the fall of the Berlin Wall and the disappearance of Cold War tensions at the end of the 1980s.

The Hague Agenda for Peace and Justice for the 21st Century is another effort, which motivated the creation of a "nonviolent 21st century", declaring the decade of 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. Under the same framework, The Global Campaign for Peace Education (GCPE) arose. This advocacy network is probably the first attempt to create a global movement to advocate for PE, with the idea of imparting the education policies of active states (Wintersteiner, 2013).

The GCPE originated from civil society dynamics at the Hague Appeal for Peace Conference in the Netherlands in May 1999, where more than 10,000 people gathered from grassroots movements, government representatives, activists, educators, youth and others in one of the biggest conferences in history. Peace educators who participated in that historical event saw a need for a new phase in the development and dissemination of peace education and launched the GCPE (Reardon & Cabezudo, 2002b).

Peace Education Evaluation

Some terms seem similar to each other. However, in education, their meaning might slightly differ. As an example, the concepts of evaluation and assessment are usually considered synonyms, especially if the definitions are taken from dictionaries, but in education and for some scholars the concepts imply different meanings and scope. On the one hand, evaluation consists of systematic information gathering, and as equally making some judgment based on this information. It can be used for all objects, but it is associated with programs, as in

program evaluation. On the other hand, when the achievements of individual students are evaluated, assessment is frequently used (Scheerens, Glas, & Thomas, 2006a).

Smith (2011) considers that assessment tends to be quantitative in nature, with numbers. However, it may also consider qualitative attributes. It involves data collection, while evaluation compares assessment data to some reference values to judge the topic's worthiness. Hence, information is first gathered (assessment) before being submitted to judgment (evaluation). Mishra (2011) agrees that evaluation is to judge the worth of a program; in other words, evaluation implies assessment.

Ashton (2007) shares as well the idea that evaluation embraces assessment. She defines program evaluation as an "assessment of a single program or project to measure its effectiveness with a particular group of clients or stakeholders within a particular time frame, that provides a formative and summative evaluation of individual programs for quality improvement."

Dunn & Mulvenon (2009), in conformity with Ashton, argued assessment might be designed and wrapped as a formative or summative assessment, and the core of evaluations relies upon the methodology, data analysis, and use of the results that determine whether an assessment is formative or summative. They as well consider self-assessment, peer-assessment, and interim-assessment to be manifestations of formative assessment.

Black & William (1998) gave a more accurate and concise definition for formative assessment; they define it as "all those activities undertaken by teachers, and by their students, which provide information to be used as feedback to modify the teaching and learning activities in which they are engaged."

Although this separation or embracing of terms might lead to confusion, it is essential then to provide the other side, the side that considers evaluation separately from assessment in some way. There is a plethora of existing types of evaluation, as discussed with assessment. Among the most appropriate for education may be the following: empowering evaluation, which is the type of evaluation that Wintersteiner (2015) considers should not be limited to the effects of PE, but should instead enable the actors to do what they are doing in a more effective way.

Another method is cultural-responsive evaluation. It means that the evaluators include cultural context and participants' values and expectations at all stages of the evaluation process. All the different activities carried out during an evaluation are infused with knowledge about the context, understanding of local perceptions, with a clear purpose stated for such evaluation and seeing the more significant benefits of the evaluation, and ongoing

open communication (Hopson & Stokes, 2015).

Within this framework of evaluation and assessment, PE and education need to assess the effectiveness of such programs; this has become a great necessity. It is clear as well that effectiveness is a difficult word to define. It will be different according to the context it is implemented. However, after an intense review of literature during the process of elaboration of this dissertation, a pattern was revealed, which is that scholars evaluating the effectiveness of programs in education and PE do not provide a definition of what effectiveness means within their studies. Some of them used the word in the title but neglect to define effectiveness in the content or review of literature (Amjad *et al*., 2019; Pauw *et al*., 2015; Arnon & Galily, 2014; Shaykhutdinov, 2011; Ashton, 2007; Bar-Tal, 2004; Nevo & Brem, 2002).

Effectiveness is goal attainment with the implicit assumption that performance measures reflect important educational objectives (Scheerens, Glas, & Thomas, 2006b). In actual practice, concerns may relate to the right choice of educational objectives (relevance) or the question of whether the educational objectives are attained (effectiveness) (Scheerens *et al*., 2006a). Sommerfelt & Vambheim (2008) analyzed that effectiveness may be due to a pragmatic approach focused on emotional literacy and how to relate to others peacefully rather than teaching peace-related theories and values.

Cheryl Woelk (2015), instead of providing a definition of effectiveness, describes what is not considered effective, in not getting from point A to point B. And even if scholars define effectiveness as the transformation of knowledge, attitudes, and behaviors, if the evaluation goes in a traditional linear method it will be wrong, so the evaluation of effectiveness must be seen as a continuous process of reflection, articulation and sharing ideas, and then bringing those ideas back into practice.

PE is now a necessity for the world, with the number of programs, curriculums and initiatives in formal and informal settings considerably growing, it seems fundamental to find out ways to evaluate the outcomes of PE. Since PE is by nature goal-oriented, it results in a challenge to predict the success of implementing these actions.

The literature in PE is abundant. Still, less work has been done on a systematic evaluation of PE effectiveness (Fountain, 1999; Nevo & Brem, 2002; Ashton, 2007). Nevo & Brem (2002) uncover that:

> … it is quite clear that hundreds of PE programs are initiated and operated around the
>
> globe, at any particular period, without being subjected to any act of empirical validation

… The reasons for the lack of accompanying evaluation phase in many PE interventions are hypothesized to be the low level of awareness regarding the importance and usefulness of that phase, a lack of expertise in evaluation methodology; budgetary considerations; and avoidance tactics.

Nevo & Brem (2002).

Many scholars have mentioned the same work by Nevo & Brem (Sommerfelt & Vambheim, 2008; Harber & Sakade, 2009; Kester, 2012; I. Harris & Morrison, 2013; Wintersteiner, 2015; Kester & Cremin, 2017). This repetitive pattern denotes that evaluation in the field still needs more work, coherence, and compilation. There is already attention on PE evaluation programs as noted by Harris (2003), attention from teachers who need to reflect on their practice, and pressure to prove that PE activities contribute to the reduction of violence. Pressure also comes from the educational research community or academia, from policymakers, from taxpayers, and the broader peace community.

To some extent, this lack of evaluation is due to the nature of PE and the difficulties of assessing and measuring its impact and benefits. Bar-Tal (2002) argues that it is challenging to try to evaluate the achievements and outcomes of PE since its objectives pertain mainly to the internalization of values, attitudes, skills, and patterns of behaviors. Results of these evaluations might not be tangible and quick, most of the time it will take long periods of time to see the outcomes of these evaluations.

Mishra (2011) added to the discussion that the achievements of PE programs are not so easy to measure as compared to other subjects like mathematics because of the subjective nature of the learning experiences received. And it is extraordinarily difficult to quantify the success of such programs (Schimmel, 2009).

Attempts to evaluate PE programs are many, but the availability of literature is still low. As scholars, educators and evaluators implement a variety of methodologies to measure the effectiveness of the different programs pertaining to PE, a discussion in this regard is provided in the Previous Studies section in Chapter Three of this dissertation. Nevertheless, it is relevant to offer insights into the methods and tools available for such evaluations.

Fischer (2009), a consultant from UNICEF, considers:

Evaluations which combine quantitative and qualitative procedures for data collection can offer important entry points, but generally, only identify impacts achieved in the immediate project context. The expectation that beyond this evaluations can draw well-founded

conclusions about the benefits and impact of individual measures on the bigger picture, i.e., peace writ large, in a crisis region is not just overly ambitious (given that evaluations are usually limited in resources and timeframes): it is also questionable from a (funding) policy perspective.

Fischer (2009: 91)

Hopson & Stokes (2015) contributed to the discussion by providing a comprehensive list of methods to be used when evaluating PE programs, among them are classroom observations, conversational interviews and secondary data (grade averages, disciplinary records, absences, selected students materials or performative work).

Fountain (1999) proposed as well several types of evaluations, such as surveys/questionnaires, rating scales, interviews, focus groups, observations, secondary data review, and others. As Ashton (2007) suggests, PE evaluators can use summative evaluations to assess the outcomes of PE instruction. Nonetheless, it is necessary to observe that evaluation must be based on more than pure knowledge from a curriculum and must have a longer-term view than the duration of a class and a teacher and that comprehensive evaluation of the program will be conducted after enough time has elapsed to do a thorough analysis of the program, its implementation and outcomes (Deck, 2010).

Jenkins *et al*. (2007) reveal that it is essential to consider the importance of preparing in advance for educational program evaluation as a part of PE planning. Such preparations will also ensure that projects will remain consistent with the social purposes and educational goals that define them. Planning and preparing evaluation tools that will reflect on the progress to reach goals has to be compulsory in peace education.

Reardon (Kester, 2008) termed and connected values and human capacities in her work "Comprehensive peace education: Educating for Global Responsibility," where values such as planetary stewardship, global citizenship, and humane relationships are interconnected to the human capabilities of care that imply developing knowledge of self as knower and lover, concern impelling learners to acquire information and commitment to take action. These values and capacities are for Zaragoza Mayor (2015) the core and overarching peace values, and the aspects to consider in any evaluation process because it is required to have an understanding of how values are shaped among the students or participants of PE programs.

Consequently, it is necessary to define specific criteria for PE. This criterion in combination with well-designed evaluations that indicate effectiveness, can and will provide the evidence not only to further support this need but also to make the case to policymakers

that peace education programs should become a sustainable part of ongoing peace efforts (Ashton, 2007). The effectiveness of peace education cannot be judged by whether it brings peace to the world, but rather by the effect it has upon students' thought patterns, attitudes, behaviors, values, and knowledge stock (Harris, 2003).

From these definitions can be understood that evaluation is a complex process, that it takes time as results might take longer than expected to emerge, that evaluation has multiple features. Furthermore, as Broadfoot & Black (2010) stated, assessment serves as a communicative device between the world of education and that of wider society. It is necessary to communicate findings, achievements, and outcomes. Society needs to know the results of education programs. This has to be the case also for PE. The systematic evaluation of the curriculum, programs, and instructions will mirror their effectiveness in realizing the goal of the programs, objectives, content, and pedagogy (Kester, 2008).

Conclusion

This chapter has set out the foundations of peace, PE, and PE evaluation. It provides a glimpse of the past under philosophical and religious bases that have changed and are still changing the concepts of peace and PE. Along with this, it is also clear that the field of PE and its evaluation are yet being discussed. The scarcity of literature available continues to be a problem to be solved in the international discourse.

CHAPTER THREE

PEACE EDUCATION IN JAPAN, HIROSHIMA, AND JOGAKUIN

Introduction

This chapter contains a situational, geographical, and historical description of Japan. It is intended to orientate and provide background information about Japan, the Japanese historical and contemporary education system, the cutting edge of peace and the peace education concept and its origin within Japanese society and religion, and to introduce the research and its context to non-Japanese readers interested in PE in Japan.

The section also provides an insight into Japan's rocky road to peace under Article 9 of the Constitution, as well as the tireless work of the *hibakusha* and their pressure through the teachers union (*Nikkyoso*) for PE in Hiroshima, the controversies around PE as a political or apolitical topic, as the history books have in the past exonerated Japan's role as perpetrator and aggressor, and Jogakuin High School's background on peace and PE pioneering work within the school and the prefecture.

Contextualization of Japan

The contextualized description in this chapter provides a general glimpse of Japan's geography and history, which might not be relevant for scholars, academics, and experts familiar with Japan and Japanese studies. However, as this study centers in the evaluation of a PE program within Hiroshima prefecture, it is pertinent to provide a contextual framework for those non-Japanese readers working all over the world in peace studies, peacebuilding and PE related fields, especially in developing countries, where information or knowledge may be rudimentary.

Geographical, Social and Political Location of Japan

Japan is an archipelago in the Pacific Ocean, located about 200km off the east coast of the Asian continent. Japan is composed of four large islands[3], the islands of Okinawa, and thousands of other smaller islands, with a total land area of around 364,000 square kilometers. The islands stretch from the sub-arctic Hokkaido to subtropical Okinawa. Japan's closest physical neighbors are South Korea, North Korea, China, Taiwan, and Russia.

Japan's population is around 127 million, making it the 11th most populous nation in the world, after Mexico. Three-fourths of the population lives in urban areas, resulting in a high urban population density.

Figure 9 Map of Japan

Source: The author

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[3]. Four main islands are Honshu, Hokkaido, Kyushu and Shikoku.

In folklore and religion, Japan's origins are attributed to the sun, and Japan is nicknamed internationally as the Land of the Rising Sun. It all started around AD 400, in what is today Kyoto where the Yamato clan were able to gain control over other family clans in the central and western part of the archipelago.

In 1543 Japan had the first contact with the West, specifically with a Portuguese ship that arrived in Japanese waters. They were traders, with some Jesuits missionaries. They were accused of supporting locals for a revolution, causing the prohibition of all trade with the west during the Tokugawa Shogunate, or Edo Period, which ushered in a long period of relative political stability and isolation from foreign intervention and influence. The Meiji Restoration of 1868 came after a period of intense internal conflict that ended the Edo Period and brought Japan out of self-imposed isolation and into the modern era.

Japan is a Constitutional monarchy with a parliamentary government. Ethnically speaking, the Japanese population is almost mono-racial with Asian Mongoloid features; Japanese is the official language in the country. Most Japanese are Buddhists, with Shinto and other religious and philosophical influences.

Table 2 Prefectures by Region of Japan

Hokkaido	Tohoku	Kanto	Chubu
Hokkaido	Aomori Akita Iwate Yamagata Miyagi Fukushima	Tochigi Gunma Ibaraki Saitama Tokyo Chiba Kanagawa	Niigata Ishikawa Toyama Nagano Fukui Gifu Yamanashi Aichi Shizuoka
Kansai	**Chugoku**	**Shikoku**	**Kyushu & Okinawa**
Hyogo Kyoto Shiga Osaka Nara Mie Wakayama	Tottori Shimane Okayama Hiroshima University Yamaguchi	Kagawa Ehime Tokushima Kochi	Fukuoka Saga Nagasaki Kumamoto Oita Miyazaki Kagoshima Okinawa

Source: Japanese embassy in Costa Rica webpage.

Hiroshima

The city of Hiroshima was founded in 1589, over the Ota River delta that flows into the Seto Inland Sea. Terumoto Mori was the warlord at that time, he started the construction of the castle later called Goka or Gokason, which is translated into "five villages." The surrounding areas were named Hiroshima, which means "Broad Island." The city has a population of 2.86 million inhabitants, representing 2.2% of the Japanese population. It is the capital of Hiroshima Prefecture, ranked as the 12th most populous in Japan (Japan Experience, 2017). Hiroshima has become a common travel destination, and the main interest of people in visiting the prefecture it is because of the historical background and peace resilience of the prefecture

Geography of Hiroshima

Hiroshima Prefecture is located in southwestern Japan, surrounded by the Seto Inland Sea to the south, and the Chugoku Mountains in the north. Hiroshima Stretches for 130 kilometers from east to west and 120 kilometers from north to south. Its territory covers 2.2% of Japan's territorial area. It is the 11th largest among Japan's 47 prefectures.

Figure 10 Map of Hiroshima Prefecture
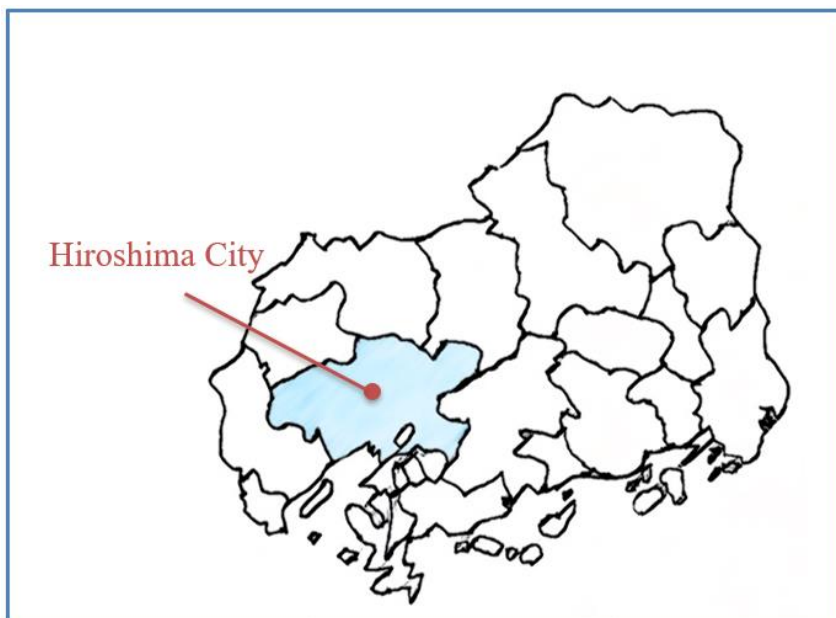
Source: The author

Brief Historical Background of Japan and Hiroshima

Beasley (1999) described that the Japanese have always occupied part or all of the same territory, its borders defined by the sea. They have spoken and written a common language, once it had taken firm shape in around the tenth century. Their population has been mostly homogenous, little touched by immigration except in very early periods and more recently.

Japan, especially Hiroshima, has been touted as an example of recovery and peace to the world, symbolizing the human idea if the sincere pursuit of genuine and lasting peace (McCurry, 2016). It is currently positioned as one of the world's strongest economies, but its journey to peace has not been comfortable. For example, in the 1931 Manchuria incident, when Japan invaded northeast China known as Manchuria, many factors were taken into account before making such a decision. These include Japan's deep economic depression after World War I, the Great Kanto Earthquake, and the United States' great depression, which expanded and affected the economies of countries all over the world in 1930. These situations left the Japanese elite with no option but to invade China and establish a colony there.

After the invasion, Japan was isolated and later expelled from the League of Nations. This historic event initiated a dark era for the Japanese military forces and citizens in general, as many Incidents started to appear in the Manchurian occupied land; this caused casualties on both the Japanese and Chinese sides. The situation was further aggravated by the explosion of World War II with Germany, Italy, Great Britain, United States, Russia, and Japan (with an already weakened army) as well the breakout of the Pacific war with Pearl Harbor, which placed Japan in a severe and challenging situation. Japan was defeated in 1945, and as Hara (2012) argued; the Japanese went under control of General Headquarters of the Allied Forces (GHQ). Under this domination, three policies were pushed; demilitarization, democratization, and rebuilding of the country until 1951.

Figure 11 Map of Hiroshima City in 1945 and Now
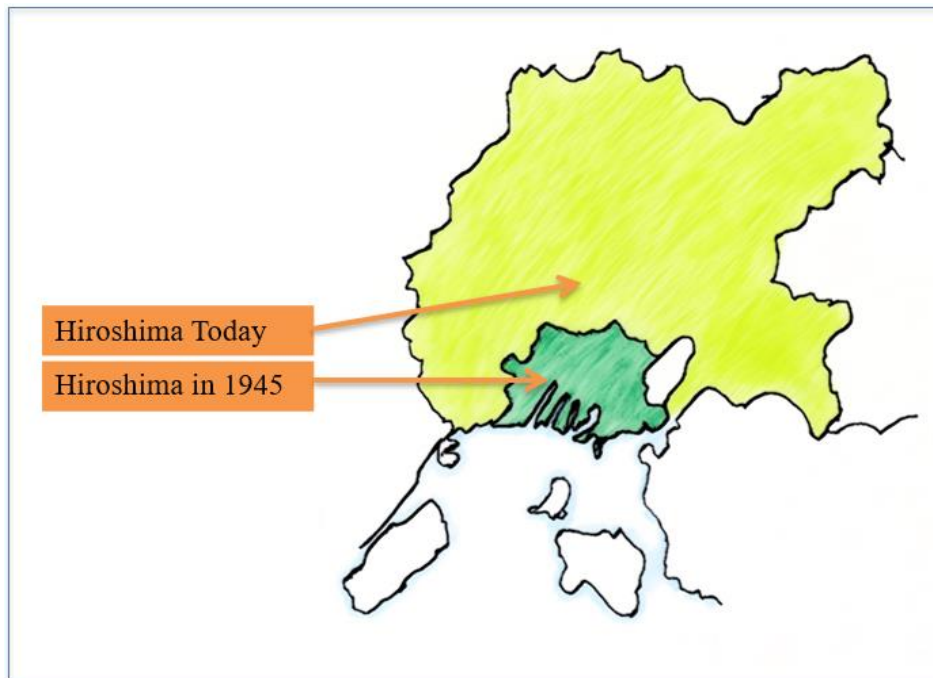
Source: The author

Hiroshima and Nagasaki

Hiroshima was a very active military city, the base of the Chugoku regional army, and a major commercial port for Japan. It was also a place used as a departure point for soldiers to be sent to different war fronts from the large Ujina Port, and later on mobilized students to work in factories devoted to war production (Sodei, 1995). Since it had such importance, it was entirely under the control of the Japanese military. It was a complicated situation for locals and especially foreigners, since they were considered spies.

However, the worst was yet to come. On August 6th, 1945, the United States dropped the first atomic bomb over an urbanized region, Hiroshima, on a typical working day at 08:15 under the pretext of ending the war and limiting overall casualties, particularly the US soldiers. Even today, however, the reasons for using the atomic bomb remain disputed among historians. Though there is no exact information on how many perished in the bombing, it is estimated that approximately 140,000 died by the end of December 1945. Hiroshima was reduced to ashes and desolation after this experience. This event has shaped Hiroshima's history and perspectives towards peace, and to the modern-day Hiroshima is inevitably shaped by its wartime experience (Aspeslagh, 1992).

Early in the morning on August 6th, 1945, three B29 bombers left the American air force base on Tinian Island and headed towards Hiroshima. One of the bombers, The Enola Gay, was carrying the first uranium bomb designed for military use. The planes entered the airspace over Hiroshima just as people were heading to their posts in the morning rush hour. The bomb was dropped from an altitude of 9,600 meters, exploding 50 meters above downtown core…

(The Nagasaki Testimonial Society, 2017).

Hiroshima city's devastation, the high number of casualties, and radiation effects were incalculable. The effects of radiation on human beings had never before been recorded. People started to die suddenly, with a similar pattern of symptoms. Lifton (1967) was among the first to provide an in-depth account in English of the psychological and physical pain that *hibakusha* went through, detailing not only physical scars but the mental ones which haunted victims even to their deathbed. Some *hibakusha* felt that they had to cover up their status and experience since prejudice against them was extreme. The fear of the a-bomb disease and birth malformations was intense, which turned *hibakusha* into pariahs within their own city.

The bombing in Hiroshima has become an inspiration for peace worldwide. As Kamata & Salaff (1982) described, it is a universally recognized name today. Nevertheless, Nagasaki, the second city in the world to suffer an atomic bombing by the United States is less well known, and in fact, its destruction three days after Hiroshima seemed anticlimactic to many observers. That fateful day, the bombing plane was flying over the original target, Kokura in northern Kyushu, on the morning of 9th August. However, the target visibility was very low due to clouds and smoke from previous days' air raids. The plane flew in circles three times and started to move towards the southwest of the island to drop the second atomic bomb over Nagasaki. Nagasaki's citizens were thus made to substitute in death and destruction for those of Kokura, Niigata, and Kyoto, and a new season of torment was decreed (Kamata & Salaff, 1982).

The attacks on Nagasaki and Hiroshima caused casualties on a horrifying scale and forced even the imperial council to contemplate surrender (Beasley, 1999). As Sodei (1995) debated, the atomic bomb was the ultimate demonstration of American military power, and technology was all too clear from President Harry S. Truman's statement right after the bombing of Hiroshima. The A-bomb experience, in particular, has been central to the war experience, to such a degree that it has become a foundational communal topic in the postwar rebuilding of Japanese society (Kawaguchi, 2010).

During World War II, when American propagandists portrayed the Japanese and Japanese Americans as unworthy of the due process of law, this made it easier for Anglo-Americans to accept the internment of Japanese-Americans and later, the use of nuclear weapons in Nagasaki and Hiroshima (Raines, 2004).

Figure 12 Peace Memorial Parks in Hiroshima and Nagasaki
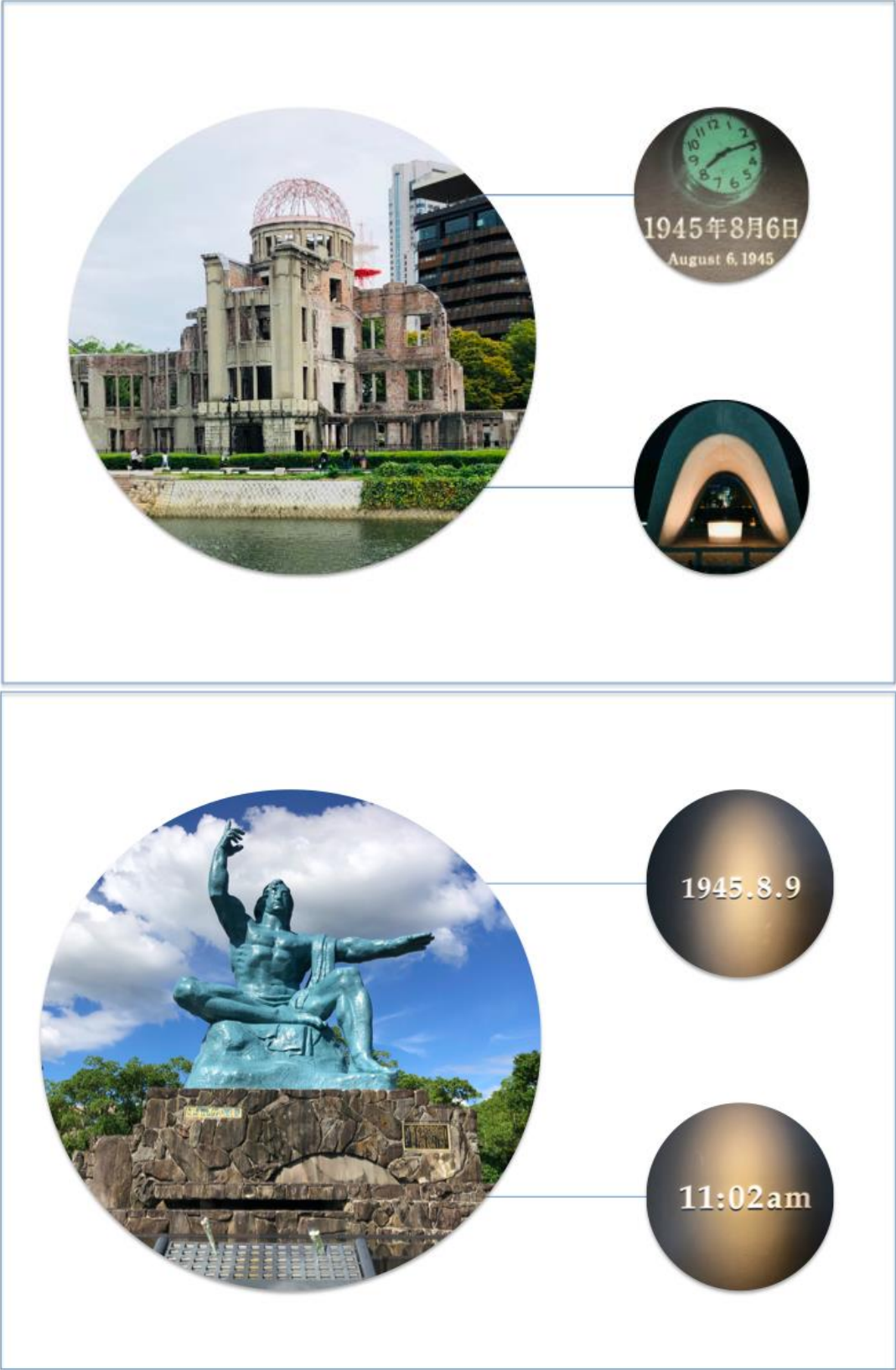
Source: Pictures taken by the author in September 2019.

The Education System and Peace in Japan and Hiroshima

Historical Background and Contemporary Education System in Japan

Japan is often characterized as being a very homogeneous country, enjoying along its history periods of peace and prosperity together with devastation, war-torn cities, and great suffering among its population. During the Tokugawa Shogunate, whose primary focus was to preserve Japan from externals influences, trade and contact with western countries were mostly prohibited, and minorities such as Christians were repressed merely on suspicion of any kind of foreign intervention.

The Edo period came to an end after its influence and system became corrupted, and Japan went into a state of civil war. It was the transition point to the Meiji era or Meiji Restoration. The new government had the goal of developing a wealthy country and a robust army. This era, in which significant changes occurred such as the moving of the capital city from Kyoto to Edo and its renaming as Tokyo, had the main idea of creating a stronger and more profound sense of national unity, returning power to the Emperor power and giving him a divine position in society (Asakawa, 2019).

During the Edo period, classical teachers were the majority among schoolteachers, with divisions according to samurai warriors and with *Hanko* (public education). Confucian studies (Chinese classical literature) were taught in *Shijuku* (private academies) and *Terakoya* (private institutions) with a focus on reading, writing, and arithmetic skills, and which served as the foundation for Japanese education. Murata & Yamaguchi (2010) stated that *Sushin* or moral education was implemented during this period as well, with a strong base in traditional and feudalistic morals. Later, the Meiji Restoration period too was characterized by significant educational development, where modernization processes were carried out to unify and modernized the nation-state, introducing a new curriculum and adopting a graded system. (National Institute for Educational Policy Research, n.d.).

The Japanese system of formal education is one of the oldest in the world. Since ancient times education in the country has been based in considerations for nature; considerations that have contributed to building an eco-friendly consciousness in the present. Social considerations such as mutual respect play an essential role in the education system too, especially since Japan possesses a vibrant history, and since the modern regime was established by the Meiji Restoration (Murata & Yamaguchi, 2010).

Japan started to change its feudalistic approach in 1868, after nearly 250 years of self-imposed isolation. This Edo shogunate was overthrown and a national government was established. After this change, Nakamura (2002) articulated that Japan had modernized herself by learning Western systems and technologies without losing her cultural strength and spirit, this time in the name of *Wakon Yosai*.[4]

It was during the Meiji era that modern Japan's education system began to take shape. The promulgation of the Fundamental Code of Education (*Gakusei*) of 1872 laid the foundations for new schools, new perspectives on education, including teaching methods and the professional development and training of teachers. The Ministry of Education sought to establish a unified system of school and teacher training throughout Japan (Tokyo Bunrika Daigaku & Tokyo Koto Shihan Gakko 1932) (Reza Sarkar, Fukuya, & Lassegard, 2010).

In Japan, educational reforms in pursuance of modernization started during the Meiji period. Three main reforms were implemented from 1871. The first reform started with the government emphasizing the importance of disseminating new educational ordinance promulgations with the legacy of the Edo period as a base. Also, according to Murata & Yamaguchi (2010), it was the time where compulsory education was extended from three to six years. This was done in 1908.

The second main reform to Japan's system of education was the implementation of 6+3+3, meaning six years of elementary education, three years of junior high school and three final years of senior high school, after the ending of World War Two. This came hand in hand with the extension of compulsory education from six to nine years, that embraced students from ages 6 to 15. Japanese 6+3+3 educational system has been based on the Fundamental Law of Education and the School Education Law of 1947 (Ministry of Education, Culture, Sport, Science and Technology, 2006). During this reform, the Japanese started to develop programs to improve group consciousness, cooperative manners, and discipline as a "catch up policy," but the most significant element of the program was to eliminate gender inequality in educational institutions all over Japan, especially after World War II. This has been an attractive policy to eliminate inequity in education. However, this remains a critical issue to eliminate in the workplace, where many workplaces remain male-dominant and marked by substantial gender inequality(Giustini & Matanle, 2019; Miyajima, 2008)

Reform three was established in 1984. Called the National Task Force for Educational Reform, this had the role of a consulting body for Prime Minister Nakasone (Hood, 2001).

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[4] "Wakon Yosai": Japanese spirit combined with Western learning.

Under this body, three main changes occurred, the first was to put more emphasis on individuality and students' ability to cope with different situations individually. The second change shifted the standard education to a lifelong learning system. The last one was a variety of changes in order to give a more international perspective to students. Terms such as globalization, internationalization, information society, and coexistence, started to have a more relevant position because it was important for Japanese to learn how to interact with people from different backgrounds and how to coexist in a multicultural environment peacefully.

In summary, there are essentially three key stages comprising the Japanese education system's modern formulation: the Meiji Restoration, the post-war Occupation and the internationalization policy promoted by the Nakasone administration during the 1980s (Gibson, 2011). In the same line but focusing on the secondary level, Rohlen (1983) considers three distinct traditions characterizing education in Japan; the Confucian, the prewar elite, and the American.

Japanese education aims for the full development of students' personalities and to cultivate creativity and a rich sensitivity and sense of morality. It also seeks to foster attitudes that value justice, gender equality, and cooperation. It promotes the concepts of lifelong learning and equal opportunities in education. It is compulsory during the first nine years of education (elementary and junior high school), and no tuition shall be charged, with compulsory education being paid for out of direct taxation. Students enter at approximately six years old and usually complete their third year of junior high school by the age of 15.

There are four roles in which schooling fulfills for students in Japan. These roles may or may not affect students differently in terms of geographical location and gender. As specified by Okano, Oprandy, & Tsuchiya (1999) these four roles are played simultaneously, prioritizing one over the other according to time and people. The first role is the transmission of knowledge because school is where literacy and numeracy, knowledge and skills are taught. The second is socialization and acculturation. Schools also acculturate and socialize children to Japanese adulthood, providing instructions through both the formal and informal curriculum. The third is selection and differentiation, by selecting young people based on their academic achievements, preparing them for appropriate positions in tertiary education and the workforce. Finally, the fourth is the legitimation of knowledge, because schools legitimate what they teach to students directly by teaching it, with a version of knowledge as valid and neutral.

An essential aspect of denoting is the implementation of integrated studies (IS) within the Japanese system of education. Integrative studies are conceived as the study where the students learn a subject by exploring it themselves, discarding the idea of subjects, setting the play, and activities found in the center of children's lives, and by considering an interest that develops from daily life (Kuno, 2017). MEXT (2011) considers integrated studies as education that enable students to think in their own way about life through cross-synthetic studies and inquire studies while fostering the qualities and abilities to find their own tasks, to learn and think on their own. Integrative studies started in 2002, and schools at the end of the day dedicate an hour to it, and this means the students independently choose their learning activities.

IS, as noted by Bjork (2009), is a vehicle for encouraging the investigation of provocative issues that children face in their lives. It is in these provocative themes that there is little consensus about the merits of IS or the relaxed education reform movement. Students, teachers, and parents all expressed ambivalent views about the changes triggered by the introduction of the program (Bjork, 2009) Schools in this regard, have the freedom to establish their objectives and contents, with the constraint that such objectives and contents must be based on the overall objectives and contents list provided by MEXT (Ministry of Education Culture Sport Science and Technology, 2011).

Despite the Japanese government's efforts to promote the country as a peace-loving and caring one, there are even today detractors to this facet. They focused mainly on the way Japanese people portray themselves in the post-war era with a victim rather than a victimizer role. This duality can be seen, for example, in the criticism Japanese prime ministers sustain when visiting the Yasukuni Shrine[5], and the perennial issue of whether prime ministers and cabinet ministers should visit it as private citizens or as governmental officials (Jeans, 2005). Countries like China and Korea lodge protests against those who commemorated the place. For these countries, a politician's visit to Yasukuni is taken to symbolize a justification for Japan's actions in World War II (Ide, 2009).

Professor Saburo Ienaga, an anti-nationalist history textbook writer, was among the first to challenge the Ministry of Education in this regard. He took them to court three times over a period of 30 years through to the 1990s, the longest legal case in Japan's modern history (Hashimoto, 2015). He argued that the education system was inconsistent with the

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[5] *Yasukuni Jinja* in Japanese, is twenty-four-acre complex in Tokyo. The shrine glorifies prewar and wartime State Shinto, the imperial cult, and wartime sacrifice in the name of the emperor.

constitution and Fundamental Education Law, and well as the legality of the government in removing descriptions of the Japanese army's brutality from school textbooks (Okano *et al.*, 1999). The primary purpose of the lawsuits was to protest the textbook authorization system, requiring that all textbooks be approved by the Ministry. The key issues were whether the textbook screening system was constitutional and, more specifically, whether the orders for corrections were against the constitutional guarantee of freedom of expression (Ide, 2009).

Besides, controversies over history textbooks have aroused tensions in China and Korea since the end of WWII. Dierker and Barnard in Bukh (2007) argue that not so much has changed in regard to the textbooks' portrayal of the Japanese nation over the last five decades. The *Tsukuru Kai*[6] efforts of glossing over Japanese history, with a prevailing depiction of the 1937 Nanjing Massacre, the attacks against western allies, and the Japanese surrender on August 15th, 1945.

Another example of this situation in the education sector was the public outrage generated during 2000 when the former Japanese prime minister, Mori Yoshiro, promoted the idea that "Japan is a divine nation with the emperor as its center" (Nelson, 2002). More examples emerged with Peace Museums, as described by Giamo (2003). Besides, Japan remains mute in terms of atrocities such as Unit 731 and its medical experiments, plus the brutalities committed against Southeast Asian countries and the forced prostitution of women in service to the Imperial Japanese Army.

These claims have impacted Japanese society for good as polls show public opinion, in general, does not support the nationalists and conservatives, in and out of government, who prefer to downplay Japan's war record (a conclusion also supported by the local districts' rejection of the nationalists' texts in 2001) (Jeans, 2005). This is a clear example that Japanese society does not minimize their role during wartime and stating that they do minimize and whitewash their responsibility is not for generalization.

Peace, Peace Culture and Peace Education in Japan and Hiroshima

The Preamble to the Constitution of Japan

We, the Japanese people, acting through our duly elected representatives in the

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[6] *Tsukuru Kai,* or the Japanese Society for History Textbook Reform, in the 1990s advocated reform of Japan's school history textbooks with their mission of a more nationalistic view of Japanese history.

National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution... We reject and revoke all constitutions, laws ordinances, and rescripts in conflict herewith. We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling the human relationship, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize that all peoples of the world have the right to live in peace, free from fear and want.
(National Legislative Bodies, 1946).

Article 9 and Peace

Article 9, Charter II of the Japanese Constitution

Renunciation to War

Article 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as another war potential, will never be maintained. The right of belligerency of the state will not be recognized.
(National Legislative Bodies, 1946).

The Japanese road to peace can be traced back to many decades. With organizations such as the Japanese Peace Society, founded after the Russo-Japanese war, the Women's International League for Peace, World Alliance for Promotion of Peace through the Christian Churches, Japan was determined to be fair and conciliatory in all her dealings and to live in peace with other countries for all time (Sawada, 1925).

A distinctive characteristic of Japan has been the introduction of the nation's 1947 Constitution, declaring that the Japanese people are determined to contribute to world peace because it is the foundation of domestic peace (Ide, 2009). Post-War Japan has held a strong pacifist foundation for more than seventy years, explicitly stated in its constitution in Article 9 and the preamble that Japanese people renounce war and advocate for peace, human rights, and development. The Japanese Constitution was an indispensable passport allowing Japan's return to international society after World War II. Article 9 pledges to neighboring Asian peoples and the world that Japan will never again participate in war (Koseki, 2005).

An early interpretation of Article 9 considers that Japanese pacifism was imposed on the country by the United States and had ambiguous language. It went through several revisions before being adopted. General Douglas MacArthur, Supreme Commander for the Allied Powers, had two goals for Japan before the Occupation could end. First, he wanted to eliminate any chance of future Japanese militarism through disarmament and demilitarization. Second, he wanted to establish a democratic system of government to extinguish the feudalistic aspects of Japanese society that the United States perceived as being responsible for Japanese militarism (Fisher, 1999).

The starting point of a more pacifist philosophy was the enacting of the Fundamental Law of Education in 1947, immediately after the new constitution was promulgated in 1946, proclaiming pacifism, democratization, and renouncing war (Hara, 2012). Fujita (1995) and Okada (2007) agree on the point that there is an impetus for peace, and Japanese peacemakers follow the constitution that promotes disarmament and helps to foster conditions for making a peaceful Japan. This is not only reflected at the national level but also in the international arena, where Japan is seen as an exemplar as the country that opposes war.

For Japanese people, as reported by Okamoto (2008), the paradigm "Japan, the country that does not engage in war," has become the norm as well as a taken-for-granted in daily life. For Japanese society, this has become the foundation of a culture of peace. This pacifism was not wholly indigenous but was something partly created by the United States during the occupation. This provided a unique perspective and character for that pacifism. Japan's pacifism was based on the presumption that the United States would protect Japan, and Japan itself did not have to fight to keep the peace. Pacifism, in the case of Japan, meant being harmless and peaceful without involving itself in any fighting (Ishii, 2003).

Article 9 has become a representation of Japan's pacifist road, and today there are associations to protect the article from the reinterpretations and changes the ruling political party occasionally wishes to make. The ruling Liberal Democratic Party has been trying to

change Japan's national defense posture significantly. However, groups such as the Article 9 Association (*Kyūjyō no Kai*), with around 7,500 affiliated subgroups all over the country, and "Do not Let Japan Wage War, Do not Destroy Article 9", Combined Action Committee *Sensō o Sasenai*, *Kyūjō Kowasuna*, *Sōgakari Kōdō Jikkō Iinkai* (Shibuichi, 2017) have a very active role in the protection of the article and to continue under the peace path the country has followed after World War Two.

In Japanese, the word peace is represented by two ideographic characters (see figure 13), meaning harmony, simplicity, and quietness. The concept of *heiwa* seems to carry connotations of social harmony, peacefulness, adjustment, and is probably compatible not only with structural violence but also with direct violence in accordance with Galtung (1985) and Johnson and Johnson, (2005).

Figure 13 Japanese ideographs for the word Peace

へいわ

平 和

Peace   Harmony

Source: The author.

Peace for Japan is especially important and significant because of Hiroshima and Nagasaki, first cities to experience the devastation from the A-bomb attacks perpetrated by the USA. The view of peace relies more on the negative perception of peace. Hiroshima as the international city of peace and culture cultivates an appreciation of the world as an interdepended system (Enloe, 1989). Both cities are recognized worldwide, and they are seen as foundations in education for disarmament and anti-nuclear education in the Asian region especially (Ardizzone, 2001). Nevertheless, the message goes beyond Asia, and nowadays both cities are examples of resilience and peace, shaping at the same time what peace means

for Japan and worldwide, with a more negative peace connotation still predominant in the region.

Religion and Peace

Besides being a secular state, Japanese people generally identify with three main religions, Shinto, Buddhism, and Christianity. Dolce (2015) indicates that most Japanese people simultaneously belong to at least two religious traditions, Shinto and Buddhism. At the same time, a large part of the population professes to be non-religious. Young people in particular claim to have no interest in religion, although they also appear to believe that some gods or other forms of invisible beings exist. Japanese society and the religions embedded within it have weathered periods of profound change and crisis before, but these disruptions have been overtly political and economic (Prohl & Nelson, 2012).

Religiosity can be described as several characteristics, attitudes, behaviors, and beliefs. Religiosity within the Japanese context encompasses a number of rites, beliefs, opinions, and attitudes and is not exclusively tied to organized religions (Roemer, 2012). On one side Buddhism was introduced into Japan from China, by way of Korea (Shintoism originated from this). The need was felt for some term by which the ancient indigenous religion of the country might be distinguished from the new importation. The term thus adopted was Shinto or *Kami-no-Michi*, the former being a Chinese word, and the latter its Japanese equivalent.

The Portuguese introduced Christianity into the country through Nagasaki, which was the connecting door to the outside world of Japan during the Edo period. These missionaries and the parishioners adopted an attitude against Shinto and Buddhist national rites, arousing clashes and which eventually led to the expulsion of foreigners, and the persecution of Christians (Cobbol, 2009).

All religions have contributed to peace since ancient times, as has been discussed in the literature review in this dissertation. Christianity and Buddhism have strong and deep roots in peace. In the Japanese case, religion has an active role in shaping peace in the country. Since the post-war, there have been gatherings where interreligious dialogue on peace is the main topic. *The New York Times* (1947) considered these gatherings as a form "to reconstruct a peaceful Japan we (religious leaders from Shinto, Christian and Buddhist denomination) are in full accord with the spirit of the new constitution, which renounces to war as a sovereign right of the Japanese nation and abandons force as a means settling international disputes, this

will be possible with the heartily support of peace-loving sentiment of the people."

The role of religion has a very active connotation where, for Japanese religious organizations, it is prevalent for religious people and organizations to get involved with serving the public good. They run schools, hospitals, orphanages, homes for the elderly, and museums; they organize concerts, exhibitions, collect aid for disaster relief, and volunteer in a multitude of ways (Fisker-Nielsen, 2012b). This activism motivated Kiyoshi Tanimoto, a Methodist minister, and Hiroshima *Hibakusha*, to create the International World Peace Day Movement, which designated April 6th as a day to promote world peace (Liu, 2017). Peace in this regard entails both a grassroots promotion of a culture of peace and more concrete peace activities such as the movement for nuclear disarmament expounded in the form of seminars, exhibitions, or awareness-raising campaigns (Fisker-Nielsen, 2012a).

The peace activities held by religious organizations are widespread in Japan. For Hrynkow (2018), they have taken PE's principles and goals, such as dedication to ecological awareness, global and social justice, being the nonviolent way of conflict resolution, and transformation as the core of such endeavors.

Peace Education in Japan and Hiroshima

After World War II and the end of the Allied Occupation in 1951, the motto "Never send our students to the battlefield" was adopted by *Nikkyoso*, the Japan Teacher's Union[7] in English. Throughout the postwar years, *Nikkyoso* has been the largest and most influential interest group in the world of Japanese education and recently as a left-wing union opposed to the government it has experienced severe and debilitating weaknesses that question the ability to continue to play an essential role on the Japanese educational stage (Thurston, 1989). According to Priutt (2009), the union was considered to be aligned to the Japan Socialist Party with a radical position. It was a staunch pacifist union at it beginning whose members, the most progressive teachers, started to use the term "Peace Education." They lobby for the elimination of nuclear weapons and have a strong opposition toward Japanese textbooks whitewashing history and glorification of war times.

Bitter disputes emerged during this period, especially with the government implementing moral education. The union considered the right of choosing textbooks and teacher's merit

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[7] JTU in Japanese also called Tasho Zuro (Red-crested crane) merged with the RENGO in 1989

system by the Ministry of Education an imposition. Moreover, in terms of political parties at the same period of time, the LDP (Liberal Democratic Party) promoted educational policies for economic development and patriotism, the JSP (Japanese Socialist Party) stressed improvement of care for racial minorities and disabled people in education, and *Nikkyoso* promoted antiwar education under the name of PE (Ishii, 2003).

For Murakami (1992), the Council for Education in World Citizenship (CEWC), a council established in 1941 in the United Kingdom, played a vital role in the diffusion of education for international understanding. CEWC works in partnership with the UNESCO Associated School Project. UNESCO's project and education for international understanding were introduced into Japanese schools in 1954. The importance of this kind of education was understood and accepted by teachers, and they considered it a good initiative for realizing international peace. The Japanese Ministry of Education favored these two enforcements. Nonetheless, in the end, the project failed to get more support because of opposition from *Nikkyoso*.

Even before *Nikkyoso* started to lobby for PE, from 1946 to 1949 in Hiroshima prefecture efforts to promote and develop programs to foster a culture of peace, programs with a strong base on A-bomb atrocities teachings and the legacy of hibakushas were already taking form. Immediately after the A-bomb was dropped teachers who survived the attack started to raise awareness and lead a campaign for PE. At that time it was known as A-bomb Education, because of their concern about the devastating effects of the atomic bombs dropped on Hiroshima and Nagasaki (Harris, 2002).

Following Murakami (1992) PE in Japan began its big leap forward in 1951. She also agreed that the term PE was first used by *Nikkyoso*, although in Hiroshima, it was called A-bomb Education. *Nikkyoso* recognized the labor and activities done by Hiroshima's teachers in 1951. These teachers created the *Hibakusha* teacher association 1969, generating guidelines for teaching about peace and the historical background of the A-bomb. These teachers who experienced the effects of the atomic bomb were particularly enthusiastic about recounting their experience and teaching students about the importance of peace (Nogami, 2006).

PE had a small regression during 1955-1965 and resurged after 1965 with the same focus on passing on the A-bomb experience. Another regression was during the late-1980s due to rapid changes in the Japanese economy. This and other dimensions of Japanese success increased the stress on nationalistic themes in education (Fujikane, 2003). PE in Japan has been taught not only as an independent subject, such as moral education but also within

different subjects such as social studies and Japanese literature, along with unique visits to Hiroshima and Nagasaki (Murakami, 2007, cited in Hara, 2012).

PE in Japan, according to Murakami (1992, 2000, 2001) has the experience of World War Two as its defining characteristic. Japanese people have tried to pass on to their children their experience, an experience that even today maintains a link to the war. Even those who did not directly experience war use testimony video to continue the legacy. It is said that the characteristics of PE in Japan are developed through direct and indirect education, with Japanese general education considered a form of PE (Ishii *et al*, 2015).

In Hiroshima, this approach is still predominant, due to the historical background of World War Two, in which teachers still consider PE to be about the study of the atomic bomb and the war (Orihara, 2009).

PE in Hiroshima possesses a long historical and rich background based on the bitter experiences of the post-war. As Short (2005) describes, in 1949 this wish was written into governmental statute by means of the Hiroshima Peace Memorial City Construction Law, which was passed unanimously by the Japanese Diet. General recognition of Hiroshima as the City of Peace provided the conceptual and institutional framework for a wide variety of city groups and organizations to put into effect the widely held desire of the people of Hiroshima to work towards peace and the abolition of nuclear weapons, which was commonly expressed through the famous slogan "No More Hiroshimas."

PE is conducted in two ways in Japan, which Murakami (1992) considered to be direct and indirect PE. Direct PE lays and forms the groundwork for indirect PE, although the perception of indirect PE is not well accepted since teachers and parents only consider direct PE to be PE. The main aim of PE in Japan is to foster children's attitudes against wars by passing on the experience of the last war, the contents as stated before are mainly focused on negative peace, World War Two, and the A-bomb disaster.

Nevertheless, PE with a more positive peace content is starting to gain importance. In Japan also the use of PE as an umbrella concept is being implemented, where education for mutual understanding, sustainable development education, environmental studies are all included within the PE framework. Activities such as listening and reading to *hibakusha* testimonies are among the most common activities in PE. The use of textbooks with the testimonies are also common, so teachers in this sense take an emotional methodology to achieve the aims of PE, according to Murakami (1992). It can also be said that PE, when teaching about nuclear weapons, tends to foster a negative attitude among students towards nuclear weapons.

In the same line as Orihara (2009) and Murakami (1992), Nogami (2006) holds the purpose of PE in Hiroshima is informed by pacifism and antinuclear ideals. It derives from their experience of World War Two and serves as a reaction to the military-oriented education that pervaded Japan before and during the war. This endeavor was promoted by the A-bomb Survivor Teacher Association (*Hiroken Genbaku Hibaku Kyishi no Kai*) in 1969, which claimed that not even in the prefecture were students aware of the history of the A-bomb during 1945. This finding was based on a survey conducted in 1968.

According to Hara (2012), the Hiroshima Municipal Board of Education distributed the first official guidelines for teaching the subject of PE to elementary, junior high, and senior high schools in 1968, with a central idea of passing on the experiences of the atomic bomb survivors to younger generations. Orihara (2009) states about the Board of Education of Hiroshima City that "Not only the deterioration of children's basic knowledge and understanding about hibaku (exposure to any radiation), but lowering of motivation, attitude, and interest are observed, and that it holds 'Secure passing on of the experiences of the Hibakusha is the most crucial assignment." So, the same board published in 1971 a PE guideline. The prime focus of the instruction, in line with the Municipal Board of Education guidelines, is on the A-bomb experiences, creating and raising awareness among students to understand their history better, value the preciousness of life, and respect the dignity of each person. Hiroshima is also a very active member of the International Peace and Culture City, which seeks to motivate and realize long-lasting peace (Ikeno, 2009).

There are three PE goals stated in 1974 by the Hiroshima Institute for Peace Education (HIPE) as Glenn Hook (1979) describes:

1. To let pupils, know the inhumanity, ruthlessness, and futility of war and help them in becoming aware of the supreme virtue of peace and thereby entertaining deep respect for human life.

2. To study the causes of war and let the pupils recognize in concrete form the decisive factors of modern war by the use of scientific analysis.

3. To hold out hope for peace by studying the people's efforts to bring about a peaceful world and convince the pupils of their responsibility in building peace and international solidarity.

This HIPE also has a framework for achieving these goals, based on the reflection of the past war:

a. Studying the various concepts of peace throughout the world;

b. Developing a sensitivity to peace among children and including peace education in

each school subject;

c. Passing on the experiences of war to future generations through the study of the atomic bombing of Japan, air-raid experiences, the war in Okinawa and the post-war Okinawan situation;

d. Scientifically studying the causes and characteristics of the Second World War, the Sino-Japanese war and the Russo-Japanese war in order to build a correct understanding of Japanese history and build solidarity with the peoples of Asia;

e. Building knowledge through science, politics, economics, and culture of the growth and effects of weapons, nuclear weapons (Hook, 1979).

The goal of PE has remained the same for more than 30 years, in accordance with the atomic bomb events, as posted on the web page of the Board of Education of Hiroshima City (2015), stating that the main goal of PE is based on the experience of Hiroshima's exposure to the A-bomb. Students in the prefecture will understand the preciousness of life and the dignity of each person and as members of an international peace culture city that nurtures their willingness and attitude to contribute to the realization of long-lasting world peace.

The City of Hiroshima (2015) considers the following to be the goals of peace education:

- The basic way of thinking,

- To learn about the facts of the atomic bombing while learning about the facts of the atomic bombing. It is responsible for re-recognizing meaning and handing it down to the next generation.

There is, however, a constant fear of a decline in peace consciousness among younger generations, and the city wants to keep memories alive in the children of Hiroshima.

- To nurture universal values that children of *Motoichi* can have respect for peace and human rights, work with people around the world, and act for the realization of worldwide peace. Very important. World peace is the sincere wish of all citizens, not just those involved in education.

- Based on this, in *Motoichi*, we recognize that the essential issue is to cultivate a practical attitude to surely inherit the A-bomb experience for each child and contribute to the realization of world peace.

Atsuko Morikawa (2017) summarized the Hiroshima city PE program, which is only available in the Japanese language. She considers it a systemic educational program, in which the students capture the facts of the atomic bombing and aim for a future where the students follow knowledge and necessary skills for the foundation of a peaceful and sustainable

society. Each of the units of study follows the guidelines of moral education, Japanese life, social studies and arts, and crafts. It is positioned as cross-sectional learning, fostering different learning styles such as knowing the actual situation of atomic bombs and war, making judgments, and expressing opinions to respect oneself and others, building better relationships between each other, respecting nature, and loving world peace.

For 2012 a new program was introduced by Hiroshima City Board of Education; its main contents are summarized in table 3. Each of the four programs for the respective grades has different thematic units, implementing diverse materials and techniques. The units account for 36 hours during the academic year.

Table 3 New Peace Education Program in Hiroshima city, Japan

Grade	Contents, Materials, and activities
1st to 3rd grade, elementary school	Three units Think about the state of Hiroshima at the time of the bombing, the feeling of people, and the importance of life. Materials: Elementary 1 treasure for everyone, Goldfish disappeared story, Letters to *Aogori*, Hiroshima at the time if the war. Moral picture book Activities: drawing, flower observation, family bonds, introducing each other, life plan observation
4th to 6th grade, elementary school	Three units Think about the desires and wishes of people who have worked to develop the local area, think about the bombing of Hiroshima Materials: Elementary 5 Reconstruction of Hiroshima City and the wishes of the people, Thoughts of the A-bomb survivors, Peace in daily life newspaper articles. The Bombed Piano Activities: Role playing, Interviews in Japanese, discussions over newspaper articles
Junior High School	Three units Understand the actual situation of the atomic bombing and think about the issues related to world peace. Thoughts on peace and *okonomiyaki*. Realization of a sustainable society. Current situation of the world over nuclear weapons and initiatives for international peace.

	Materials: The construction of the peace memorial city, Hiroshima and the world, Sadako and the paper cranes, Love and courage across borders (Dr. Juneau), Mayors for peace. Activities: Role-playing, group discussions, and exchange, peace claim in Japanese.
Senior High School	Three units Scientifically understand the realities of the atomic bombing and think about the role of Hiroshima in realizing a peaceful world. People's thoughts on Hiroshima (Nobel Peace Prize world summit) Materials: What is peace? Message for Keiji Nakazawa, peaceful and sustainable society Project: Our Peace Project, what can I do for peace, my path, and peace. Mind maps

Source: Adapted by the author from Hiroshima Peace Media Center, Chugoku Shimbun (2012) and Atsuko Morikawa (2017).

In 2004, as the *hibakusha* started aging, their testimonies were collected and compiled as the *True Inheritance of the Atomic Bomb* (n.d). The compilation was afterward distributed to all schools in Hiroshima. Another relevant action was the Children's Peace Summit,[8] wherein people gathered to listen to the testimonies. Currently, there is an integrated PE program

formulated for the Hiroshima municipal elementary, junior, and senior high schools in the prefecture[9] of the program includes the following:

- Knowledge about the actual state of the atomic bombings, nuclear weapons, war, among others.
- Ability to critically think, judge, and express ideas in an appropriate way.
- Honor oneself and others and develop the skills to foster interactions among one another (Urabe, Yamasaki, & Ishii, 2013).

An evaluation of the effect of this program was carried out in 2013, the focus of which relied on the effect on peace learning through the A-bomb historical background, anti-nuclear

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[8] For further information regarding the summit; please check the following website http://www.city.hiroshima.lg.jp/www/contents/1418094048249/index.html

[9] Urabe and others analyzed this framework by looking at the effects of the new program based on the student's understanding of peace. They used a survey and obtained successful results. See the references for further information.

awareness, and anti-war sentiment. The evaluation also measured knowledge of peace, the image of peace, the concept of the image, and the interest in building a peaceful society, and it did not focus on behavioral change and education that leads to social transformation and action. The evaluation concluded with categorizing the program as non-responsive to the country's aging population and demands of globalization (Urabe *et al.*, 2013). This information is only available in the Japanese language, making it difficult for non-Japanese speakers to have access and to know the findings of this evaluation

Also, as part of these guidelines, Hiroshima city has been working on a project since 2013, including curriculum development, teaching material development, and model lesson practices, with teacher training being included. The project in the city started because they are aware that they can no longer rely on people with direct war experience (*hibakushas*), and a new PE is required focusing on three main points.

1. Use of historical memory documents and archives
2. Focus on the post-war peace-seeking activities
3. From purposeful PE to methodical PE (Soike, 2019)

In 2010 Hiroshima City Board of education introduced a new theme and purpose for PE, after receiving pressure, called "leader in creating a sustainable society," seeking to raise children who have the power to create a sustainable society. Several studies have been conducted on the image of peace and how it differs with age (Ishii *et al.*, 2015)

Professor Norio Ikeno (2009) from the Faculty of Education at Hiroshima University examined the different problems and the prospects for PE in public elementary schools in Hiroshima. He concluded that PE was not merely concerned with facts, but also the recognition of values and creation of new ideas/things, ensuring that the students are free to choose the aspects suitable for them. Ishii (2003) considers the greatest obstacle to introducing such education into schools is a general problem among the teachers and schools themselves. Rather than the concept, these issues may be due to the lack of teacher training and focus on the academic achievement of the students, leaving no space for PE and related activities.

There are also challenges to overcome in PE in Japan and Hiroshima. Murakami (1992) identified that teachers in Japan have less freedom to formulate a curriculum than other countries such as the United Kingdom. It is also difficult to include something new (content, skill) if it is not in the official textbooks provided by the educational boards of the prefectures. Topics such as prejudice, discrimination, A-bomb experiences, and environmental issues are among the topics' teachers have tried to teach without the textbooks.

Another issue is large group sizes in Japanese schools, which range from 40 to more than 50 students per class. This is especially challenging not only for PE but also for any subject in the educational system in Japan because the individual needs of students are rarely considered as teachers do not have time, materials, and training for such different students. Attention goes towards the knowledge gain instead of soft skills and the capability and interest of the students, which might not be a peaceful environment for the students.

Figure 14 A Timeline for peace education evolution in Hiroshima

3. The book *"Genbaku No Ko"* (Children of the A-bomb) was published by the City Social Education Office, being an inspiration for future PE.

4. Japan Teachers Union recognized the activities done in Hiroshima

6. *"Handbook for Peace Education"* was published for elementary, Junior and Senior high school by the Hiroshima Board of Education

8. Documentation of the History of peace education in Hiroshima by the HIPE.

1. The movement started by teachers that survived the attack to recall the terrible experience of the A-bomb.

1946-1948

1951

1971

1996

1949

1969

1972

2. The Japanese Study Department of Hiroshima-Shinonome University started to collect testimonies of hibakushas in written way.

4. Teacher`s *Hibakusha* Association was created

5. *"The Guidance of the A-bomb day, August 6th"* curricular suggestions was developed by Prefecture of Hiroshima Board of Education.

7. Foundation of the Hiroshima Institute of Peace Education (HIPE), a research center for peace education and peace studies by Hiroshima Teachers Union

Source: The author.

Peace background in Hiroshima Jogakuin Jr. & Sr. High School

Teikichi Sunamoto, a Japanese reverend, was a converted Methodist who returned to Japan from the United States. He became very committed to educating girls and decided to open a Christian girl's school. This was the starting foundation that consequently piloted the creation of Jogakuin school, opening its doors to the public in 1886. At the initial stages of its establishment, the reverend taught the girls reading, moral studies, and English (Hiroshima Jogakuin Jr. & Sr. High School, 1976). A woman named Nannie B. Gaines (1860-1932), a missionary from the United States, joined his endeavors after a year, and Rev. Sunamoto appointed her as the school's first principal.

Jogakuin has held a very prestigious position in the prefecture. During wartime, this prominent position made the school population face intense oppression. The reasons for the military in targeting Jogakuin in the 1940s are not yet understood. As mere speculation, the military might have begun oppressing and harassing the school because most of the teaching staff during that time came from the United States, with the primary objective of spreading the Christian gospel in Japan. The military personnel and other civilians teased students about switching schools rather than continue at what was called the "United States spying school." Girls were constantly intimidated; however, the educators bore the brunt because they were persecuted severely and followed by the secret police, or *Kempeitai*. They did not have the right to move freely within the borders of the city, and there were constant arbitrary checks by military personnel regarding the teachers' movements.

Jogakuin students were mobilized for labor. Some girls were part of the Student Mobilization Program at the General Army Headquarters (located in what is now Higashi ward). The headquarters were located 1.8 kilometers from the A-bomb hypocenter. Around 30 students were working there, deciphering coded messages while listening to the radio in English (*The Asahi Shimbun*, 2015). On August 6th, 1945, on a typical sunny day at 08:15 am for the first time in world history, an atomic bomb was dropped, reducing to ashes Hiroshima city center. The nuclear bomb the United States dropped over the town severely damaged Jogakuin School located just 800 meters from the hypocenter, killing around 350 students and teachers and destroying the building.

Figure 15 School Location from the Hypocenter and atomic blast
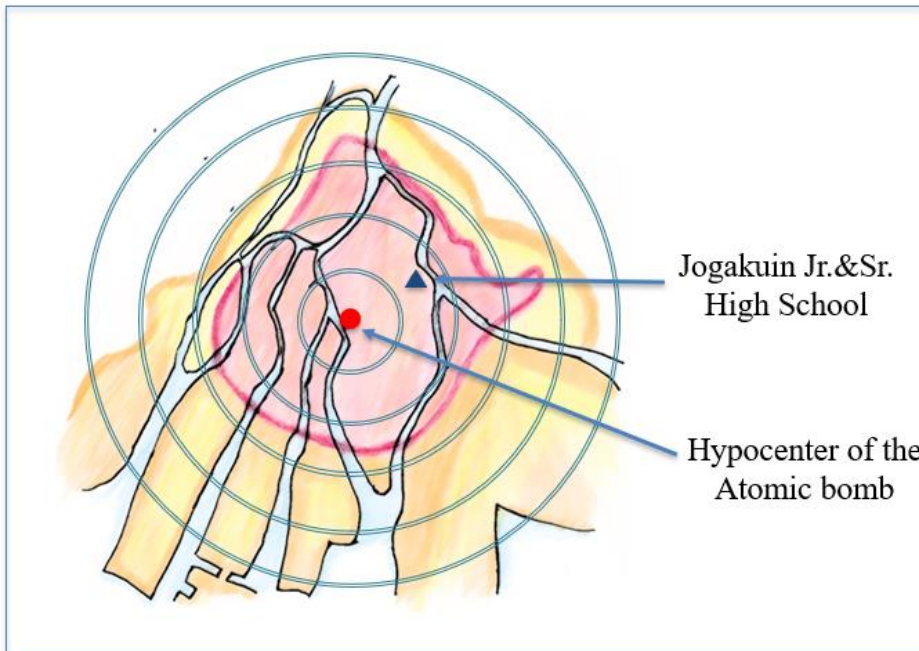
Source: The author

Jogakuin takes the positive side of religion, where religion is deeply embedded in everyday teaching. MacQueen (2010) defined religion as a system incorporating a grand narrative as well as action, both ritual and ethical, which binds people to each other and trans-human realities. However, as mentioned, the school uses religion's positive side, considering the ambivalence of religion, where either might inspire peace and reconciliation or on other side war and division. Jogakuin seeks to cultivate the ability to build good relationships among its students and others, and qualities that contribute to the realization of a peaceful world. As Noddings (2012) considers, young people who belong to a religious congregation are less likely to become involved in delinquency or wrongdoing.

This approach is a cornerstone in the school's education because Hiroshima Jogakuin Junior and Senior High School's education is based on Christian foundations. Its logo and motto, *Cum Deu Laburamos* (with God we work), embraces Christian faith within its curriculum. Daily practices such as morning worship and praying, bible study groups, Christian activities are held on a daily basis in the school. All these activities nurture the girls' love and compassion and ability to contribute positively to their surroundings, learning to love their neighbors as they love themselves, as one of the central teachings of Jesus.

Figure 16 Pictures of Jogakuin

First School building

1887

After the bomb

1946

nowadays

2020
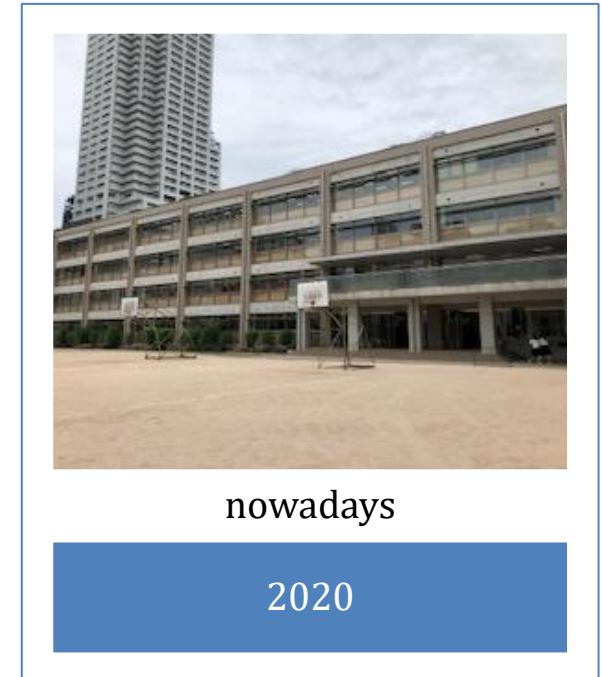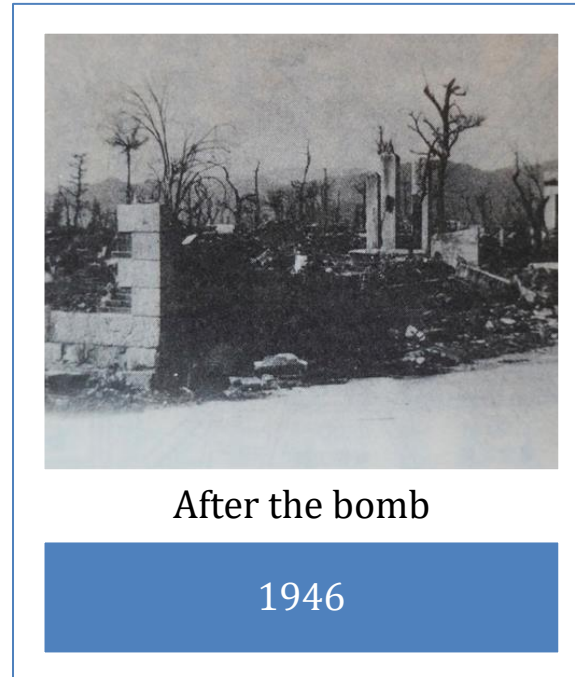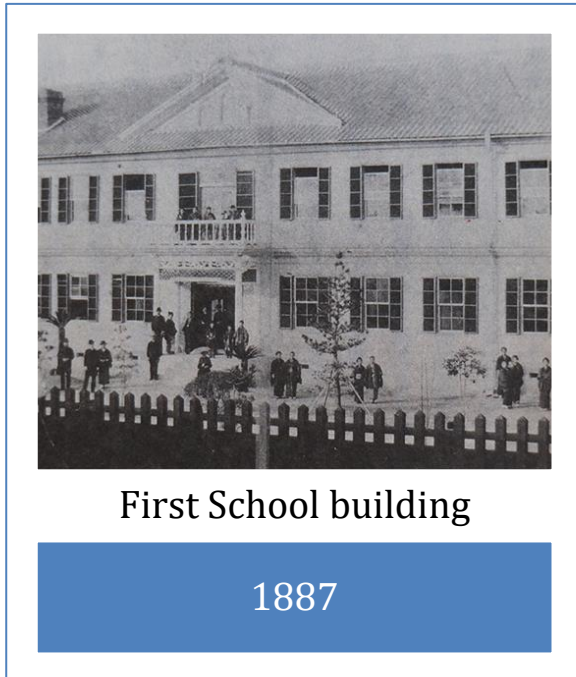
Source: Administrative office of Jogakuin school.

Students every morning have "morning worship" for five minutes or more. They focus on the bible and spend time quietly caring and reflecting on the bible passages fostering a prosperous and better personality. Some events broaden the students' horizons through encounters with religious organizations and service activities from various fields and backgrounds. Girls also take bible classes to look at themselves throughout the bible and learn from neighbors to love and nurture world-class values.

In junior high school, students study the bible messages in cooperation with their classmates; through drama and group activities, students reflect on the way of life. The senior high school focuses on social issues, allowing the students to express their opinion through debates and reports, to develop the ability to fulfill their social mission in life.

Peace Education in Jogakuin School

Jogakuin school enjoys widespread recognition as a pioneer in girls' education in Hiroshima Prefecture. It is one of the oldest schools, with 131 years of history and students who lived through the devastating effects of the atomic bomb on their skin. This experience profoundly shapes the meaning of peace and PE within the institution.

The initial efforts for PE came to light thanks to the school staff who, after World War II, began participating in peace movements. Subsequently, the students joined them. In 1958, the Hiroshima Paper Crane Association, constituted by students and teachers from the school, started to advocate for the construction of the now world-famous Children's Peace Memorial, in honor of Sadako Sasaki, a remarkable symbol of innocent children that perished for the A-bomb not only in Hiroshima but worldwide. Sasaki, a *hibakusha* who was five years old at the time of the attack, later died of very aggressive blood cancer due to the radiation exposure from the bomb at the age of twelve. The committee was guided by Mr. Ichiro Kawamoto, the caretaker of Jogakuin (Hiroshima Jogakuin Jr. & Sr. High School, 1976).

Even before the term PE began to be considered and studied by the education boards of the prefecture and Japan, Jogakuin had already had some experience earlier than 1967. During the primary stages of the program, the school invited guest speakers every July. The teachers published a book, *Natsugumo* (or Summer Cloud), which was later translated into English by the school's English department. The front cover picture was chosen because of the blue, clear sky in summer with floating clouds that remind us of the mushroom-shaped cloud produced by the A-bomb.

Figure 17 *Natsugumo* English version
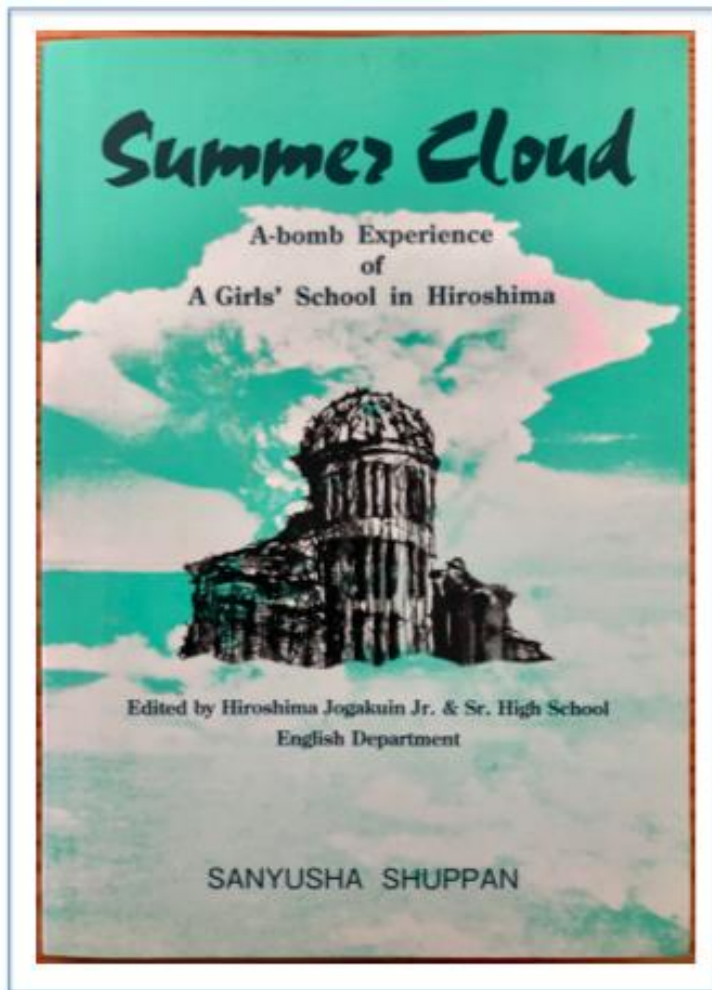
Source: The author with the permission of Jogakuin High School administration.

Natsugumo contains the emotional testimonies of Jogakuin *hibakusha*. There are three testimonies by students, three more from parents of students who perished in the A-bomb and three testimonies from teachers. It also includes commemorative messages and unique pictures, narrates what the school suffered during wartime, and described the Jogakuin road to peace and work on PE.

The program of PE in Jogakuin seeks to create awareness in the students on what it means to be a peacemaker in the world with the hope of spreading the message of peace beyond the school boundaries. Students decided to provide *Himeguri*[10]. *Himeguri* tours started in 1982, after the hard work done by the girls to send books to the United Nations Disarmament Convention. Students wanted to continue to work towards peace not only in the school but

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[10] *Himeguri* means a day trip or tour.

outside too. They raised funds to buy *Summer Cloud* books to send to the convention along with letters and *Genbaku* dome bookmarks. They were able to send two hundred books, bookmarks, and letters. Students give tours in Japanese and English to both nationals and international visitors around the peace park.

The PE program also motivated the school staff and students to sponsor the very first International High School Summit in 1995, the year that marked the 50th anniversary of the end of World War Two. The idea was suggested by a US teacher and Mr. Shinichiro Kurose, vice-principal of the school at that time. At the summit, 249 students from 15 different nationalities discussed three main topics: peace, environment, and hunger. More recently, the school has held a smaller version of the summit called Peace Conferences (2003, 2004 & 2005). These small conferences have had good outcomes, such as the foundation of the Jogakuin International Cooperation Society (JICS) in 2004. JICS has been working since then on international affairs and peace. It helps to host every year in August since 2009, a peace conference in partnership with other local high schools and two recipients of the Hiroshima Peace Scholarship from Punahou School in Hawaii. The Jogakuin School 2019 PE curriculum is detailed in table 4:

Table 4 Summary of the Peace Education Program of Jogakuin

Grade	Main contents and purposes of the program	Category	Onsite experience
1st Grade Jr	Students learn about the historical facts of the school, what students experienced during wartime, focusing on significant historical events, using *Natsugumo* as a textbook	Peace Studies	Field Trip to Hiroshima Peace Memorial Park and Nagasaki or abroad to Myanmar, Australia, and the USA.
2nd Grade Jr	Students focus on developing active listening skills, improving their communication skills, and understanding and accepting others' opinions; the contents focus on Hiroshima's experience of the A-bomb and interviews conducted with *Hibakusha*.		
3rd Grade Jr	Students learn to debate and public speaking skills, and state opinions firmly and publicly about social issues, especially regarding nuclear		

	weapons and conflict resolution. Students have the opportunity to participate in field trips to Nagasaki in Japan and also learn about forced labor workers from Korea and how they are still discriminated against today.		82
1st Grade Sr	Students transition from theory to practice and focus not only on the historical events of Hiroshima but also on other places, thereby inculcating problem-solving techniques in the students. Students have the opportunity to learn about the Japanese invasion of other Asian countries to better understand Japan's role as a perpetrator and the cruelty of war.	Global Studies	Field Trip to Hawaii and Okinawa
2nd Grade Sr	Students learn the meaning of peace in society and what a culture of peace is; the contents re-focus on Japanese historical facts. Students visit Okinawa and learn about the bloody and horrible battlegrounds, and devastations to the population of this prefecture, with particular attention to the suffering of the civilians and present issues and problems Okinawans still suffer from the US military bases.		
3rd Grade Sr	The focus of the final year of PE is to learn the presence of weapons of mass destruction, which still threaten world peace. Students are asked their opinions and feelings on national or international social issues and to describe the pros & cons of those issues. They are asked to write an essay on their thoughts on how to build a peaceful society, how to disseminate the message of peace, and how to		

	accomplish the abolition of nuclear weapons after having the opportunity of studying for six years about peace and the duality of Japan as a victim and perpetrator during wartime.		

Source: The author, from the Jogakuin High School PE program, translated by Yuko Eto and, modified by a teacher of Japanese History from Jogakuin.

The program above contains the main contents of PE in Jogakuin; the original document can be seen in appendix 3 in this dissertation, a teacher modified the one on table 4 during the interviews, and who asked me for the original program obtained in 2016. At the end of the interview, he asked for more time to include some aspects that he considered essential to add, as the program is revised at the beginning of every academic year.

For Junior high school students, PE represents the opportunity to learn about the historical facts surrounding World War Two and the A-bomb from the micro-level, which is the historical background of Jogakuin and the postwar facts in the school. In the first grade, girls have the opportunity to learn about how the school suffered and how the military harassed the students of the institution, and the testimonies in Japanese from teachers, students, and parents who survived the A-bomb are used to teach during PE.

Second graders are introduced to the effects of A-bomb and the dangers of nuclear weapons. During the summer, second graders are asked to visit the Peace Memorial Park and listen to *hibakusha* testimonies by themselves. Also, girls are asked to write a short essay about the main monuments in the park, such as the Korean Victims monuments. They have to conduct a small research project about the history of that specific monument, extracting information that will be summarized in an essay format. The girls will select the best homework and discuss within their respective classes about their different findings, selecting the best ones. Once classes resume after the summer vacation the winners present their findings and essays in the school festival.

In the third year of junior high school, students learn about issues regarding discrimination. These issues include the rejection suffered by Koreans living in Japan and discrimination that some Japanese experience, such as *Burakumin*. Girls have the chance to visit Nagasaki and learn about the historical facts of the second city to be bombed using a nuclear weapon by the USA. They are asked to find out similarities and differences between the two cities (Hiroshima and Nagasaki), and the religious background of Nagasaki.

During the first three years of Junior High School, teachers implement different techniques to teach during PE lessons. Most of the work is done in teams and involve the students in constant and active discussions in Japanese. Sometimes at the end of the different themes, they will do a presentation wrapping up what has been studied. Teachers provide the materials to students, which are mostly worksheets, photocopies of articles from magazines and newspapers that students will discuss during the lessons, and then reflect on them.

Girls in the first year of senior high school have a transition from theory to practice. Also, they study contemporary issues at the international level, not only with a focus on Japan. Nevertheless, the focus still goes back to Japan's history during wartime as they get to study more profoundly the Japanese invasions of other Asian countries and how this affected these countries during World War Two. The central core of this academic year through PE lessons is the girls have the chance to share and spread their viewpoints about the world, learning about the Sustainable Development Goals, and analyzing and discussing how to improve the conditions of other countries like Cambodia. They join voluntarily on field visits to Australia, Cambodia, Myanmar, and Korea.

In the second year of senior high school, students get to study deeply about Okinawa. This is a fascinating study unit for the students because they have the opportunity to select what they want to research in and about Okinawa. In this case, the unit will be rounded off with a field trip to the site they have been previously researching. One of the unique features of the program in the second year, besides allowing the students to select what they want to study and learn about Okinawa, is that students are given the opportunity to openly express their opinions about sensitive issues such as the United States Navy bases. Opening a dialogue space about a topic that is neither part of their academic curriculum in the school nor the national education guidelines, students are able to identify similarities between Okinawa and Hiroshima during World War Two. An extract of the worksheets is explained below.

In the final year, students will write about their experiences in an essay format and will compile what they learned during PE lessons for the previous five years. The essay will be the culmination of their PE journey within Jogakuin, where the lessons acquired will accompany them beyond the school's borders, as covered in the data analysis chapter of this dissertation.

Most lessons are held using worksheets. The worksheets are composed with the date, title of the unit, a brief introduction, and general information about the theme to be covered. For example, a description of the historical background of Cambodia, and the conflict during the Khmer Rouge regime. Students are given a worksheet containing questions and a booklet with

this information. After they have read and analyzed the text it is time for sharing. They have to do this within subgroups, taking notes of each of the comments to be able to summarize later in the class. They will then report back and talk about what they learned. After they finish sharing within the sub-groups a representative of the group will summarize the groups' impressions and critical points. Each unit contains key questions; the students have to answer individually as a first step, then share their opinion. Subsections are, for example, the history of Cambodia's armed conflict and civil war, Cambodia's culture and education system, and relations between Cambodia and Japan.

Another theme is about Okinawa, the school considers this theme to be essential to teach about the tragedy of war, and deadly battles in Okinawa, since Okinawa is the only place to have land battles on Japanese soil in World War Two, where nearly 600,000 civilians perished. Okinawa is an island with deep war scars with living witnesses that make us all reflect on the problems of war and peace (Hiroshima Jogakuin Jr. & Sr. High School, 2019). This unit is also covered using a booklet and worksheets, with videos and pictures from the Okinawa Prefectural Museum.

Girls have the chance to conduct fieldwork in Okinawa. Beforehand they have to select a place of historical importance they want to visit. For example, some students research about Okinawa Nagaku School, others about the peace park, the Okinawa Army hospital, evacuation centers, and mechanisms, or Koza US marine base and clashes with the local community. The students then will have to research the following questions:

1. How many nurse equipment is there per student?
2. Examine the differences between students' mobilization in Hiroshima and Okinawa. Prepare extra questions for further research based on what you have been studying
3. What was the fieldwork *Mabunjin no Oka*?
4. What kind of place is it?
5. Using the maps provided by the teacher to identify and locate at least five monuments within the peace park, add additional emerging questions.
6. Find out about the expositions and experiences of the culture center *Haeburu*.
7. In the Okinawa Army Hospital research on how the situation during wartime was and ask further questions.
8. Research on the evacuation mechanisms implemented. How many people were evacuated? How did they live in the evacuation centers? What were the children's

conditions that were not evacuated in time?

9. Different postures about the relocation problems of the Koza base, what kind of people are in favor and against the relocation? What happened in the Koza riot? Discuss within the group about the relocation to the new site in Yara district. What is the current situation of the Koza base? How many people are living there? How big it is? What kinds of problems are emerging?

Figure 18 School Pictures

Miss. Nani Gaines statue

Main Peace monument in the school

Peace Monument outside the school

Map of the School

Source: Pictures taken by the author on a school visit conducted in September 2019.

For the academic year 2019-2020, the PE activities and strategies take place within other regular classes and as a separate subject as well. Before April 2019, the lessons were held on Friday afternoons, but for the academic year, 2019-2020 PE is conducted on Saturdays in the 3rd and 4th lesson (10:00 am to 11:30 am), twice a month and for 90 minutes. All students in

Junior and Senior high school receive the lessons according to the same schedule. Moreover, every day the students have morning prayers, which also conveys a message of peace based on Christian Methodist beliefs. It is a reflection in which girls from elementary to Senior high school undergo every morning for a period of five to seven minutes during the entire academic year.

PE lessons and activities also take place within English education in the school, the school English department translated *Natsugumo* to English, and they use it in class, though it is designed for high school students only. They also used the book illustrated by Junko Morimoto, a *hibakusha* and book illustrator. The book is based on her experiences of the A-bomb. English teachers use it during PE lessons in the third year of junior high school. Other activities are carried out in the class on global issues, where the most advanced English learners have the opportunity to discuss nuclear weapons at a higher and deeper level in a university-like class fully in English. This class was taught by a university lecturer, but now is currently being taught by the teacher assistant of Global Issues. Students learn about what happened in Hiroshima from the North American perspective.

PE activities not only take place within the school borders but also outside. As Jogakuin has been a pioneer in the field of PE, Hiroshima Institute of Peace Education and different grassroots organizations and NGO's consider the school to be an example of practical PE within the prefecture. Teachers and students are called to present the curriculum and also share their experience in PE lessons. Students proficient in English can provide the *Himeguri* tour in the Peace Park, explaining the historical background of the prefecture and the school as they do every year. The teachers participate in PE training by the Oleander[11] Initiative, whose main goal is to transform the lessons of Hiroshima into relevant and impactful PE activities for students. During summer teachers from all over the world gather to train in PE. Jogakuin teachers and students are invited to talk about how PE is conducted and what they learn through the lessons and activities (Oleander Initiative, 2018).

The program at Jogakuin seeks to convey the message of peace to the world and the next generation of students. Throughout different activities, the students will be motivated to learn and realize the importance of peace. Jogakuin hosts every year a high school student conference where more than 100 high school students from Japan and overseas participate and exchange opinions on how to achieve peace. The topic selected for the conference during

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[11] Oleander flowers are considered a symbol of peace and resilience in Hiroshima, because after the A-bomb was dropped oleander flowers were the first to bloom from the ashes.

2018 was "Grassroots activities and NGOs." Students also participate in internal training in an "All Japan High School Students Model of the United Nations Tournament," training held in the University of Tokyo in digital mapping and video production to improve Hiroshima's historical archives.

Conclusion

This chapter's purpose is to help the non-Japanese reader, particularly those involved in peace studies and peace education who are not familiar with Japan, to understand different aspects of Japanese society and its rich historical background, providing a glimpse into peace and peace education in Japan as well as a discussion on the pacifist foundation stated in the constitution. The chapter ended by describing the case study road and perspectives on peace and peace education, unearthing the uniqueness and particularities in the unit of study on PE at Jogakuin school, as well as the methods and instruments they implement during the lesson

CHAPTER FOUR

METHODOLOGICAL FRAMEWORK

Introduction

The main objective of this chapter is to describe in an across-the-board way the research methodology of this dissertation. This empirical, constructivist-interpretative research holds a descriptive and exploratory methodology. Included in this chapter are the purpose, research questions, methodological framework, as well as the instrumental tools tested in this case study, such as a questionnaire survey and direct observation to students, a Likert-Type survey, and semi-structured interviews with teachers.

Theoretical Methodology

In pursuance of a framework for how the research will answer the research questions stated, it is necessary to offer as a first step a discussion on the selected research design and methodology as researchers start a project with particular assumptions about how they will learn and what they will learn during the inquiry (Creswell, 2003).

The research process has three dimensions; ontology, epistemology, and methodology, also called a theory, method, and analysis (Terre Blanche & Durrheim, 1999; Denzin, 2000). The researcher approaches the world with a set of ideas that constitute the framework (theory, ontology), from this framework, a set of questions are extracted (epistemology) to be deeply examined (methodology, analysis) in specific ways. In other words, empirical resources connected to questions are collected, which in turn are analyzed and written about.

In peace studies, for example, Johan Galtung (1996) made the distinction between the three branches; empirical peace studies, based on empiricism; critical peace studies, based on criticism; and constructive peace studies, based on constructivism, and which situated peace studies in the past, present and future. These three approaches build on each other because of their inner connections in the data-theory-values triangle (Galtung, 1996).

Figure 19 The Data-Theories-Values Triangle
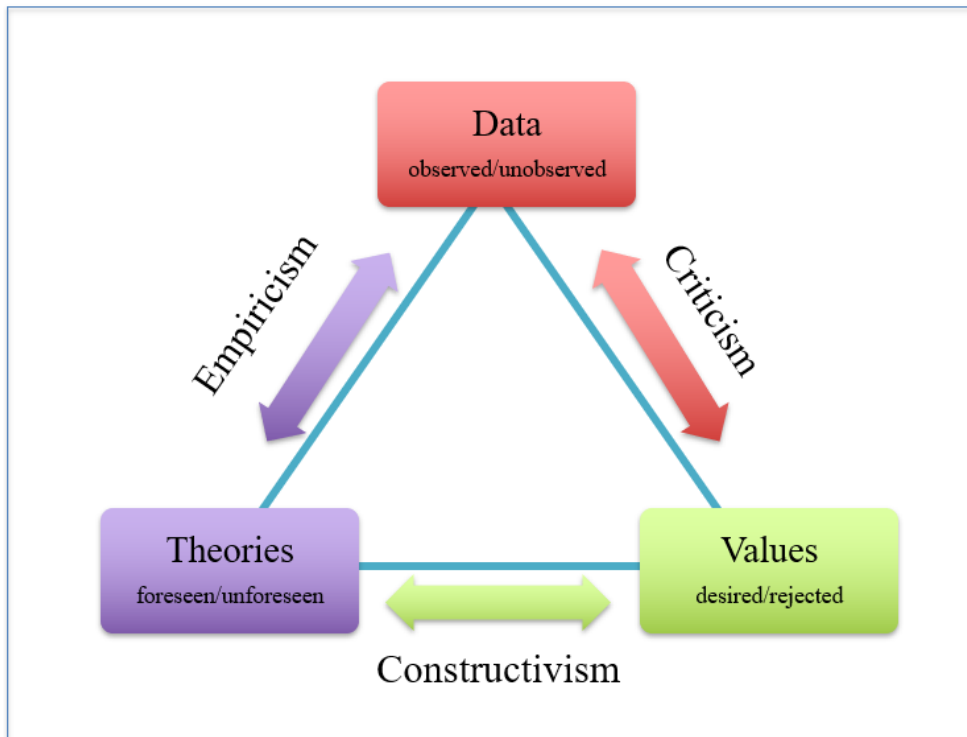
Source: The author based on Johan Galtung Theory (1996)

Another school of thought is interpretivism or interpretive research, and it is considered to lean more towards subjectivity than objectivity. For example, Willis (2007) claims that the core of interpretivism is to value subjectivity, since "interpretivism eschews the idea that objective research on human behavior is possible." Although all research in interpretative, it is guided by a set of beliefs and feelings about the world that lead to action on how it should be understood and studied (Guba, 1990; Denzin, 2000). In theory, according to Thanh, Thi, & Thanh (2015), this paradigm allows the researchers to view the world through the lenses of perception and experiences of the participants in the study while searching for answers.

Based on this theory, the findings are analyzed according to the participants' experiences to construct and interpret their understanding from the data collected. It does provide support for exploring the world view by interpreting the understanding of individuals.

When researching under an interpretative paradigm reality is discovered by the participants worldview and their respective background and experiences (Creswell, 2003; Sakade, 2009; Yanow & Schwartz-Shea, 2011), and it is within this parading that five structures of qualitative research emerge; positivist-post positivist, critical, feminist, constructivist-interpretivism, and participatory-postmodern-post structural (Denzin, 2000).

In learning, theory constructivism implies that we are active participants in creating our knowing and meaning in which learning is an active process, and knowledge is socially constructed, primarily from experience (Murphy, 1997). It is also the possibility for the future, looking at what is desired according to values, and using theory to achieve it (Galtung 2002).

Crotty (1998) in Creswell (2003) identifies:

1. Human beings construct meanings as they engage with the world they are interpreting. Qualitative researchers tend to use open-ended questions so that participants can express their views.

2. Humans engage with their world and make sense of it based on their historical and social perspective; we are all born into a world of meaning bestowed upon us by our culture. Thus, qualitative researchers seek to understand the context or setting of the participants by visiting this context and gathering information personally. They also interpret what they find, an interpretation shaped by the researchers' own experiences and backgrounds.

3. The essential generation of meaning is always social, arising in and out of interaction with a human community. The process of qualitative research is inductive mainly, with the inquirer generating meaning from the data collected in the field.

In addition to Creswell's theory, in this research, participants, their engagement, interactions, and interpretation are analyzed by open-ended questions that provided freedom and a space for reflection on their community and visiting the context within the work.

According to Creswell (2003), social constructivism is a perspective where researchers claim knowledge through an alternative process and set of assumptions; it facilitates understanding of how and why things happen. The assumptions in this matter embrace that individuals continuously seek to understand the world they live in and interact with. The main objective of social constructivist knowledge is to trust as much as possible the participant's views of the situation being studied, who also has a unique tendency to focus on the specific contexts to understand the historical and cultural scenarios being constructed by the individuals participating in the research.

Most qualitative research has a strong base in the empirical approach since it is an evidence-based approach that relies on direct observation and/or experimentation in the acquisition of new knowledge (Marczyk, DeMatteo, & Festinger, 2005). Empiricism looks at what has happened – the data – and interprets it according to the theory, which itself is tested by the data. Empiricism helps us to distinguish between correct or incorrect. (Graf, Gudrum, & Augustin, 2007).

This empirical study uses observations for the purposes of triangulation, to validate the data collected and that it is rigorously analyzed. Furthermore, it involves reading and re-reading data to search for emerging themes to better understand it.

Case Study

It has been stated previously that the evaluation of PE programs is a challenge since the nature and context of these programs are different in terms of scope and target population and other particularities. To overcome this challenge, it is necessary to create tools that facilitate the evaluation of PE programs. However, there seems not to be a specific and well-establish set of tools towards the evaluation of PE programs in a more detailed and coherent way, that will allow the comparison and study of the phenomenon and outcomes of such programs in a more comprehensive way.

The case study method was selected for this research, since the tools with specific, designed criteria, according to the milieu and context of Jogakuin, was used and tested. The case study, as suggested by Corcoran, Walker, & Wals (2004), allowed me as a researcher to "go deep," to learn what worked and what did not, encompassing the learning about complicated instances through the description and contextual analysis.

The data from this case study came from different sources (students, teachers as primary sources, prefectural reports as secondary sources). This data is open to various interpretations. It allows me to learn from experience, taking as a guideline the rules and conventions of qualitative research methodology (Harland, 2014). Having data from different sources makes this particular case study a good one, because having multiple sources of evidence is beneficial, as the main idea of case study data, is to "triangulate" or establish converging lines of evidence to make your findings as robust as possible. How might this triangulation work? The most desired convergence occurs when two or more independent sources all point to the same set of events or facts (Yin, 2006).

As this research author, I embarked on the task of getting approval and consent from the school to have access to the participants of this case study. Once the permission was granted the sample participation selection started, driven by concepts and theory that sustain this research, that also underpinned the research questions (Curtis, Gesler, Smith, & Washburn, 2000), considering students and teachers as participants.

The samples of this case study were selected to make possible an analytical generalization and not statistical generalization, following sampling strategies by Miles and Huberman (1994) quoted in Curtis, Gesler, Smith, & Washburn (2000):

- The sampling was relevant to the conceptual framework and research questions, as well as the participants of the case study, provided categories pertinent to the conceptual framework.

- Samples generated rich information from various tools implemented, providing information on the phenomena of concern of this study.

- Samples enhanced the generalizability of the findings, and from an analytical point of view, not statistical, it produced believable descriptions.

In selecting my case study, it is evident I was looking for places that would give me substantial information, relevant to the conceptual framework of the research and also generate rich information, and by asking about the PE program in three different schools and the possibility to conduct research there, I opted for Jogakuin as I realized that it best served my purpose, being the place with an active PE program, a trustworthy reputation and working toward peace. Further clarification in this regard can be found in the sampling population sub-section in this chapter.

After briefly discussing the epistemological and ontological foundations of this case study, the classifications that this qualitative research holds are empirical, constructivist-interpretative, with a descriptive and exploratory methodology. Incorporating tools such as questionnaire survey and direct observation to students, Licker-Type survey, and semi-structured interviews with teachers to obtain primary data, as well as secondary data analysis from official publications, and earlier research.

There are no formal hypotheses in this research, but their absence is justified. Though they are not stated, the research is guided in a precise way by the purpose statement, chapters two and three show there is little literature available about the effectiveness of PE programs in educational settings outside Japan, and less has been written about Hiroshima and Jogakuin, especially the English literature available. On this lack of literature, Patton (1990) considers, "In new fields of study where little work has been done, few definitive hypotheses exist, and little is known about the nature of the phenomenon, qualitative inquiry is a reasonable beginning for research." It is worth mentioning this research again uses a qualitative and constructive paradigm, and it is of descriptive and interpretative nature, such research does not usually proceed with a hypothesis (Howell & Kent, 2014).

Research Aims and Objectives

The main goal of this research is to question the scope and limitations of PE, examine the effectiveness of the current PE programs, and test the set of instrumental tools implemented for the evaluation of the PE curriculum in Jogakuin Junior High School, Hiroshima, Japan. It will further consider how to dynamically engage the government, mass media, and educational institutions to work together to maximize the positive effects of peace education based in Japan. Furthermore, the research intends to engage practitioners, advocates, peace students, and teachers to seek more peace-oriented approaches to be developed and established in society.

This research aims to:

- Question the scope and limitations of the PE program.
- Examine the effectiveness of the current PE program in the school.
- Test the research evaluative instrumental tools for PE assessment.

Research questions center on the quality of peace education, the contents that are currently being taught to students, and students' and teachers' opinions regarding the program. The five research questions for this study will help to understand and provide insights into how effective the PE program at Jogakuin has been. The four research questions that guided this study are:

1. What are the essential contents that Jogakuin School Peace Education includes?
2. How well is the education staff prepared to work to promote a culture of peace?
3. Has the student's behavior improved by peace education lessons?
4. What aspects are necessary to improve to offer more accurate and valuable peace education lessons?

Research questions two and three provide insights, as Maxwell (2012) describes "the particular context within which the informants' act, and the influence that this context has on their actions … Furthermore, how their (informants) understanding influences their behavior". This context helps me to enlighten the contextual educational environment of PE and the role of fostering a culture of peace within the school. Questions one and four clarifies based on an adaptation of the necessary skills and attitudes for PE, the content already incorporated in the program and what is still missing, this question as Patton (1990) denotes "permit one to understand the world as seen by the respondents."

These research questions are expected to cut across and open opportunities for change at different levels, starting with students and their important role in society as change-agents.

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Building research questions that give insights into leaning and the outcomes of educational programs help to build a theoretical base of knowledge that serves as the foundation for designing better teaching interventions and further research development, as suggested by Tenenberg (2014). In the same line of thought, Agee (2009) considers research questions need to articulate what a researcher wants to know about the intentions and perspectives of those involved in social interactions. I, as a researcher, wanted to understand how PE is developed within a specific setting and what outcomes does it have in the target population by looking at their views and perspectives.

Questions arose out of curiosity and passion for PE at a preliminary stage. These initial questions have been modified since they were too limited to provide an understanding of the phenomenon adequately. Moreover, the literature review created the opportunity to enrich and guide the research questions since there are apparent gaps in the existing literature from chapter two pointed out by Fountain (1999), Nevo & Brem (2002), Ashton (2007) which are exposed in their respective research publications regarding the lack of work on the systematic evaluation of PE effectiveness.

This gap-spotting, as suggested by (Alvensson & Sandberg, 2011), does not involve a simple identification of apparent gaps in research. Instead, it consists of complex, constructive, and sometimes creative processes. The theoretical framework of this dissertation also informed the research questions (Yin, 1994) as each of the questions helped me to define the selection and parameters of the case study and reflect the particularities of this research.

Strategy of inquiry

There are many inquiry strategies for social sciences, helping to guide the process of research accurately. Based on these guides, this qualitative research was designed to explore the phenomenon that opens a path for other researchers to combine numerical methods such surveys, Likert scales, and other tools with field visit observations and interviews as qualitative methods with one case study site as part of constructivist-interpretative research methods.

The case study site for the research was a High School in Hiroshima city with a peace education curriculum. To provide an accurate and complete description of the case (Marczyk *et al.*, 2005).

Networking

Gaining access to the participants was relatively easy, thanks to the valuable support of Professor Nakaya Ayami, Ph.D. She is currently an associate professor of the Graduate School of International Development and Cooperation, and during my teacher training period (October 2013-March 2015) was appointed as my training supervisor. It was through her and the connections within Jogakuin School that I was able to visit the school and witness a peace education lesson. After that, I transferred to IDEC as a graduate student under the primary supervision of Professor Kawano Noriyuki, Ph.D. He was able to obtain access to the school through Ms. Takami Chinobu, High School vice-principal of Jogakuin, and head of the English department.

Participants (Sampling Population)

During the early stages of this study, four different schools within Hiroshima prefecture were approached, asking permission for the potential of researching PE in their respective schools. From those four schools, only one answered positively and welcomed me to conduct my research in their facilities. It was challenging as an international student to get access to an educational institution in Hiroshima. One school provided a reason arguing they did not have time, and teachers and students were very busy, and for that reason, it was not possible to have access to the school. The two other remaining schools just rejected the offer of conducting my research there without providing any reason for their decision to decline.

The populations for this study were the students at the senior high school level of Jogakuin and teachers in charge of PE lessons. The number of participants was 244 girls from the senior high school and 47 teachers for numerical tools, respectively. Out of the 47 teacher participants, five were called for an interview in a voluntary way.

The 244 participants were given a questionnaire survey, and each of 47 teachers the Likert scale. The instruments contained an introduction header, introducing myself as a researcher, and explaining the purpose of the tool and research. Also, it contained a paragraph asking for their consent to participate in the study, clarifying that their responses were anonymous and were going to be used for research purposes exclusively. The two instrumental tools, the questionnaire survey, and Likert scale, tested during the research, were previously (to the application) approved by Jogakuin administrative board and vice-principal. Both forms

indicated that the study concerned attitudes and skills toward PE. Their participation was voluntary, but participation was highly appreciated, and their responses remained anonymous.

The process went as follows. Both surveys were sent to the school at the beginning of summer 2016. The school was in charge of reproducing the necessary copies for the participants (students and teachers). They then collected each of the participants' responses per class, they duplicated each survey and kept the originals, no reason was provided for such a decision. The copies were then delivered at the Peace Center of Hiroshima University, to Professor Kawano Noriyuki's office, who finally delivered the copies to me in person.

As soon as the data were recorded on the appropriate form and double-checked, the questionnaires were stored in a safe and private place, and the questionnaires will be shredded after the completion of this Ph.D. process, although the data contained no personal information that might lead to the identification of the participants. For the situation aforementioned, it is difficult for me to clarify aspects such as students' and teachers' attitudes during the survey, the exact time and day the tools were implemented, how long did it take the to both participants to complete the surveys, and conditions under which the instruments were applied (weather, location, luminosity)

The following three tables show the student enrolment population in Jogakuin junior and senior high school in 2016 and 2019, the number of full and part-time teachers in 2016 and 2019.

Table 5 Jogakuin Total Populations

September 1st, 2016	September 1st, 2019
1317 students	1245 students

Table 6 Students' enrollment per level

School-level	September 1st, 2016	September 1st, 2019
Junior High School	655	628
Senior High School	662	617

Table 7 Total numbers of teachers working at Jogakuin

Teachers	September 1st, 2016	September 1st, 2019
Full-time teachers	62	64
Part-time teachers	43	45

The sample population for the study is constituted of:

- Six groups of female students at senior high school, divided into three levels, with two classes per level
- Forty-seven teachers (Survey)
- Five teachers (interview)
- Two direct observations

Students' Survey

The following tables show the demographic characteristics of the participants.

Table 8 First Grade High School populations by class and age

Grade	Class	Age 15 to 16 years old	Per Age	Total respondents
1st Grade	Class A	15 years old	0	41
		16 years old	41	
	Class B	15 years old	16	42
		16 years old	26	
	Total respondents from the first grade			**84***

*From 84 respondents, one participant did not provide her age information.

Table 9 Second Grade High School populations by class and age

Grade	Class	Age 16 to 17 years old	Per Age	Total respondents
2nd Grade	Class A	16 years old	14	42
		17 years old	26	
	Class B	16 years old	17	40
		17 years old	22	
Total respondents in the second grade				***82**

*From 82 respondents, three participants did not provide their age information

Table 10 Third Grade High School populations by class and age

Grade	Class	Age 16 to 17 years old	Per Age	Total respondents
3rd Grade	Class A	17 years old	14	36
		18 years old	21	
	Class B	17 years old	20	42
		18 years old	22	
Total respondents in the third grade				***78**

*From 78 respondents, one participant did not provide her age information.

Table 11 Total populations

Grade	Total populations per grade
1st Grade	84
2nd Grade	82
3rd Grade	78
Total population	**244**

A total of 244 surveys were collected from senior high school level students at Jogakuin, at the time the survey was conducted. There were 662 students enrolled for a response rate of 36%.

Teacher's Survey

Forty-seven teachers participated.

Teachers called for interview

Five teachers

Table 12 Interviewed teachers

Participants	Teaching time	Subject
Teacher 1	Eight years	English
Teacher 2	Ten years	Japanese History
Teacher 3	Seven years	Social studies and Japanese History
Teacher 4	Five years	English and Global Issues
Teacher 5	Ten years	Japanese History and Contemporary Society

A total of 47 surveys were collected from teachers. At the time the survey was conducted, 105 teachers were working in the school, for a response rate of 44%.

Keyton (2006) advises that depending on the type and scope of the survey; response rates will vary; however, most research in the behavioral sciences ranges between 40 and 80% as a response rate. Fosnacht, Sarraf, Howe, & Peck (2017) studied how survey population estimates vary under different response rates and respondent count assumptions in college students. They were able to determine that with few exceptions, estimates for several measures of college student engagement to be reliable under low response rate conditions (5% to 10%), from 500 respondents. It also indicates that surveys with small sampling frames need a relatively high response rate (20 to 25 percent) to be reasonably confident in their survey estimates.

Selection of Samples

This research focused on the following three samples as subjects of study, and the recruitment for participation includes the following characteristics:

1. As a case study, Jogakuin was selected because of its pioneering position in teaching PE. Since they have been implementing their own program for more than 20 years, this allows the school to have extensive experience in the field of PE in the prefecture. Furthermore, the teaching staff and principal were willing to participate since this kind of study has not been conducted previously.

   The school was accessed in person on a visit conducted in 2014 with the support of Nakaya Ayami and then via email with Ms. Takami Chinobu, school vice-principal, at that period of time I was in the program called "Teacher's Training." Also, during the early stages of this research, I contacted two different educational institutions, obtaining negative responses to participate in the study. One claimed not having a PE program and other business of their staff. In the case of Jogakuin, the visits conducted in 2014 allowed me to introduce myself one more time during 2015 as a graduate student. Because of these reasons and research convenience as well as a particular characteristic to select the case study, the case school must have an active curriculum/program of PE in formal education within the institution.

2. Female students from Jogakuin Senior High School at the age of 15 to 18 years old. All participants attended Jogakuin Jr & Sr High School as regular students; this school is a girl only institution

Students were selected firstly because they are active students of the school because the school currently has a PE program to teach the students, based on how the Jogakuin was affected by the atomic bomb in 1946 and to support the abolition of nuclear weapons worldwide. Secondly, for the student's ability to accurately recall information acquired during PE lessons, the girls have more than three years receiving PE lessons, starting in the first year of junior high school. Their maturity level was also considered as an essential factor.

They were randomly selected with one particular characteristic, being senior high school students. I contacted the school via Ms. Takami Chinobu, students were split by class A, and B from each level of senior high school, collecting 244 responses from the three levels, two classes per level, for more information in this regard see tables 5, 6, 7, 8, 9, 10 and 11 included in this subsection.

The totalities of participants (244 students from senior high school) were women as the school is a girls-only Christian school. All participants have previously received PE from previous school years and the current 2019 academic year in the school. As has already been pointed out, I had not intervened on the selection of the samples, it was decided by the administration of the school without prior consultation with me.

3. Educators that currently work in the educative institution and have experience teaching the program for five or more years.

The sample was selected by the teacher representative Ms. Takami Chinobu and comprised 244 female students from senior high school, 47 teachers currently working in junior or high school from Jogakuin School.

The 47 teacher participants were included with two characteristics required: (a) in-service PE teachers in the schools and (b) with five or more years of teaching PE. The second characteristic was stated as my own experience as a teacher, in Costa Rica, you are considered an experienced teacher once you have served non-stopped for five years (Ministerio de Educacion Publica de Costa Rica, 1972). Further descriptive characteristics of this qualitative study can be found in table 4. All of the participants have more than five years of experience.

Data Collection Methodology

Qualitative and numerical research methods were used. For the qualitative methodology, the tool selected was the exploratory semi-structured interview, where the Interview Protocol Refinement Framework (IPRF) is more useful, up to nine questions were elaborated by the researcher, all of them according to the purpose, research topic and population selected. Direct observation was also used to focus on changes in the behavior, classroom interactions, and ability to cooperate among students and teachers (Fountain, 1999) and also to obtain insights into the ways in which constructivist philosophy translates into practice (Murphy, 1997).

For the numerical methodology, a Likert Scale was elaborated containing characteristics and skills the students are acquiring and should acquire during peace education lessons. The second numerical tool was a questionnaire with twelve questions that were elaborated by the researcher according to the purpose, research topic, and population selected and responses that will be obtained through the instruments.

The numerical methodology that included the questionnaire to students and Likert scale to teachers was sent to the school and administered by the insider teacher there during the summer of 2016; the researcher has no intervention on that since it is school policy to apply the tools and give them back to the researcher for proper analysis. A translator was required to interpret the open-ended questions and comments regarding both tools since the researcher is not proficient in the Japanese language.

Qualitative Rigor or Trustworthiness

Ongoing discussion on whether qualitative research should be measured by using the same criteria as quantitative research is common. Following this frame qualitative research should include the terms of validity (face, content, criterion (concurrent and predictive) and construct validity), and reliability (Litwin, 2013b, 2013a), although establishing validity in qualitative research is challenging (Whittemore, Chase, & Mandle, 2001). Cavanagh (1997) also supports this position, suggesting that qualitative researchers should seek for reliable and valid results as well as giving consideration to the different types of validity.

Even if the previous discussion suggests the terms to be used are the same as in quantitative research, for this dissertation, such aspects of validity and reliability will not be considered as the research is qualitative and possesses a constructivist paradigm. Cutcliffe & McKenna (1999) argued that qualitative research should be tested with criteria that have been exclusively developed for this approach. For this reason, this qualitative research is focusing on issues of credibility, transferability, dependability, and conformability, as suggested by Guba & Lincoln (1989) and Hernon & Schwartz (2009).

Credibility is considered to be similar to internal validity in quantitative research, in fact, the term is used instead of truth values and internal validity (Guba & Lincoln, 1989; Thomas & Magilvy, 2011), credibility allows others to recognize the experiences contained within the study through the interpretation of participants' experiences.

The credibility of this research was ensured by carefully reviewing each of the transcripts of the instrumental tools, the themes, and sub-themes that emerged from data collection were checked by the primary academic supervisor, two fellow researchers; one from Costa Rica and another from Mexico as volunteer auditors of the process and products of this research. The findings and discussion reflect the experiences of the participants; I kept a journal of each of the instrumental tools (interview and observation). I had the opportunity to apply in the

case study a self-awareness technique for my practice as a researcher. In this regard, Koch (1994) considers the self-awareness of the researcher is essential. One technique of increasing self-awareness is to keep a journal in which the content and the process of interactions are noted, and these records provided valuable material for reflection.

Transferability is defined as the ability to transfer research findings or methods from one group to another, or "how one determines the extent to which the findings of a particular inquiry have applicability in other contexts or with other subjects/participants," (Thomas & Magilvy, 2011). For Guba & Lincoln (1989), the term transferability is used instead of external validity. The transferability of this research relies on the extensive and comprehensive description of the process on the current chapter Research Methodology of this Dissertation, deeply describing as suggested by Koch (1994) the original context so that readers can make the judgment of transferability.

Dependability, according to Thomas & Magilvy (2011), occurs when another researcher can follow the decision trail used by the researcher. Guba & Lincoln (1981) used the term dependability instead of reliability. They suggest an audit trail or auditability be the path to deal with consistency. This issue is covered by an extensive and detailed trail on this dissertation that allows others replicate it at a certain level, for that reason the purpose of the study is described, justification of how and why the participants were selected, an explanation on how the data collection process happened, specifying the techniques used for analyses and discussion of data, a fellow researcher accompanied me for translations and preliminary analysis of data collected from interviews and observations.

At last confirmability, it comes in the last position since the first three stages are necessary in order to establish confirmability. It refers to the degree to which the results obtained through qualitative research could be confirmed or corroborated by others (Kurmar, 2011). This issue is considered by justifying each of the research decisions in the entire study from participants to the research methodological approach and techniques used in this study. Also, all data collected was archived and well-organized into categories by participants, class, and instrumental tools.

As can be seen, multiple measures where implemented in this study, this triangulation process is used from the need to confirm the trustworthiness of this case study research. It helped me, as stated by Anney (2015), to reduce bias and cross-examine the integrity of participants' responses. I used different instrumental tools such as non-participatory observation, survey questionnaire, semi-structured interviews, and Likert type scale surveys

to enhance the quality of data.

Data Collection Instruments

As mentioned above, the primary goal of this research in its first stage is to question the scope and limitations of PE programs, to examine the effectiveness of the current PE program in the school and to test the research evaluative instrumental tools for PE assessment, taking Jogakuin Jr. & Sr. High School, Hiroshima, Japan, as a case study. The research has four methods and tools for data collection purposes, which are linked to the research goals, objectives, and research questions. A summary of the implemented methods for collecting data and the objectives of each one is as follows:

The Competence dimension if both numerical tools can be appreciated in the following table, it is based on the conceptualization of the term competence for Organization for Economic Cooperation and Development (OECD) Program Definition and Selection of Competencies (DeSeCo) (OECD, 2005) and Cebrián & Junyent (2015) interpretation of the same report.

Table 13 Competence dimensions

Knowledge	It is in regard to the cognitive sphere, the fact of knowing certain concepts
Practical Skills	It included general work, problem-solving skills, communication, social change, and action
Ethical Values	Normative principles that regulate behavior, also how people think they should interact with others
Attitudes	The tendency to behave in a certain way depending on the stimuli, external or internal situations
Emotions	Refers to self-awareness and self-knowledge, feelings and emotions

Source: adapted by the author from Cebrián & Junyent (2015)

Survey: administered to students

It is a numerical method to collect information about the participants and to produce statistical information about the target population. The questionnaire yielded information about the participant's attitudes toward the peace education program in the school (Christie, 1991), for this matter, the questionnaire has eight standardized questions to be administered to the students participating in the survey.

This questionnaire was developed to gather feedback from female students regarding their opinion toward peace education lessons in high school (Henriquez & Kawano, 2016). This method brings advantages to the researcher because the participants can meditate on the answers they will provide. There is more freedom of speech since the interviewer-researcher was not in the area. Besides, the answers provided in the questionnaire were anonymous.

The questionnaire for the students provides introductory paragraphs, indicating a summary of the questionnaire's purpose. It also includes information about the respondent's confidentiality, researcher information and the importance of the instrument for research purposes with a motivation to respondents and the estimate of the time required to complete the questionnaire.

The questions' length was considered; the questions are written simply according to the research questions. For that reason, most of the questions were open-ended because it was necessary to know the respondents' opinions. My own experience as a teacher in secondary education was beneficial for the elaboration of the questions at the secondary level.

The study was conducted onsite from September 26th to October 7th, 2016. The numerical tool implemented was a questionnaire with eight questions that were prepared by the researcher according to the purpose, research topic, and population selected. From the eight questions, four were selected for this study, since those questions were the ones providing valuable insights that helped to answer the research questions stated in this study. Statistical procedures were used to analyze the 244 questionnaires. The researcher collected students' opinions through both open-ended and close-ended questions. The data then obtained were analyzed using content analysis, which refers to a set of procedures for the systematic and replicable analysis of the text (Newbold, Boyd-Barrett, & Bulk, 2002).

These questions were:

1. Yes/no question, whether the participants liked or not PE lesson, open-ended response question.
2. Yes/no question, students' reflection on their learning, open-ended response question.

3. Yes/no question, students' reflection on their behavioral change, open-ended response question.

4. Yes/no question, whether the participants consider PE lessons influenced their lives, open-ended response questions.

After content analysis, data were coded, themes were determined, and the data were organized following the codes and themes. Two themes were developed based on the five research questions: students' appreciation of PE lessons and the contribution of peace education lessons to the students' way of thinking and behavior, the last on a self-reflecting way.

Table 14 Alignment of research questions with a questionnaire

Research Question	Instrument's Items
1. What are the essential contents of the Jogakuin School's peace education program?	Item 1 and 2
2. How have the students' behaviors improved by experiencing their school's peace education program?	Items 1 and 3
3. What aspects of the school's peace education program can be improved?	Items 1, 2 and 4

Source: the author

Likert Scale: administered to teachers

Likert scale method is a psychometric response scale used in questionnaires with the idea of obtaining the respondent's preferences or degree of agreement with a statement or set of statements. An ad hoc designed Likert scale was used, and it is a standard tool used in the construction of attitudes questionnaires, as it reports the intensity of an attitude by providing gradation within the responses (Henerson, Morris, & Fitz-Gibbon, 1987). The tool has the primary purpose of collecting teacher's views over the current program of peace education at Jogakuin School with five Likert-type responses (strongly agree, agree, neutral, disagree, and strongly disagree). The tool was a self-reported and structured scale; its application was made anonymous.

The design of the item pool contained nine items adapted from *The Necessary Skills for Peace Education* by Koji Nakamura (2006), as well as the current PE curricula, school educational purposes, and content. It consists of 9 items, assessing whether or not the program of PE includes the skills on a 5-point Likert scale; 1. Communication skills (active listening), 2. Reconciliation techniques, 3. Respect and appreciation for ethnic, cultural, and religious identities, 4. Harmony and cooperation, 5. Critical thinking and problem-solving skills; 6. Empathy and compassion, 7. Patience and self-control, 8 Leadership skills, and 9. Mediation and negotiations for peaceful conflict resolution.

Items were scored as follows:

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
5	4	3	2	1

The participants were asked to rate each statement on the previous five-point scale. Scores for individual participants could range from 9 (strongly disagreeing with all nine statements) to 45 (strongly agreeing with all statements).

The instrument for teachers provides introductory paragraphs, indicating a summary of the scale's purpose; it also includes information about the respondent's confidentiality, researcher information, and the importance of the instrument for research purposes with a motivation to respondents.

The data collection took place at the end of summer 2016 and involved a Likert scale containing the characteristics and skills the students acquire during peace education lessons.

Teachers were asked to answer by selecting the statements and checking the box that best suited their response. The responses of the teachers were computed, and the results of the 47 questionnaires are summarized by performing a descriptive statistical analysis. The analysis was done on how effective the current program of peace education has been by using a multi-indicator approach that considers the teacher's degree of agreement with the statements on what the program includes or needs to improve.

Table 15 Adaptation Nakamura' skills in the research

Necessary Skills for Peace Education by Koji Nakamura	Adaptation of the Necessary Skills for Peace Education by Koji Nakamura
Communication skills with active listening	Active listening
Reconciliation by integrating opposed ideas and value systems	Reconciliation techniques
Balancing ethnic, cultural, religious, national and global identities	Respect and appreciation for ethnic, cultural and religious identities
Harmony and cooperation	Harmony and Cooperation
Critical thinking and problem-solving skills	Critical thinking and problem-solving skills
Empathy and compassion	Empathy and compassion
Patience and self-control	Patience and self-control
Leadership and membership	Leadership skills
Mediation and negotiation for conflict resolution	Mediation and negotiation for conflict resolution

A crucial element for communication skills in any educational endeavor and any area of human life is active listening. This skill is a specific communication skill, involving giving free and undivided attention to the speaker (Robertson, 2005), listening with interest to what the sender is saying, and requires from the receiver a total concentration of what is being verbally and non-verbally said. For PE, active listening is essential as it is a vital skill in the dialogue process (Duckworth, Albano, Munroe, & Garver, 2019), and Jogakuin involves dialogue as a common technique to listen to the students' voices and thoughts.

Reconciliation is at the core of every PE program, as PE must teach about the nature of conflict, the role of every individual, and the humanity of the other side, such reconciliation will help to reduce stereotypes and change attitudes and perceptions, facilitating self-awareness, tolerance and mutual understanding (Biton & Salomon, 2006).

Respect and appreciation for ethnic, cultural, and religious identities are values not only to foster through PE but in every education system worldwide, as now more than ever, these values must be included in every aspect of our lives. It is compulsory to educate future generations to respect the beliefs, religions, and cultures of others and not to discriminate against those who differed from them (Nario-Galace, 2019).

UNESCO (1996) considers harmony as a part of the peace concept and must be at the very core of peace. It is also integrated into the PE concept, following the principles of the United Nations for a culture of peace (Kester, 2008), and PE must emphasize harmony between individual and collective values and between immediate basic needs and long term interest (Reardon & Cabezudo, 2002b). Cooperation is also an essential part of PE as the concept of peace also embraces cooperation, considering necessary to involve structures in society that are fundamental to positive aspects that promote both cooperation and harmony (Askerov, 2010).

Critical thinking and problem-solving are what education must be teaching right now. Even remarkable pedagogues (Dewey, 2015b; Freire, 1975) have been eager to insist on how critical these two skills are for education or an empowering education, using a different term such as problem-posing education, a concept covered in the literature review in this study. Critical thinking brings to the table identifying a problem, clarifying and focusing on the problem, it also uses inductive and deductive logic, involving different teaching perspectives and focuses on linkages and similarities (Pithers & Soden, 2000).

PE, as a holistic concept, implies it is an active concept of peace through values, promoting values, and teaching under a philosophy of love, empathy, and compassion (Khokharn, 2017). This is an education that teaches us to live together (Delors & UNESCO, 1996). It should be the education every student is receiving to help them to realize their full potential.

Patience and self-control require PE to address multiple manifestations of violence and exploring alternatives to transform and transcend conflict, as pointed out by Kester (2008). PE needs communication skills to develop and nurture abilities that require an awareness of patience and self-control. Such a process realizes the importance of listening, patience, and cooperation (Al-Jafar, 2016).

The value that leadership for peace plays in education is of vital importance. Duckwort *et al.* (2019) argued since the formation of youth leaders for social activism and fostering a culture of peace is necessary, the role of youth leaders needs to be examined and still is underexplored in the literature.

Mediation and negotiation skills are as well critical components of PE. Peer mediation has been widely accepted, and programs, where such skills are fostered, are common in education, as it is an ingredient in programs designed to bring each side to accept the legitimacy of the other side's collective narrative through face-to-face encounters (Salomon,

2002). Negotiation needs the students to be exposed to the theory and practice of negotiation (Windmueller, Wayne, & Botes, 2009).

Semi-Structured interviews of teachers

The purpose of all interviews in research, as stated by Oppenheim (2000), is to obtain information of certain kinds, and this information may be in the form of questions, responses to attitude scale items or ideas and feelings, perceptions, and expectations, and others. Interviews conducted with the teachers in the school were exploratory, developing ideas rather than the collection of facts and statistics. With interviews, multiple numbers of content areas can be covered, it is an inexpensive and efficient tool to collect a wide variety of data that does not require formal testing and can clarify the questions and ensure that the participant understands them, and new lines of inquiry can emerge based on the comments, and finally, it allows for an estimation of the strength of an attitude (Henerson *et al.*, 1987; Marczyk *et al.*, 2005).

An Interview Protocol Refinement Framework (IPRF) consisting of four phases was implemented, this protocol by Castillo-Montoya (2016) helped the researcher to create an inquiry-based conversation, in a free-style, maintaining and ensuring spontaneity.

These four phases are as follow:

- *Phase 1: Ensuring interview questions align with research questions*: an interview matrix was elaborated based on the research aims, questions, and the Likert-Type scale administered to teachers 109, to ensure proper alignments. This phase transformed the interviews into a valuable tool since intentional answers based on the interviewees were expected and questions were adjusted to elicit information relevant to the research (Neumann, 2008).

- *Phase 2*: *Constructing inquiry-based conversations:* For the elaboration of the questions for the interview, a balance between inquiry and conversation, following social rules of ordinary conversation, was considered. Before the interview, a script was elaborated with a brief introduction that contained the interview length, types of questions and purpose, as well as a request for recording the interview, with follow-up and prompt questions, an example can be seen on page 186.

- *Phase 3: Receiving Feedback on the Interview Protocol:* first, the primary academic

supervisor was in charge of providing feedback on the interview protocol, as well as an expert from the Center for Peace of Hiroshima University. At the individual level, close reading and rehearsals were conducted with fellow Ph.D. students.

- *Phase 4: Piloting the interview:* Due to time constraints, this phase was not developed.

The questions selected for the interview were of four types; *introductory questions*, with a neutral tone to be able to extract general and personal non-intrusive information, such as name, teaching background, experience in the school, and in teaching peace education. *Transition questions* that created a link with the introductory part of the interview and the previously administered Likert scale. *Key questions*, eliciting answers most related to the research, interview purpose, and research questions. *Closing questions,* relatively easy questions that invited the interviewed to provide further information if he/she wanted so and guided to the closure of the interview. Questions were closed-ended and open-ended.

Interviews took place on a rainy afternoon, on July 10th, 2019, after 14:30. Each interview was designed to last approximately 20 minutes; the school selected the interview location. The place selected was the teachers' meeting room, with plenty of space, comfortable chairs, good luminosity, and sound, no clipboard was used by the interviewer to reduce the feeling of strictness and reduce distractors that were going to affect the interview. Students were not in the school since they were preparing for examinations. I was seated in front of the interviewed, with a big, round table in between, but close enough to listen and observe the interviewee's body and facial language, next to me was the translator, he was introduced to the participants.

I welcomed the participants to the room individually and re-introduced myself to each of them, all of them remembered me from the previous visits and interactions I had with them in the school, I expressed my gratitude for participating on the interview and explain the interview research purposes and asked permission to record the interview. The reason for recording was explained as well; it was research purposes, and by recording each of the interviews was going to help the transcription and analysis process and also ensured I did not omit vital information from each one of them. At the end of each interview, a thank-you message was delivered, and a token of gratitude was provided (a pen with Hiroshima University's logo).

Interviews were conducted with five teachers in Jogakuin. The five of them were able to speak in English, so the translation was required on just a few occasions to clarify aspects of what two words mean in Japanese culture and how they differ from outside japan, like the

case of compassion, rather than a full translation from Japanese to English. Each interview was recorded individually, using my iPhone audio recorder application. The telephone was on flight mode to avoid any sudden sound and interruption during the recording process, each interview was stored on individual AAC audio files and downloaded to my personal computer on a private file with a password.

Each of the interviews was transcribed; it was necessary to listen several times to each of the interviews in order to transcribe each of them. Subsequently, the transcription process was finalized, the interviews were one more time listened to using the transcription as a guide. The analysis of the transcriptions involved a thematic coding frame, and it was carried out in the following way. Quote separation focusing on what the teachers consider the current program implements successfully and what the same program has been struggling or failing to implement in regard to the nine skills and attitudes for PE measured in this study. Their general opinion over the program was also considered for this study.

The interview as a tool was employed as a triangulation strategy was required, due to the size of the sample consisting of only 47 teachers (Likert scale respondents) being too small, and both qualitative and numerical tools were implemented. Triangulation is understood as trying to understand a phenomenon using at least three different analytic tools with multiple methods of access, as identified by Schwartz-Shea (2006). Triangulation facilitated the validations of the findings by verifying from the two different methods, as well as allowed the researcher to obtain more insights and avoid inconsistencies.

Table 16 Interview protocol matrix with the interview questions in alignment with the research questions

Research Questions (RA)	Background information	RQ 1	RQ 2	RQ 3	RQ 4
Introduction					
Q 1	X				
Q 2	X				
Q 3	X				
Q 4	X				
I Part Contents should have					
Q 1		X			
Q 2		X			
Q 3		X			
Q 4		X			
Q 5		X			
Q 6		X			
Q 7		X			
Q 8		X			
Q 9		X			
II Part Contents it has					
Q 1		X			X
Q 2		X			X
Q 3		X			X
Q 4		X			X
Q 5		X			X
Q 6		X			X
Q 7		X			X
Q 8		X			X
Q 9		X			X
III Part Personal					
Q 1	X				
Q 2	X				
Q 3	X				
Q 4	X	X		X	
Q 5		X			
Q 6					X
Q 7			X		

Non-participatory, Field Observations

Observation is another central approach for data collection. This method can be used alone or can be easily combined with interviewing, to corroborate or refute provisional interpretations (Yanow & Schwartz-Shea, 2006). The observation refers to two distinct concepts: being aware of the world around us and making careful measurements. The method selected relies on the direct observation of the construct of interest, which is often some behavior. It is widespread in a variety of research, educational, and treatment settings (Marczyk *et al*., 2005).

For this research, the type of observations selected is non-participatory, which means the researcher has no interaction with the group and as Kurmar (2011) explains the researcher does not get involved in the activities of the group but remains a passive observer, watching and listening to activities and drawing conclusions.

The study also relies on this method as a means of collecting data by examining situations in order to establish what is the norm (Walliman, 2010) within PE lessons. The observations were carried out in the natural settings where PE lessons took and still take place in the students' classroom. The scale was developed to facilitate data collection. It rated various aspects such as; context and goal setting, student assessment, classroom routine, learning environment, and the quality of the contents. Three levels of assessment levels were checked (strong, some, and none). The aspects of the scale were selected based on the approaches for PE in chapter two and prefectural guidelines and school PE curriculum summary in chapter three.

The observations took place on September 21st, 2019, on a bright, sunny day during morning time (10:40 am to 11:30 am). Two classes were observed that day, one in English and the other in Japanese. In the case of the English class, only instructions and commands from the teacher to the students were in English, students' interaction with each other, and group work and wrap-up were conducted in Japanese.

The class was divided into small groups, four students per group, putting together their desks face to face to work in a better way. One representative from each group was asked to go out and pick up a computer from the lobby, which was prepared and set in place in advance by a staff member of the school. Students had in hand a booklet they were working on, which contained the work for the day about Okinawa because they were preparing for the field trip in October in that prefecture.

Students' group work started with the girls researching online about the selected place to visit (before the class, students were asked to select which place they wanted to visit in Okinawa).

The non-participatory observations is a more interpretative nature, short summaries of the events and the impressions of the observer (me) were noted during the observation with just keywords, and then after the observations during the same day, to keep a vivid as possible the events and impressions, looking to locate interesting interactions and to understand in deeper way the world during PE lessons at the school, as suggested by Hamo (2004).

Ethical Considerations

In this qualitative research, I had to interact regularly with the participants and the school insider.

Confidentiality, as suggested by Marczyk *et al*. (2005), gave each of the participants a right to have control over the use or access of his or her personal information as well as ensuring them the information provided remains private outside the public domain.

The ethical considerations of this research follow the elements that John W. Creswell (2009) suggest in the 3rd edition of his book *Research design: qualitative, quantitative, and mixed-method approaches*:

- Each participant was provided informed consent in a written way on the respective numerical instrumental tools and oral consent for the interviews and observations. They were able to make an autonomous decision about whether to participate or not in this study.
- Participants' names are not used in this study and were not asked in three of the instrumental tools of this research (numerical tools and observations).
- Participants' names were provided during the interview process but disassociated during the analysis to protect their identities.
- In this study and instrumental tools, the use of sensitive language and words against individuals or groups was avoided.

Conclusions

The research methodology carried out in this study explained how the process of inquiry was conducted, describing the philosophical foundations of the research and guiding questions, justifying each research decision in terms of research questions, tools, and sample population.

CHAPTER FIVE

DATA ANALYSIS AND FINDINGS

Introduction

This chapter presents the results obtained from the tools utilized in this study. The results survey questionnaires applied to students and Likert type scale applied to teachers participating. The tools were applied during the summer and early autumn semester 2016, in Jogakuin school. The results are arranged according to the research questions, considering the numerical tools (questionnaire and Likert type scale) first, followed by the interviews and observations results that help to strengthen both numerical tools and finally the open-ended themes. The same patterns are used for the four different research questions for this study.

The purpose of the study relies on the exploration of PE in Japan, questioning the effectiveness of such educational endeavors, focusing on Hiroshima, taking a private, girls-only institution as a case study. For this matter, four research questions serve as a guide for evaluating such effectiveness. There are four evaluative instrumental tools (testing stage) to examine the contents and attitudes the PE program fosters in the school. Data were obtained from a sample of adolescent students and adult teachers from Jogakuin as a case study.

The students' and teacher's opinions are directly quoted. However, the entries remain anonymous to ensure confidentiality. I did the analysis and subsequently, it was audited and revised by the primary academic supervisor to ensure the data were analyzed accurately. The interpretation was according to PE's main goals, prefectural guidelines, and school curriculum described in chapters two and three in this dissertation.

A 2x2 Analytical Framework: From definition to the operationalization of PE

The following section presents the main analytical framework for interpreting the results of the empirical research and includes the participants' different ways of seeing and perceiving what embodies significant PE in the school. The analysis is divided and described under academic literature that provides value and significance to the findings. The analysis is composed of five areas. Each of the five areas of analysis describes through the lens of the participants a different way the PE program is viewed.

This study is located mainly in the theoretical tradition of Johan Galtung, moreover, in the theories of PE by Ian Harris, Monisha Bajaj, James Page, Tony Jenkins, and Betty Reardon, which provided systemic and theoretically grounded frameworks for PE and its evaluation. Similar attempts in evaluating PE have been made in the academic literature. However, many of these evaluations prove to be difficult, as can be seen in the work of Fountain (1999), Nevo & Brem (2002), and Ashton (2007). Their respective theories and approaches can be seen in the literature review in chapter two in this dissertation. It is also situated within the empirical tradition of Professor Koji Nakamura.

How then should PE program evaluation be carried out and derived from the definition and theoretical tradition of scholars in PE? As discussed in the literature review in chapter two, the definitions provided in this research contain two "dimensions" (horizontal and vertical) and two "components" (objective and subjective). The horizontal dimension focuses on the perceptions of the participants toward the PE program, while the vertical dimension considers the relationship between the school program contents and the students. The subjective component comprises items that show the participants like the program and consider it necessary, and the objective component refers to the participation and motivation for action among the participants of the study. A summary can be seen in table 17

Table 17 Evaluating Jogakuin PE program: a two by two framework

	Subjective component (Participants' state of mind toward PE)	Objective component (behavioral manifestations)
Horizontal Dimension (opinion of participants of the PE program)	General positive feedback over the PE program Practical learning of skills and attitudes	Social participation Attitudes and opinions change Voluntarism
Vertical Dimension (School-Students)	Program contents	Political participation

Source: Adapted from Chan, Joseph *et al. "Social Cohesion Analytical Framework,"* (2006, 294).

This two-by-two framework is merely a first, small step toward the evaluation of PE. It is necessary to include an indicator (questions) or more specific proxies for each of the items of the four aspects mentioned in the table above. These questions were used to evaluate the

Jogakuin PE program, questions that were included in the students' survey questionnaire, and teachers' Likert scale survey and interviews.

Table 18 Questions/indicators for the "Horizontal-Subjective feature."

General positive feedback over the PE program
1.   Did you like peace education lessons? Yes answers (SSQ)
2.   Level of agreement: My overall opinion regarding the peace education curriculum in the school is good (TLSS)
Practical learning of skills and attitudes
3.   Did you learn anything that will be useful for you in the class and daily life? Yes answers (SSQ)
4.   Level of agreement of teachers towards the skills and attitudes/Contents the PE program in the school has been implementing (TLSS)

*SSQ: Students Survey Questionnaire/ TLSS: Teachers Likert Scale Survey

Table 18 provides the set of questions used to evaluate the subjective-horizontal side, including questions for students whether they like PE lessons, and if they have learned valuable lessons through PE. The Likert scale evaluates the teachers' level of agreement, and whether they like the PE program, they are currently teaching. It follows the theoretical tradition of Johan Galtung's "Forms and Contents of PE" theory (1974, 2008).

Table 19 Questions/ indicators for the "Horizontal-objective feature"

Social Participation
1.   Did Peace Education lessons have any influence on you or your classmates? Yes answer (SSQ)
Attitudes and opinions change
2.   Are you beginning to think differently about issues of international understanding, peace, and cooperation? (SSQ)
Voluntarism
3.   Did Peace Education lessons have any influence on you or your classmates? If yes, in what ways? Open-ended themes (SSQ)

Table 19 contains three questions/indicators, and these questions have a focus on the objective-horizontal dimension. The first and third questions measure if there has been an influence on the students and classmates by receiving PE lessons. Here the frequency of students participating in social activities and voluntarism is not evaluated, but the depth of participation and involvement, especially in the open-ended themes of the same question. The students' acts of voluntarism were measured as well using the same question and the students' reflection in the open-ended themes. Both are taken into account, which was also validated by the teachers during the interviews. Question two measures the students' sense of change in attitudes and opinions toward social and international issues.

Table 20 Questions/indicators for the "vertical-subjective feature"

Program contents
1. Did you like peace education lessons? If yes, what did you like the most? And if not, what you dislike about the lessons. Open-ended themes (SSQ)
2. "Did you learn anything that will be useful for you in the class and daily life?" If yes, what have you learned? Four sub-themes (SSQ)
3. Level of agreement of teachers towards the skills and attitudes/Contents the PE program in the school has been implementing (overlapping with questions four of subjective-horizontal dimension) (TLSS)
4. Teacher training (teachers' interviews)

Table 20 looks at the vertical-subjective feature and the relation between the school program and the students. The questions embraced the students' opinions (negative and positive feedback) toward the PE lessons in the school, especially looking at the students' opinions and trust over the program, its respective contents, and teachers' neutrality toward the issues and topic covered during the lessons. This table also entails teachers' level of preparation/training for teaching PE in the school. It follows the theoretical tradition of Johan Galtung's "Forms and Contents of PE" theory (1974, 2008).

Table 21 Question/indicator for the "vertical-objective feature"

Political Participation
1. Did Peace Education lessons have any influence on you or your classmates? If yes, in what ways? Open-ended themes. Overlapping with question three of the horizontal-objective feature) (SSQ)

Table 21 represents the objective-vertical feature. It refers to the students' involvement in political activities/ civic engagement inside the school and outside. It is clear that political participation or civic engagement has different connotations and depending on the political culture of particular contexts, so the information extracted in this study comes from the students' reflections and not from a list designed for such purposes.

Organization of findings and discussions per research question

The data analyzed for this study came from four different tools or methods, (1) students' questionnaires, (2) teachers' Likert scale, as numerical tools, with translations transcripts emerging from students' survey open-ended questions, full verbatim transcripts of (3) semi-structured interviews of five teachers as informants from Jogakuin in Hiroshima as well as extracts from two (4) non-participatory field observations.

The cohort of participants was selected because of their experience in PE. In the case of the students, only the senior high school students were included, as it is assumed, they have three or more years of receiving PE lessons in the school. Teachers with five and more years of experience teaching PE in Jogakuin, contacted by the vice-principal of the school, were included, as well as the views and insights from the non-participatory observations.

Specifically, four research questions guided this study: (a) what are the essential contents that Jogakuin School Peace Education includes? (b) How well is the educative staff prepared to work to promote a culture of peace? (c) Has the students' behavior improved as a result of peace education lessons? (d) What aspects of the school's PE program can be improved?

The following sub-sections revealed the contents of PE in Jogakuin, it covers the analysis of the data obtained from the four tested tools, and the organization of such analysis is described below.

First, the primary goal of the survey questionnaire for the students was to measure the effectiveness of the current PE program in Jogakuin and the student's opinions toward the same program and lessons, additionally testing the evaluative and diagnostic instrumental tools. For the second tested numerical tool, the primary goal of the survey was to collect teacher's views over the current program and contents of PE at Jogakuin school with a five-point Likert-type scale (strongly agree, agree, neutral, disagree, and strongly disagree).

Therefore, the analysis contains five areas.

1. Students' and teachers' attitudes and opinions towards PE lessons (attitude competence dimension).

    - Students' questionnaire: "Did you like peace education lessons?"
    - Open-ended themes: "Did you like peace education lessons?"
        - If yes what did you like the most, Five sub-themes
    - Level of agreement of teachers toward the statement "My overall opinion regarding the peace education curriculum in the school is good."
    - Interviews

2. Research question 1, the knowledge gained (practical skills and ethical values competence dimensions).

    - Students' questionnaire: "Did you learn anything that will be useful for you in the class and daily life?"
    - Open-ended themes: "Did you learn anything that will be useful for you in the class and daily life?"
        - If yes, what have you learned? four sub-themes
    - Level of agreement of teachers towards the skills and attitudes/Contents the PE program in the school has been implementing
        - Communication skills (active listening)
        - Reconciliation techniques
        - Respect and appreciation for ethnic, cultural and religious identities
        - Harmony and cooperation
        - Critical thinking and problem-solving skills
        - Empathy and compassion
        - Patience and self-control
        - Leadership skills
        - Mediation and negotiation for peaceful conflict resolution

- Interviews
- Observations

3. Research question 2, behaviors were influenced by peace education (attitudes and emotions competence dimensions)
    - Students' questionnaire: "Are you beginning to think differently about issues of international understanding, peace, and cooperation?"
    - Students' questionnaire: "Did Peace Education lessons have any influence on you or your classmates?"
    - Open-ended theme: "Did Peace Education lessons have any influence on you or your classmates?"
      - If yes, what ways? four sub-themes
    - Observations

4. Research question 3, aspects that are necessary to improve to offer a higher and better quality of PE at Jogakuin.
    - Level of agreement of teachers towards the skills and attitudes/contents the PE program in the school has been implementing (skills with the lowest level of agreement)
    - Open-ended themes: Did you like peace education lessons?
      - If no, please tell what you dislike about the lessons. Three sub-themes
    - Interviews

5. Research question 4, Teacher training on PE
    - Interviews

Justification for including themes in the Open-Ended Items

With the open-ended questions, girls have the opportunity to reflect on the questions asked and express why they provided their answers. As Marczyk, DeMatteo, & Festinger (2005) and Kurmar (2011) suggest, participants are free to answer the question in any manner they choose and write down the answers in their own words. It allows a deeper understanding of the phenomenon in an anonymous way.

Analyses were carried out in the following way. Students' answers were collected from the survey under the same collection procedure for both numerical tools used for this study. Open-ended responses from the questionnaire were transcribed onto a separate document after

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the comments were read and divided by categories/codes. The number of comments in the categories was quantified, and, finally, each of the categories was assigned to sub-themes for its respective in-depth analysis.

Response rates for the open-ended questions are illustrated in table 22. The open-ended themes also allow the researcher to observe how the students reflect and recall their experiences during PE because first-grade students tended to write simple sentences of four to six words. In the second grade of senior high school students elaborated more when writing their answers, providing more valuable information for the research. Lastly, the third-grade students wrote more complex sentences, expressing their thoughts and feeling in a more descriptive and detailed way.

Table 22 Percentage of students' responses to open-ended questions

Questions	Total of answers	Total of open-ended answers
Did you like peace education lessons? If yes, what did you like the most?	170	140 (82%)
Did you like peace education lessons? If not, what did you dislike?	69	71 (100%)**
Did you learn anything that will be useful for you in class and your daily life?	182	162 (89%)
Did Peace Education lessons influence you and your classmates?	177	160 (94%)

** Two students did not provide answers to the yes/no section of the question; however, they did provide a comment on the open-ended section. Therefore, the responses were included. These sub-themes reveal that students' awareness toward peace also had a remarkable improvement, 90% (*N=160)* of the students chose to answer the open-ended questions.

First Area of Analysis: Participants' opinions toward the PE program

After providing and describing the pattern for this section, it is relevant for this study to note that both sets of participants (students and teachers) are of primary importance. Their opinions and valuable insights throughout the process of elaborating this dissertation constitute the baseline for the analysis that guided and allowed me to obtain the results that will be explained in detail in the following sections. For these reasons, it seems pertinent for this research to consider the participants' general opinion toward the PE program.

The first area of analysis focused on the attitude dimension of competences of the students concerning the PE program, then followed by the teachers' opinions, specifically their opinion toward the lessons during PE, where homeroom teachers are in charge of the lessons in accordance with the school PE curriculum.

Table 23 Number and percentage of participants' (students) responses to "Did you like peace education lessons?"

Students per grade	Question 1		
	Yes	No	No Answer
1st Grade	65 (77%)	19 (23%)	0 (0%)
2nd Grade	54 (66%)	27 (33%)	1 (1%)
3rd Grade	51 (65%)	23 (30%)	4 (5%)
Total	**170 (70%)**	**69 (28%)**	**5 (2%)**

Figure 20 Graphic of Table 23
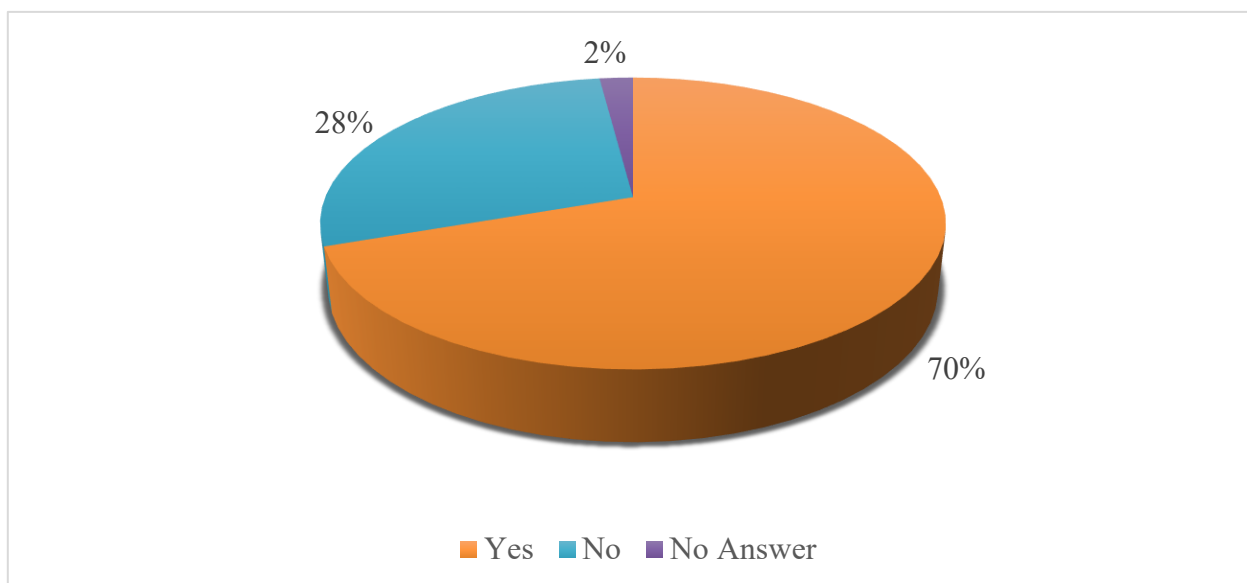
Table 23 shows the number and percentage of the students' opinions on whether they liked the PE lessons. First-grade students provided an overall positive answer. They had the highest percentage, wherein 77% (*N=65*) of the students reported that they liked PE lessons and activities. The activities they like the most are the ones involving discussions and role-plays. The role plays in this matter allow the students to take positions and viewpoints different from their own and think about the possibilities for improving the lives of others. These activities follow Galtung's (1974) theory, which considers the combination from a general to a specific technique to be essential in PE, as the students interplay between each other taking different sides and views.

Second-grade students also had an overall positive attitude toward the lessons with 66% (*N=54*) of the students answering that they liked the lessons. Second graders have a very active program during PE in Jogakuin. They have the opportunity to choose what to study during the unit theme about Okinawa, which will include the whole level on a field trip to the southern island. This experience is not only a theoretical approach but includes experiential and sensitive learning, obtaining additional knowledge through direct experiences on site. Such learning is crucial because the students reflect on the different historical issues studied and compare them to what happened in Hiroshima and acquire present-day knowledge by experiencing and observing the situation suffered and lived by the locals in Okinawa.

A similar response was found for third-grade students, with 65% (*N=51*) of them expressing that they liked the lessons. For the students in the third grade, the curriculum

contains a more theoretical approach, which means they will spend more time in the classroom. During this academic year in PE reflection becomes the central point during the lessons. Students at this level will be doing a sort of retrospective, by reflecting on what they have learned during the previous years and how we can build a world free from nuclear weapons. This reflection will be done in an essay format.

From the information provided in table 23, it is clear as well that roughly all the students enjoy and like the PE lessons they received, making the program at Jogakuin effective in providing topics completely new and revealing, particularly about Japan's role as a victim and a perpetrator during the war, situation pointed out by the students in the open-ended themes, students comments in the open-ended themes and teachers' reflections validate such responses during the interviews, teachers' opinions are quoted later on this sub-section.

However, it is essential to note that the percentage was higher in the first grade and gradually declined in the second and third (1st grade 77% (*N=65*); 2nd grade 66% (*N=54*); 3rd grade 65% (*N=51*)). At first glance, it seems that the reason might be that the students were busy, especially in their third year, when they have to prepare for entrance examinations to universities, which was expressed by some of the students participating in this study.

Also, it is necessary to know that the emphasis of the program goes back to a more theoretical rather practical approach and methodology. This might lead to a decrease in the students' interest in PE, especially in the final year of senior high school. As described in the third chapter of this dissertation, during the first two years of PE students have very active lessons with different activities that require the students to discuss regularly, analyze and reflect on different thematic units that will be wrapped up with a field trip. There are no field trips in the third year of Senior high school.

Besides the decrease in practical activities, it is relevant to mention that the students consider some of the materials used during the lessons to be of violent content. The content of the videos and pictures used during PE lessons, concerning wartime and the A-bomb, are quite explicit according to their opinion. The students expressed that the images and videos they saw during the lessons were dreadful and that it was complicated, even painful and stressful, for them to watch and assimilate the material. More information on this specific issue is provided in the open-ended theme in this subsection.

It seems for girls at this age, it is challenging to deal with violent and explicit images, not only because of their sensitivity but also it is necessary to consider the relatively peaceful environment students come from and live within. Japan has one of the lowest rates of

criminality in the world, and Hiroshima is also peaceful and very active in peace-related activities and anti-nuclear activism.

Jogakuin is a private institution in the center of Hiroshima city. Most of the students come from a very comfortable middle to the upper-class socio-economical background, away from constant conflict and violence that other parts of the world are suffering on a daily basis. This reaction to the materials is built on studies considering girls to be more sensitive, and this sensitivity guides girls' emotions of anger as an example (Karreman & Bekker, 2012).

Nonetheless, this type of content is indeed within the list of purposes for PE revealed in chapter two, as suggested by Harris (2002), where examining fears, gaining knowledge about security systems, understanding violence, and ending violence are among the main aims of PE. Also, it is essential to mention that such aims follow the prefectural guidelines mentioned in chapter three by learning about the facts of the A-bomb (The Board of Education of Hiroshima City, 2015).

Open-ended themes: "Did you like Peace Education lessons? If yes, what did you like the most?"

1. Themes
1.1. Peace studies from different angles
1.2. Japanese history through Hiroshima, Nagasaki, and Okinawa
1.3. Global learning of nuclear weapons
1.4. Cambodia and Korea wartime history and experiences
1.5. United Nations Assembly Model

Five subthemes emerged in the first question, and the most common was learning about peace from different angles, implying that not only the Japanese perspective of peace was presented to the students during the lessons, but also themes from different actors and countries worldwide. In this case, girls expressed that they have the opportunity to learn about peace by studying what happened in countries were coups and crimes against humanity took place but also from the work of humanitarians from Japan and the rest of the world, such as the case of the Japanese medical doctor Tetsu Nakamura[12] and his work in Afghanistan.

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[12] Dr. Tetsu Nakamura was a Japanese humanitarian aid doctor, involved in providing medical care, water supply and reforestation projects in Afghanistan. He was murdered in Afghanistan in December 4th, 2019 (*The Japan Times*, 2020).

The concept of negative peace is common in Japan (Hara, 2012), as peace is seen as the absence of physical or direct violence was part of the lessons. Moreover, the PE classes at Jogakuin do have a negative peace perspective as the central core of the PE program in the school relies on denuclearization and anti-war education. Although the program is not directly and strictly teaching about these issues, it does seek to develop a peace consciousness in the girls, a new consciousness that Weil (1990) considers almost twenty years ago should be established in the minds of new generations. A change follows this peace awareness or consciousness in the paradigm, which inspires a new way of seeing things in different fields, like science, philosophy, art, and education.

1st-grade student: "I understood we should not fight a war."

This consciousness or awakening is not only seen when learning about the international dimension of peace issues but relearning and reflecting on what Japan went through during the war, with a focus on Hiroshima, Nagasaki, and Okinawa.

The school has field trips to the three places with specific study units that cover the historical facts and does not whitewash the Japanese side as a perpetrator, which also became a common theme for many of the open-ended answers. Girls explicitly expressed that during elementary school, they just learned about the A-bomb and not beyond that. It was only after entering junior high school and taking PE lessons that they realized Japan's responsibility for crimes committed during the war. It was shocking and very revealing at the same time.

1st-grade student: "The idea of Japanese equals victims is not correct; it was good to know the blaming the responsibility to someone else is useless."

3rd-grade student: "Until primary school students, I only learned how badly Japan was damaged, but after enrolling in Junior High school, I could learn about the perpetrator side of Japan."

Even though learning about nuclear weapons, the effects of radiation of human beings and ecology, as well as international affairs could be intimidating and complicated, teachers at Jogakuin have been able to introduce the topics in a comprehensive way at the students' level. This education in unusual and made it possible for students to acquire knowledge about nuclear weapons from various countries and reflect on peace. This is especially during the

class on Global Issues, which is part of social studies and merged with English a Foreign Language lessons, students with a higher English proficiency take this elective class (university level). For four years a university professor was in charge of the lessons, he works at Hiroshima City University and has been teaching nuclear history for four years in that institution. An English teacher from Jogakuin was the teacher-assistant during these four years, and from two years ago (2018), this English teacher is in charge of teaching the specialized class of Global Issues.

> **3rd-grade student:** "by learning various problems in contemporary society, I was able to broaden my horizons."
>
> **Male teacher**: "…I had a following up class with the students bringing down to understandable levels, and did some other activities, peace-related activities with the students."

Open-ended theme: "Did you like Peace Education lessons? If no, please tell what you dislike about the lessons"

2. Themes
2.1. Imposed values and opinions by teachers and materials used in the class
2.2. Explicit and violent images and videos
2.3. Students overload or saturation of classes and annoying materials

Most research focuses on positive feedback provided by participants in the different studies conducted all over the world. However, the No's must also be analyzed and studied deeply, since they provided valuable information that can be used to reflect upon and improve on current practices. Especially in education, the negative responses provide the opportunity to reflect on what is not going well and the potential to improve. On the question above, three main sub-themes emerged by analyzing students' comments. The most relevant and familiar within the comments was the nature of images shown during the classes. This issue was continuously cited by many of the students in this study. They expressed feeling shock or very sad when confronted with the images from wartime, the A-bomb and radiation effects on humans, the devastation of the city, and others.

> **2nd-grade student:** "As I saw dead bodies in films."

2nd-grade student: "There are so many horrible things."

Girls felt sorrow and pain when the images and videos were shown during PE lessons. Girls may have the tendency to be more sensitive, and perhaps this issue was quite far from their field of experience, coming as they do from very safe environments. They are not used to violence and not only referring to physical harm inflicted by one individual to another but also, as Tony and Moore (1998) in Burman, Brown, & Batchelor (2003) described it, could refer to the trauma (emotional or psychological) that comes from being frightened or threatened, or consistently terrorized. However, a general climate in which violent acts are widespread will generate a fearful and demoralized atmosphere.

Even if the images presented during PE lessons are shocking for the students, this research has found that this education challenges the students; by doing so, it is not intended to promote the use of explicit and violent visual aids. Nevertheless, education must challenge and may occasionally cause the students some discomfort but will lead to social transformation and change. Students may not always like or enjoy all aspects of their education, especially when it confronts their own value systems and challenges their views and opinions toward sensitive issues such as war, but they nonetheless will benefit from it over the course of their lives. This is the education that Paulo Freire referred to and exalted as an emancipatory and liberating education, where the students are conscious of social inequalities, in a constantly evolving and never static world (Freire, 1975).

1st-grade student: "It was because I was scared."
1st-grade student: "To watch at films of the war. I understood we could not understand unless we do not see the real images, but I have suffered from psychological trauma after watching at them."

Indoctrination was also one of the themes since some people might believe that through PE there is a possibility to impose upon and brainwash students with a hidden political agenda, with an implicit denial of the right of the individual (students to form their own opinions on issues (Page, 2014). Students reflected on the fact that teachers imposed their own opinion on specific topics, going against the necessary foundations of PE, violating the students' right to freedom of speech and thought. When they are asked for an opinion, they reported that the opinion must go according to the one presented by the teacher and material.

Especially if only one side of history is offered with no further discussion, and students must be aligned with what was provided, it becomes a sort ideological obstacle for PE when teachers affiliate or disaffiliate with particular objectives. Girls, in this sense, utilized the verb such as "imposed" and "forced" to describe the situation.

> **2nd-grade Student:** "I was not happy to feel that I was forced senses of values of this school and the way of thinking."
>
> **3rd-grade student:** "It was good to learn the facts concerning peace education, but I felt that we were forced or expected to say preferable opinions by the teachers, so I did not like it very much."

The final theme is a common situation in Japanese junior and senior high schools all over the country since Japanese education is still seen primarily as the route to success in life, not as a means of self-fulfillment (Beasley, 1999). In this matter, students complained about the number of classes and the overload of reading materials and assignments in school regular lessons, plus PE that involved lots of reading materials as well, with no evaluations, even though the necessary time must be allotted for reading and reflection. Few students considered PE materials (readings material, especially) to be a burden and repetitive, and some of the topics covered during the first year of PE overlapped with each other. Teachers taught almost every year with no change or challenge included. In this case, the typical case was the A-bomb anniversary, which is held every year with the same kind of contents and memorial services within and outside the school boundaries.

> **1st-grade student:** "There were so many classes."
>
> **2nd-grade student:** "Bothersome. It is boring with the repetition of the same thing."
>
> **3rd-grade student:** "Had to read many materials."

For this specific situation, it is essential to clarify I did not have the resources and accessibility to the sample to make more extended and constant observations to determine whether the students were too busy and how explicit were the images used as visual aids during the lessons. So, the construction of this measure in the students' survey allowed me to assume that the responses were honest, and by a popular belief in Japanese society, senior high school students are very busy with their examinations and multiple assignments.

Table 24 Level of agreement of participants (teachers) by number and percentage toward the statement "My overall opinion regarding the peace education curriculum in the school is good."

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Number of respondents	21 (45%)	24 (51%)	2 (4%)	0	0

Figure 21 Graphic of Table 24
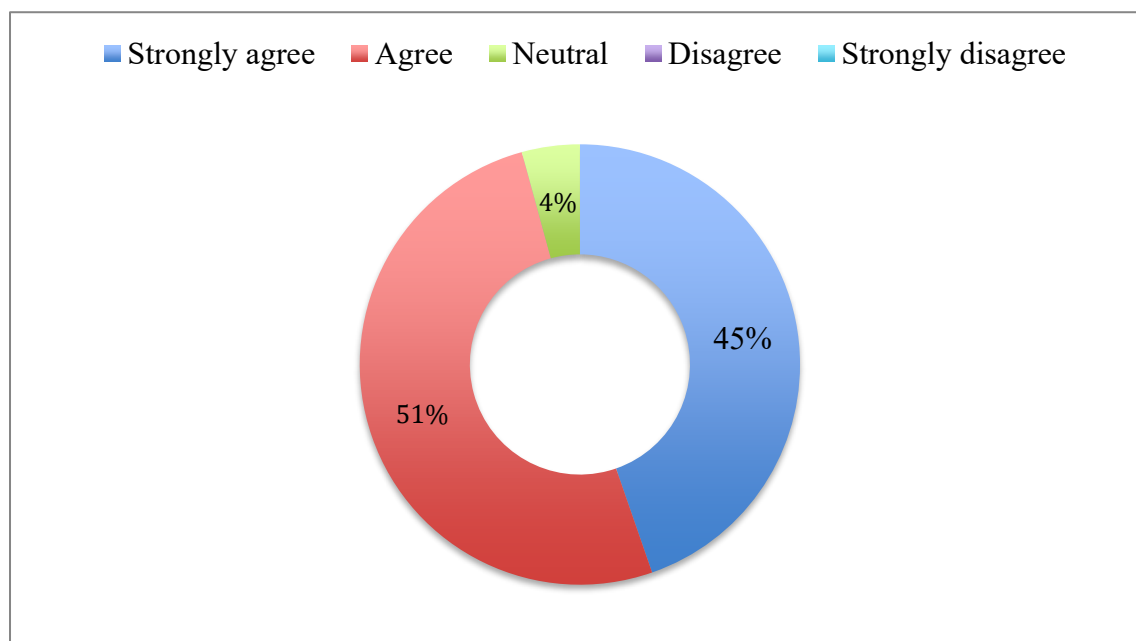
The doughnut chart and table 24 above show the level of agreement of teachers by number and percentage towards the current PE program, which they consider to be good and they would recommend other educational institutions emulate it, as most of the teachers have a favorable opinion concerning the PE program they are currently teaching in the school.

51% (*N=24*) of the teachers agreed with the statement. Likewise, 42% (*N=21*) of them strongly agreed. This shows that teachers at Jogakuin are committed and consider the program

to be useful to actively engaging students in the learning process. Also, teachers are more conscious of the importance of the inner development of human potential and personality. However, still, the lessons follow an autocratic teacher-centered approach: the teacher teaches, and students are still merely recipients to a certain extent (Yoneyama, 1999).

Combining both participants' results in this sub-section lends insights into the effectiveness of the program. Both have positive responses and opinions about the PE program in the school, meaning the experience of PE. Therefore, the curriculum is satisfactory and competent in engaging knowledge or ability; otherwise, participants would not express such positive reactions to the program. As Legault, Green-Demers, & Pelletier (2006) stated, "If the qualitative experience of the activity does not engage the knowledge or ability or stimulation of students, then it is unlikely students will favor it."

During the interviews, teachers, in particular, stated the program at Jogakuin had been implemented successfully for a long time. Students and teachers generally share the same view regarding their opinion of the program. It is clear that PE is more effective and meaningful when it is adopted according to the social and cultural context and the needs of the country (United Nations Educational Scientific and Cultural Organization, 2001), with particular attention to the prefecture's historical background as a base for any PE endeavor within the school. This concurrence of topics in the international and national dimensions contributes to supporting and sustaining the program's effectiveness, as the students and teachers recognize the opportunity and work at Jogakuin through PE as useful and meaningful.

> **Male teacher**: "Our curriculum mainly focuses on the a-bomb experience."
> **Female teacher:** "We mainly focus on the A-bomb, but you know we Japanese used to be… what can I say? I am not sure it is the right word, invaders… During WWII, we have tragedy, but you know we were not only Victims."

Second Area of Analysis: Research question one

"What are the essential contents of the Jogakuin School's peace education program?"

The second area of analysis focused on the practical skills and ethical values dimensions of student and teacher competencies concerning the PE program.

One item measured if the students were able to gain knowledge through the PE lessons, students themselves reflected on the knowledge they gained by attending the classes, and table 25 supports the positive response that the students indeed were cognitively engaged, thus resulting in knowledge acquisition.

Table 25 Number and percentage of participants' (students) responses to "Did you learn anything that will be useful for you in the class and daily life?"

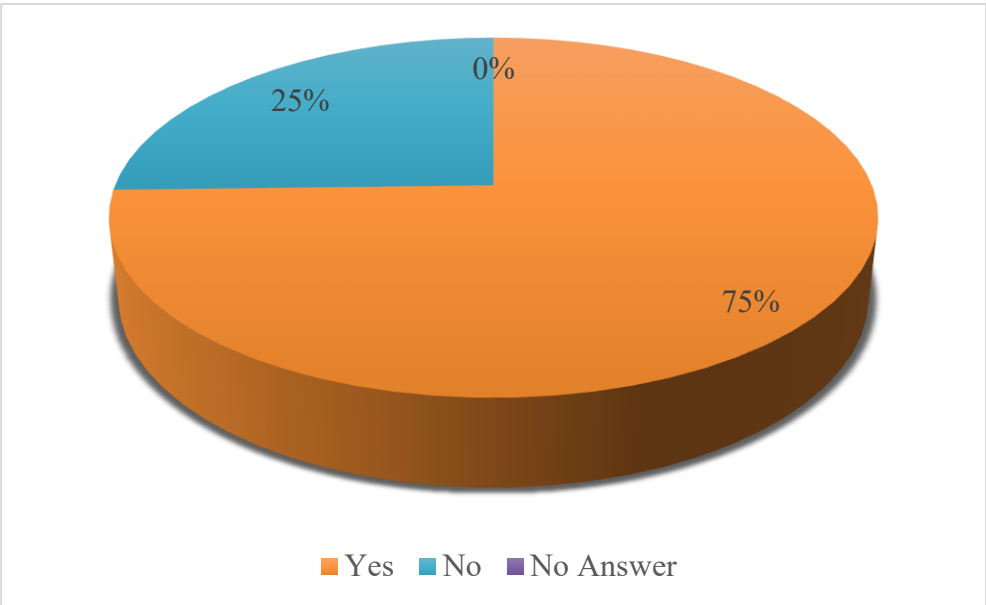| Students per grade	Question 3		
	Yes	No	NA
1st Grade	52 (62%)	32 (38%)	0 (0%)
2nd Grade	63 (77%)	19 (23%)	0 (0%)
3rd Grade	67 (86%)	11 (14%)	0 (0%)
Total	**182 (75%)**	**62 (25%)**	**0 (0%)**

Figure 22 Graphic of Table 25

Table 25 illustrates that students did learn useful knowledge for their lives through the PE lessons; "Valuable knowledge for life," as some students described in the open-ended section of this question. They became aware of Hiroshima's background and how the prefecture had overcome significant obstacles to become a worldwide example of resilience and peace.

Although students come from the prefecture, they were unaware of many historical facts that in the history books had been washed out or left aside to favor the Japanese side during wartime (Hashimoto, 2015). Another critical component of the lessons is the fostering of a set of values and skills that the program promotes such as empathy, peaceful coexistence, critical thinking, and problem-solving and peace awareness that lead to peace action (Harris, 2008b; Nakamura, 2006; Reardon & Cabezudo, 2002a).

Results for this question are, in the first grade, 62% (*N=52*) of the respondents answered affirmatively. Students transition from theory to practice at this level, girls learn about the historical aspects during World War Two by looking at both sides of the narrative, Japan as a victim and also Japan as a perpetrator. This was the second most revealing aspect for the students in the first year of senior high school, where the study of contents related to the violent advance of Japan to gain and expand their territory in other Asian countries are covered.

A similar response was observed among the second graders, wherein 77% (*N=63*) answered positively, and girls continue to study the historical background of the prefecture. Moreover, the students are challenged to compared or reflect on the situation suffered in Hiroshima with the situation in Okinawa. These contents are significant for them, as they visit the prefecture and study not only about the historical issues but also contemporary issues emerging in some regions of the prefecture with the occupation by the US bases.

Finally, 86% (*N=67*) of the third graders also responded yes to the same question. At this level, students can recall and reflect on their learning during PE lessons along with their secondary education, as PE during the third year of the senior high school asks the students to self-reflect on their experiences over the previous years to know what they have internalized and how this learning has helped them. Also, girls take a glimpse at international issues and taking a stance on denuclearization and disarmament.

In Table 25, it can be seen that the positive responses from the 1st and 2nd grades are slightly lower than the 3rd -grade response percentage. This section has the opposite pattern to the previous results in the first research analysis sub-theme. Here the results from the first grade are lower and start to increase in the second and third grades. To explain this result, it is

necessary to understand the cognitive and socio-emotional maturity of the students, because it is mostly assumed that socio-emotional maturity tends to increase along with age until reaching adulthood. This pace does vary from individual to individual, and it is relatively stable in the short-term (Sandell *et al.*, 2012). It is well known that adolescent students are more capable of handling complex and abstract situations and ideas in their final years of education. The PE program considers this fact to be valid since, from the first year of high school, more abstract and complex tasks are taught and required of the students.

> **Extract from the curriculum for PE for the 3rd year of senior high school:** "Students are asked their opinion and feelings on national or international social issues and to describe the pros or cons of those issues. They are asked to write an essay on their thoughts on how to build a peaceful society."

The students' perceptions and consciousness develop corresponding to their physical maturity. In their final two years of education, the students have a stronger physical and social development. Adolescence represents a period of cognitive, physical, social, and emotional transition between childhood and adulthood, according to Spear (2000) in Watson & Gable (2013). Thus, the responses of students showed a marked difference.

The responses to this knowledge-based question also helped to determine the contents of PE in Jogakuin. Students were able to echo the most valuable learning experiences and contents they studied and acquired during PE lessons. Students' answers varied between specific contents and more abstract life lessons. Descriptions can be found in the following open-ended themes of this subsection.

Open-ended theme: "Did you learn anything that will be useful for you in class and your daily life? If yes, what have you learned?"

3.	Themes
	3.1. Peace learning through Hiroshima, Nagasaki, Okinawa and Hibakusha legacy (Overlapping with subtheme 1.1 and 1.2)
	3.2. Empathy and respect for each other views and opinions
	3.3. Media literacy and facts checking
	3.4. Own discriminatory actions and inner-social prejudices
	3.5. Objective thoughts and opinions

There were some overlapping themes among the open-ended responses provided by students, such as peace learning with a focus on Japan (Hiroshima, Nagasaki, and Okinawa). Although the question was different, students considered the responses to both questions to be similar, for example, the question "Did you like peace education lessons? If yes, what did you like the most? Also, the question "Did you learn anything that will be useful for you in class and your daily life?" students provided similarly or just expressed the response was the same as question 1.

> **3rd-grade student:** "Same answer as No 1. It is learning but rather becomes useful for the future."

Through PE lessons, students were able to improve aspects of their personal lives. Girls reflecting on the lessons expressed that the most valuable teachings were that PE helps them to listen and be open to other people's points of view or opinions. Students realized the importance of active listening and empathy towards different opinions, where the most important is to listen rather than to confront and trying to change the others' opinions. Girls considered PE helped them to be more open-minded and more tolerant.

> **3rd-grade student:** "To understand there are different views and positions. We should not deny others. Before that, it is important to talk to each other."

Another critical teaching was the opportunity to pay attention to news that before they felt was not necessary. Studying different socio-political issues and carefully analyzing the impact it might have on society, and the most vulnerable populations create awareness that allows the interest of news to increase. That also improved the students' consciousness toward fake news. Girls, for example, expressed that news in the past was not among their primary interests.

> **3rd-grade student:** "The fact that I got interested in peace-related news."
> **1st-grade student:** "Perspectives towards news telling about events happening on a daily basis in the world and historical occasions taught in class."

These two valuable lessons through PE lead to other significant changes in the students' mindset and behavior. The analysis identified findings related to "change in knowledge and skills," that girls were surprised to learn about discrimination. For many years, it was a distant issue not explicit in Japanese society. Learning that even today there is still discrimination towards *buraku* or *burakumin*[13] (Su-lan Reber, 1999) was very shocking for them.

> **2nd-grade student:** "Not only on a global scale but problems such as Buraku discrimination that I may face with in future."
>
> **2nd-grade student:** "Although I have not thought about Buraku discrimination, I could learn in detail."

The following table concentrates the skills and attitudes the PE program includes, it shows the teacher level of agreement towards the nine skills evaluated in the instrumental tool, which are based on Nakamura's list of attitudes for PE, UNESCO's and Harris's approaches, and strategies for PE covered in chapters two and three.

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[13] *Burakumin*; people whose ancestors were treated as outcasts in the Tokugawa period. Also, those who identified as having relationships with the *burakumin* thereby became the object of discrimination.

Table 26 Level of agreement of participants (teachers) by number and percentage toward the "Necessary Skills for Peace Education."

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Communication Skills (active listening)	33 (72%)	12 (26%)	1 (2%)	0 (0%)	0 (0%)
Reconciliation techniques	29 (62%)	14 (32%)	2 (4%)	2 (4%)	0 (0%)
Respect and appreciation for ethnic, cultural and religious identities	32 (70%)	13 (28%)	0 (0%)	1 (2%)	0 (0%)
Harmony and cooperation	29 (63%)	14 (31%)	2 (4%)	1 (2%)	0 (0%)
Critical thinking and problem-solving skills	22 (48%)	20 (43%)	4 (9%)	0 (0%)	0 (0%)
Empathy and compassion	25 (54%)	17 (37%)	4 (9%)	0 (0%)	0 (0%)
Patience and self-control	20 (44%)	22 (49%)	3 (7%)	0 (0%)	0 (0%)
Leadership skills	18 (39%)	17 (32%)	10(22%)	0 (0%)	0 (0%)
Mediation and negotiations skills for peaceful conflict resolution	24 (52%)	17 (37%)	4 (9%)	0 (0%)	1 (2%)

Figure 23 Likert Plot of Table 26
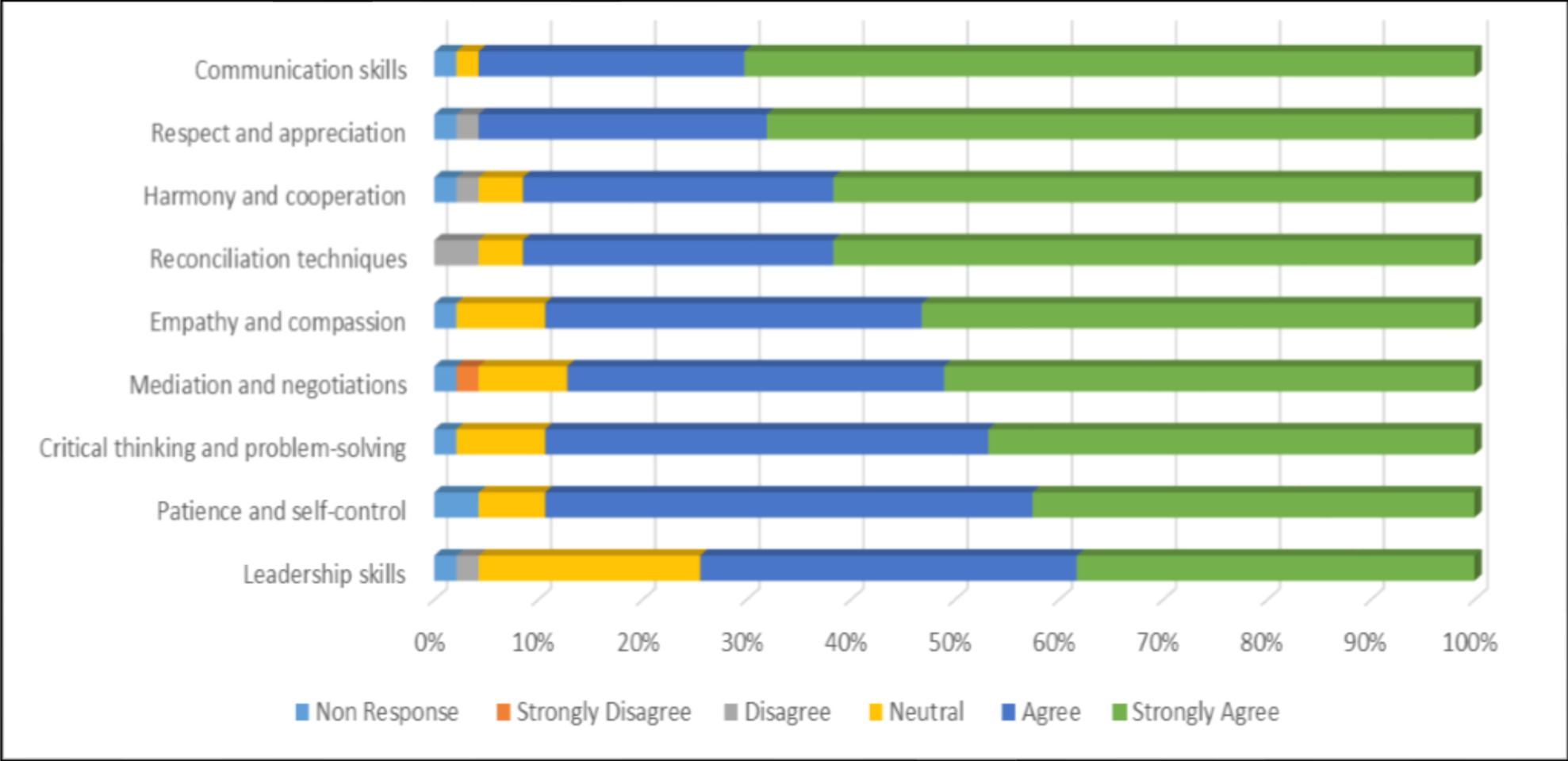
PE is a transformative response to many societal challenges. It is a critical element to implement in schools. PE programs are developed to enrich and support formal education. It will help students to acquire skills to become better and more responsible citizens; citizens able to solve their struggles and conflict with their peers in peaceful ways; citizens able to communicate and share ideas in and outside the classroom; and students able to transform their minds and environment, taking human rights, justice, democracy, environmental sustainability, gender equality and other things as their foundations (Bar-Tal., 2002; Danesh, 2006; I. M. Harris, 2002; Ragland, 2012).

There are skills that all programs must include in order to provide an education where values and strategies to promote and foster a culture of peace are implemented in a ludic and holistic approach. As one of these critical pieces is active listening as mentioned by UNICEF and in the Japanese context by professor Nakamura (Fountain, 1999; Nakamura, 2006) in chapters two and three respectively, which is the ability of human beings to understand what the speaker means when talking to you deeply. This is just not the simple action of listening. However, it involves patience because, as human beings, time is required to explore or internalize what is being said and putting aside our perspectives, thoughts, and ideas while listening to others.

Educators at Jogakuin consider the PE program helps the students to develop active listening skills, and this is represented by 72% (*N=33*) strongly agreeing that the program develops the students' active listening skills. Girls can give their full attention to the speaker. They are also capable of encouraging others to continue talking and listen carefully for meaning and not just listening to words spoken. 26% (*N=12*) of the respondents agree with the same premise, leaving no doubt that the PE program promotes active listening with values such as empathy, respect, acceptance, and congruence.

Female teacher: "in our school, we have promoted (active listening) this."

Students during PE lessons are continually engaging in active discussions. The observations helped to reveal this as well. For example, students get to research about Okinawa and its historical background. They visit Okinawa during their second year of senior high school. However, before going on-site, students must study the history of the prefecture, the problems, and the struggles they suffered during wartime. The study involves teamwork, the student's discussions, and opinion exchanges, which is encouraged by teachers to develop more complex thoughts and opinions.

In PE, two main actors are crucial, and these are the teachers and students. They are the two most valuable resources. Their commitment and engagement are necessary for the interests of peace, as PE is considered a process involving knowledge, skills, and attitudes that will foster a culture of peace. These skills and knowledge can be brought to life by educators and students.

The respondents' level of agreement for reconciliation techniques is 62% (*N=29*), who strongly agree and 32% (*N=14*) who agree. The numbers show that the current PE program expertly fosters reconciliation skills. This is helping the students to solve their conflicts as well as reconcile, which is a plus of the program because people usually use conflict resolution and do not go beyond for reconciliation and healing. The process appears to be successful but short in reaching the root of the problem since there are no follow up activities or strategies that motivate the parties to be involved in starting to reconcile and heal the wounds created.

It is clear that Japan is a peaceful country; without any inner ongoing conflict or threat, nevertheless, there have been dangerous provocations actions from North Korea (BBC News, 2017), and complaints from South Korea and China over "comfort women," forced labor during World War II and current territorial disputes (Scott, 2019)Besides these issues at the upper-political level, it might not be easy to teach reconciliation skills when "they are not necessary." However, by exploring the historical background and vibrant peace activism movement within the prefecture, these skills become essential.

An example of this is the content covered in the third year of senior high school, the central theme of abolishing nuclear weapons, which allows the students to observe and learn similar and different points of view/opinions and to explore how to overcome differences by establishing relationships, listening to and respecting those who think differently and find consensus. It follows what Johnson & Johnson (2006) suggest by working together cooperatively and resolving conflicts constructively, and sets the stage for reconciliation and forgiveness.

2nd-grade student: "Important things in advocating nuclear abolition."

One more skill that the PE program at Jogakuin works to foster in the students is the respect and appreciation for ethnic, cultural, and religious identities. Students have to be able to value and have respect for other people's dignity, including those with social, religious,

cultural, and family backgrounds different from their own (Navarro-Castro & Nario-Galace, 2008). Educators must be able to teach students to respect human life without any distinguishing of race, ethnicity, religion, and skin color.

> **2nd-grade student:** "Do not judge people by just racial discrimination or differences in view of peace."

Students are aware through PE lessons of the importance of being able to receive and listen to others' opinions and respect the richness of the diversity existing in our world. The respondents in this important interpersonal skill answered positively. 70% (*N=32*) of them strongly agree that students learn to respect and appreciate their fellows from different cultures and backgrounds. These skills are also an essential part of the exchange programs the school annually holds, by inviting high school students from different backgrounds and nationalities as exchange students within the school and students from Hiroshima University. The exchanges allow the girls taking PE to have a broader perspective and interact with people from countries such as Costa Rica, Mexico, Vietnam, and Colombia. They also participate in field trips and travel abroad for research and study about peace and learn at the same time about the culture and food of other people worldwide.

> **1st-grade student:** "Own country is not always correct, but we should respect other countries."
>
> **3rd-grade student:** "…To have an idea to deal with the modern world that aims for diversity."

Harmony and cooperation are indeed, essential skills to nurture in an educational environment. Cooperation allows students to learn to work together with others to accomplish specific or common goals. Activities to foster cooperation are developed on a daily basis in PE in Jogakuin. It is the opposite of competition, and students in Jogakuin do value cooperation processes, and teachers agreed with that, as 63% (*N=29*) of respondents strongly agree that the program follows the principles of cooperation and guides the students towards a more harmonious way of living. This is a concept entwined in the definition of peace, especially in the definition of positive peace provided in the literature review of this dissertation and sustained by Andrzejewski (2009), where justice, harmony, and wellbeing must be included in the positive peace concept.

For Japanese culture, harmony with the concept "*wa*" might have a slightly different connotation, which implies that they might not express an opinion in order to avoid breaking the harmony or consensus existing in a particular group or workplace. Such a connotation is derived from Confucianism and encompasses a state of mind, an action process, and outcomes of the action (Konishi, Yahiro, Nakajima, & Ono, 2009). Interviews contributed to detect the program's lack of shifting and fostering students' attitudes of harmony, not because they are not working to foster such an attitude, but due to the hierarchical society and strict environment ordinarily present in Japanese society.

> **Male teacher:** "Harmony for Japanese culture has a concept "Wa," they do not express an opinion in order not to break the harmony or consensus. It has a different connotation."

Critical thinking and problem-solving are essential components of any PE enforcement. As human beings, we are forced to learn for the sake of our own survival and grow in this world these two skills. They are needed to develop the students' complete potential, as a way to arrive at an educated decision by implementing a strategy for questioning and reasoning that will allow reaching a well-informed outcome (Moore, 2010).

Students in Jogakuin approached issues with a critical and open mind. They have to be able to think outside the box and solve issues practically and accurately, not just as a way of getting rid of any tense and challenging situation. During the PE lessons, students are presented with situations in which they have to be able to find the most feasible and best solution possible, and most situations are concerned with contemporary social issues related to poverty, nuclear weapons, discrimination based on gender, religion, and ethnicity. Students are not only asked to identify issues and problems but also find solutions and propose them to reach a consensus and provide alternatives to conflicts considering the positive and negative sides both might contain.

The program at the school is working for the implementation and fostering of these two critical skills but still finds it difficult for the students to work and polish these two skills deeply. 48% of respondents (*N=22*) strongly agree; 43 % (*N=20*) agree that the program throughout the different strategies, techniques, and activities developed during the PE lessons is helping the students to develop these abilities. Where they have to analyze different situations and provide solutions, they learn to recognize prejudices and to challenge them as well to take action to contribute to society in a positive way.

In the first year of senior high school, students transition from a theoretical to a more practical approach, with sincere sympathy for those who suffered and perished in Hiroshima during wartime and the A-bomb. Through the knowledge and techniques learned during PE lessons in junior high school, students' empathy is enhanced regarding other social issues, not only about nuclear weapons but also about discrimination, racism, and poverty. They apply critical thinking to cooperate to solve problems, with the aim of contributing to building a society of peaceful coexistence (Hiroshima Jogakuin Jr.&Sr. High School, 2016).

What can be extracted is that teachers, through the PE lessons, are working to develop these skills. However, the environment and culture limit the impact of these efforts. The students often come from authoritarian, hierarchical backgrounds in which the unthinking acceptance of the ideas of one's teachers and elders is considered a virtue. Another barrier is the educational system itself, as it is designed to make thinking as difficult as possible, in preparation for examinations, based on memorization and repetition in order to advance to the next stage (Davidson, 1994).

Besides these obstacles imposed by the upper level of education boards and the ministry of education of Japan, teachers are committed to making a change and improving the quality of PE they are offering in Jogakuin. Galtung (1974) suggested if the type of PE allows answering does it permit feedback? Does it bring people together? Does it permit general participation? Moreover, in the case of Jogakuin, these three inquiries are answered positively.

> **Male teacher:** "We have not been working on that, but right now, we are going to start to implement such skills."

Among attitudes, values, and skills that PE programs must contain are empathy and compassion. These are fundamental values to adopt when teaching about peace. Empathy, as our grandparents used to tell us, is getting into someone else shoes every time we hear about atrocities and injustices committed in the country and around the world. It is also referred to as an awareness of the feeling and emotions of other people. Compassion, as Navarro-Castro and Nario-Galace (2008) described, is having the sensitivity to the severe conditions and suffering of other people and acting with deep empathy and kindness toward those who are marginalized or excluded.

> **Male teacher:** "… a research group about Korea, so since both countries do not get along well since the relations are not good instead of ignoring the issue, we are talking about war crime and forced labor for Koreas; this group is for conversation."
>
> **3rd-grade student:** "I began to feel other people."

Students at the school have these two values in mind, as 54% of teachers strongly agree (*N=25*), and 37% agree (*N=17*) that the PE program in Jogakuin does include these two critical values. The students develop the ability to see others' (individual or group) perspectives, and they try to feel what that person or group feels. Learners in the school have the opportunity to take field trips to the Hiroshima Peace Museum and Nagasaki. During these visits, girls try to approximate to the victims as closely as possible and compassionately share their suffering (Kawaguchi, 2010).

Another unique opportunity the students still have is to listen to the first-hand experience of *Hibakusha*, as in the school, there are third generation *Hibakusha* as students. They are aware that it is necessary to know this emotional insight. Transmitting the students' messages that we are all human, with feelings, that we all want to be happy with no tags such as victims and perpetrators or friends and enemies, the process will be more accessible. Educators develop this through acceptance rather than imposing values on learners. This is an issue that some students find is not accurate, as some of them expressed feeling pressured from teachers to think or provide an opinion according to theirs (refer to the 2.1 open-ended themes of the students' survey analysis on this dissertation).

> **Male teacher:** "Listen directly to testimonies from hibakushas and other guest speakers, from other countries, Korea, China…"
>
> **Female teacher:** "Listen to hibakushas story or meeting with some you know people from other countries."

Patience and self-control at first might be seen as trivial, but patience has to be valued not just a passive waiting, but an active acceptance of the process required to attain goals and what people dream about. It is also conceived as the way people behave while waiting for something. The capacity for self-control, on the other hand, is critical in all life matters because it is perceived as the ability to manage one's own actions, feelings, and emotions. Self-control is not innate and has to learn and taught.

44% (*N=20*) of teachers (strongly agree) and 48% (*N=22*) (agree) that PE lessons teach the learners to have patience and self-control. These abilities are central nowadays. Patiently behaving allows the students to make more reasonable decisions, not by impulse. Patience is required every day, and in the school setting, students have to exercise patience daily, especially with groups of people sitting together and sharing for long periods. Considering Jogakuin is a private institution, the students usually come from primary to secondary school in the same group of students sharing and interacting every day during the academic year. This might be seen as positive and healthy bonding, and it is, nevertheless. It is also a potential trigger for conflicts and tensions to emerge, especially during sensitive stages such as students' teenage years. Self-control means helping the students to have healthier relationships, and it gives a sense of wellbeing when they can manage their thoughts and behaviors.

3rd-grade student: "Personally, I have decided not to judge things right away."

Girls work on both values every morning during the school year. For five minutes, students reflect and are involved in Bible study. As a Methodist Christian school, patience especially pays a significant role since it is considered a virtue. It is recognized as human strength and a critical component of moral excellence (Schnitker & Emmons, 2007), and something that is hugely valued and nurtured in Japanese culture. This skill is not an isolated virtue or value. Developing compassion is found to have a positive effect on developing patience (Sommerfelt & Vambheim, 2008), and Jogakuin has been able to nurture such attitudes and values through PE lessons and Bible study every morning, which teachers consider to be an extension of PE lessons as expressed during interviews. However, these two attitudes were ranked lower by the teachers, and this low score is analyzed in subsection four.

Female teacher: "…we actually have morning service every morning, some of the teachers talk about their opinion about peace, so you know, everyday every time, everything connected with peace education."

Leadership is another essential skill to foster in PE. Leadership encompasses a process of influence, which helps to maximize the efforts of others towards the achievement of common goals. Though there is increasing evidence that school leaders contribute to improved student

learning by shaping the conditions and climate in which teaching and learning occur (Pont, Nusche, & Moorman, 2008), this also includes students' leaders. However, it is essential to clarify that leadership is the capacity the person has to empower others, with inclusion, to maximize joint efforts.

In Jogakuin school, this skill still needs to be developed more deeply. 39% (*N=18*) and 32% (*N=17*) of the respondents respectively strongly agree and agree that the program is helping to shape and improve the learners' leadership skills. Students have to think about how they can improve and facilitate learning together. They are asked to exchange opinions to clarify issues. However, 22% (*N=10*) of the respondents remain neutral, and it means that they are still not sure the program helps students to develop leadership skills.

Further research is necessary to identify the possible shortcomings of the program. Is it because teachers are not trained to do the work in fostering leadership skills? Or is it the students' attitudes and behaviors that make it more challenging to cultivate leadership skills? What can be extracted from this information is that Jogakuin needs a more student-centered and shared-leadership approach. Still, lessons follow the common lectured approach, where teachers are in front and teach lessons more vertically than in a horizontal way, and students' voices in regular lessons are visibly constrained as lessons follow a "banking" pattern.

There is a lack of teacher training for PE within Jogakuin. Teachers in charge of PE are not trained appropriately to be social transformation agents and transmit this knowledge to students. This results in knowledge gaps regarding the specific skills and attitudes necessary for PE, as teachers can have a direct impact on strengthening students' resilience to violent narratives and models of skills such as respect and trust (Ussavasodhi & Morohashi, 2019). Leadership must be added, and if teachers are not trained to develop leadership skills, it is complicated to transmit such skill to students.

The lack of training is not only evident in Jogakuin but also the entire country. This lack is noted by the OECD results in 2018 about the Teaching and Learning International Survey (TALIS). The organization ranked Japan in the last position out of 48 countries from the Asian-Pacific region in one category in the survey: total hours spent a week on professional development activities to improve individual skills, knowledge, expertise, and other characteristics as teachers (Yajima, 2019).

Negotiation in PE seeks to avoid power confrontation and rest on compromise and negotiation to resolve conflicts (Harris & Morrison, 2013), as conflicts are very involved in their nature and origin. Throughout education, there is a chance for teaching about this.

Conflicts can be solved when parties involved agreeing to talk about them, not through confrontation. The use of different techniques such as voting, if necessary, seeking to go from compromise to reach consensus at some point.

Jogakuin has this point very clear, with 52% (*N=24*) of the respondents strongly agreeing and 32% (*N=17*) agreeing that the program contains essential skills such as mediation and negotiation for conflict resolution. The research found that even negotiation and mediation are not skills used every single PE lesson. These are skills that teachers consider essential in PE at Jogakuin, where students apply negotiation skills for decision-making when working in groups and mediation with teachers to get consensus without imposing ideas over other students.

> **Male teacher:** "the best activity is the negotiation game, about nuclear disarmament."
> **3rd-grade student**: "Sharing a program about peace, a group activity to create materials, a negotiation game was fun."

During the observations, the units covered during that day were about Okinawa. Students had the chance to select their preferred research theme. This selection, according to the students' preferences, made each of the groups and the theme a useful learning lesson. Since the girls had the chance to choose from four different options and then conduct research about the selected topic, this, without doubt, is a better way to raise students' awareness and engagement by allowing them to choose the topic rather than imposing and limiting the students' decision-making skills.

For the period of the second observation, as the topic was more sensitive and complex than the others, students find it challenging to come up with a conclusion. Hence the teacher played a key role mediating, debriefing, and guiding the students to a better understanding of their selected unit of study.

Such a sensitive topic within the Okinawa unit theme allowed the girls studying about the issues regarding the US marine base to see how the locals, the government, and marines negotiate, with the grassroots level organizations as mediators to solve the emerging clashes and issues in those sites.

The following question does not fit within this framework of contents, skills, and attitudes that the PE program in Jogakuin contains; it is nevertheless crucial for PE in general and this particular research to differentiate between regular and PE lessons. This aspect is crucial since

schools, as covered in chapter two, are places where structural violence is reproduced. The students represent the optimal source of information for such inquiry since they have been the receivers of such educational endeavors.

Throughout this question, I could determine how both differ from each other as well as what makes them different, and students were able to reflect and provide critical information about the contents that make PE different from other subjects, such as history and social studies.

Table 27 Number and percentage of participants' (students) responses to "Do you think peace education lessons were different from other normal lessons?"

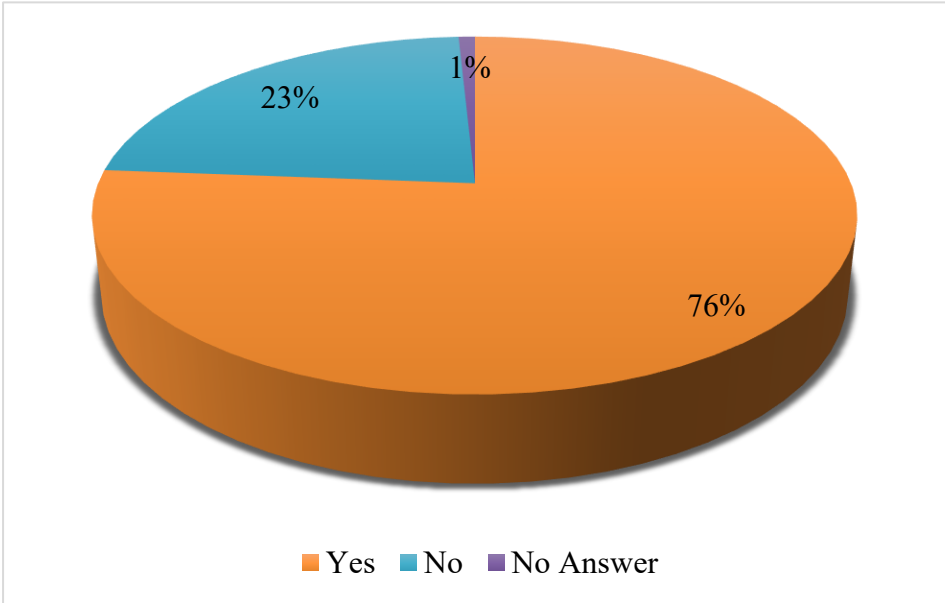| Students per grade	Question 4		
	Yes	No	NA
1st Grade	61 (73%)	23 (27%)	0 (0%)
2nd Grade	63 (77%)	19 (23%)	0 (0%)
3rd Grade	62 (79%)	14 (18%)	2 (3%)
Total	**186 (76%)**	**56 (23%)**	**2 (1%)**

Figure 24 Graphic of Table 27

Table 27 summarizes the results for question number 4 on the students' questionnaire. This table clearly shows that students considered PE lessons to be different from the standard, hard lessons they take in high school, as most of the schools are authoritarian institutions were dominant norms and behaviors are prevalent. Education becomes a control tool rather than a place to foster critical consciousness and liberation (Harber & Sakade, 2009). However, for PE, the students expressed the opposite, where most of the students consider PE to be different from the other subject lessons more actively and dynamically.

Among students in the first grade, 73% (*N=61*) considered PE to be different from regular lessons. In senior high school, the students have the opportunity to learn about issues of nuclear weapons worldwide and learning from the *Hibakusha* and their international exchange experiences, going abroad as school peace ambassadors, the girls can reflect on what happened in the prefecture and the threat of nuclear weapons in North Korea, Iran, Russia, and the USA.

Similarly, senior students from the 2nd grade of the senior high school expressed a congruent response with a slightly higher percentage. 77% (*N=63*) said they have the opportunity to learn about Okinawa. The unit covers how the prefecture was used as a protector shield for mainland Japan during WWII, as well as touching upon current issues with the clashes locals are having with the USA Marine presence in the prefecture in terms of environmental degradation and gender violence. The unit includes a field trip to the prefecture and visits to tourist spots and famous historical locations. All second graders make the field trip together.

Lastly, 79% (*N=62*) of third graders considered the PE lessons to be different. This increasing pattern is more predominant in the later years of the students' education. After taking six years of PE lessons, the girls are able to recount the similarities and differences in their classes, especially the differences since they are well aware that the lessons have a more practical approach. They had the chance to go on several national and international field trips.

The program has been effective in building awareness and positive attitudes. Students' awareness was raised over social issues, not only concerning adults but also the whole society. In light of how valuable a resource youth represents and how willing they are to engage and participate in society actively, an example is their work outside the school borders. Students conduct peace or *Himeguri* tours in the peace park in Hiroshima city. This engagement makes the differentiation between PE lessons and regular lessons to be of paramount importance, as the tours foster soft skills that regular lessons do not.

For students in senior high school, PE lessons stimulate their critical thinking (not completely, as there is still some work and changes needed to develop these skills in the PE program at the school) and communication skills, skills that are not yet fully developed in the PE programs, as mentioned by one of the teachers during the interviews. Students have the space to reflect on differences among cultures and countries, as well as the opportunity to learn about what happened in the prefecture during wartime and their role as students from an educational institution directly affected by the A-bomb and as "peace enthusiasts."

> **3rd-grade student:** "By receiving peace education, I felt the importance of passing down the experience of the atomic bombings, and the number of students participating in that activity increased."

In this context, it is a must to include youth as a critical element involved in decision-making processes and discussions. In this specific matter, the PE program has been effective, since the school allows students to select what they want to study during the lessons about Okinawa and the future field trip to the same prefecture. Jogakuin and the PE lessons have been successful, and students in Jogakuin make evident this vital role, even though Japanese society still is very homogeneous. In the school also the same pattern is present, in PE lessons students get the unique opportunity to face and learn about different cultural norms in close encounters when they have to go on a field trip to any other of the countries the school appoints, such as Hawaii and Australia.

> **3rd-grade student:** "Basic knowledge of international issues that must be known in a modern global society and various opinions on it."

There is a small difference between the first-class and third-class percentage in an increasing way. 73% (*N=61*), 77% (*N=63*) and 79% (*N=62*) of first, second and third graders respectively considered the PE lessons to be different. This increasing pattern is related to the student's maturity level, which allowed them to reflect and recall what they have been learning over the years of their PE lessons. As they are more mature, they can express their opinions more accurately and in a confident way during the last years of their education because the constant practice in discussions and other oral activities during PE lessons helps them to develop better oral and communication skills.

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In summary, the main contents of PE in Jogakuin includes the following, organized from the highest number to the lowest number of teachers responding (out of the 47 teachers):

1. Communication skills (active listening) (33 strongly agree)
2. Respect and appreciation for ethnic, cultural and religious identities (32 strongly agree)
3. Reconciliation techniques (29 strongly agree)
4. Harmony and cooperation (29 strongly agree)
5. Empathy and compassion (25 strongly agree)
6. Mediation and negotiations skills for peaceful conflict resolution (24 strongly agree)

As uncovered in chapter two, most of these skills and attitudes are in alignment with the literature review and prefectural guidelines for PE. As an example, communication skills are of critical importance, as sustained by Calleja (1991) in his analysis of Kantian philosophy, where he explained that PE must teach communication and cooperation. Montessori's work also supports the above respect and appreciation for ethnic, cultural, and religious identities, as the educator Thayer-Bacon (2011) recognizes the importance of cultural diversity and the need to establish a sense of humanity in harmony. Empathy is also covered in the aims of PE, according to Fountain (1999), in the same chapter of this dissertation.

The interviews and observations also helped to clarify the contents of the PE curriculum; once more, teachers emphasized empathy.

Male teacher: "It is the most important thing in peace education. It is the most important because there are many issues, but if you are not in the position of that person you won't understand the root of the problem, for example in poverty we can think that he or she should work harder, but if you put yourself in their position you will really understand, and what is going on, there are other exactly the same, take the other position."

Not surprisingly, the analysis found that the PE lessons in Jogakuin utilize a sort of moral sentiment toward content related to war and the A-bomb, which is related to the term negative peace explained in this dissertation. Jogakuin is not the only case with this issue. It seems to be a situation that is present in all Japanese PE programs because PE "tends to encourage the moral sentiment of pacifism based on gut survival instincts rather than on judicious reasoning about just and unjust wars" (Hashimoto, 2015).

The appealing moral aspect, as mentioned above, is reflected in the material and visual aids used by the teacher and the contents of the Jogakuin PE program as well as critical perspectives towards the same from the interviews and observations. The teachers have booklets for most of the units covered during PE lessons, the longest being those that included a field trip, such as Okinawa during the second year of senior high school and Nagasaki during the first year of senior high school. During the field trip, students prepared almost two to three months in advance by researching at home and in the class on websites that will help them understand the history of the prefecture (Okinawa).

Third Area of Analysis: Research question two

"How have the students' behaviors improved by experiencing their school's peace education program?"

For this area, two questions measured if there were any behavioral changes or impacts on the students after the PE lessons. Students were asked if they have begun to think differently regarding specific social themes and issues, as well as whether PE lessons have influenced their lives and their classmates.

Table 28 Number and percentage of participants' (students) responses to "Are you beginning to think differently about issues of international understanding, peace, and cooperation?"

Students per grade	Question 2		
	Yes	No	NA
1st Grade	81 (96%)	3 (4%)	0 (0%)
2nd Grade	76 (93%)	6 (7%)	0 (0%)
3rd Grade	68 (87%)	9 (12%)	1 (1%)
Total	**225 (92%)**	**18 (7%)**	**1 (1%)**

Figure 25 Graphic of Table 28
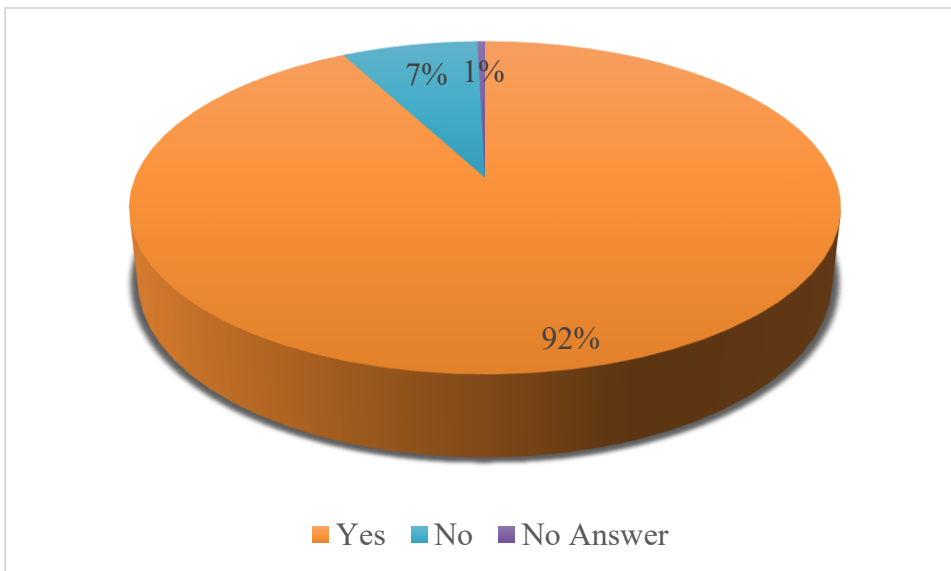
In Table 28 we see that 92% (*N=225*) of the students generally agreed that the PE lessons helped them understand and increase their awareness of issues surrounding international understanding, peace, and cooperation. It is widely known that PE is a means to teach about and develop these three strands as mentioned in the literature review of this study. In the definition of PE provided by Harris and Morrison (2013) PE is considered to be a philosophy and process that involves skills such as cooperation, reflection, and so on.

The results show how useful these activities can be. 96% (*N=81*) of the first graders answered positively to the question, where they consider PE has made them think differently, with a more critical eye over issues that were totally unknown, and they were not interested in it. The first graders, in this regard, learn about these issues by combining theory and practice with field trips. This combination makes the learning more meaningful and experiential, about issues within the prefecture and also Nagasaki, the first and second cities to suffer an atomic bomb attack.

93% (*N=76*) of the second-grade students answered that they are now more aware of concepts of peace and cooperation. The same pattern described above applies in the second year of senior high school. However, the main difference is that the students will choose what to study in the unit theme about Okinawa.

87% (*N=65*) of the third graders also answered positively to the same question. Although they no longer take lessons that follow the pattern of the first and second year, their answers suggest that the PE program has effectively helped them to foster and improve their

international understanding, cooperation and peace, with the primary objective to make the students reflect on their own learning to take a stance regarding nuclear weapons and disarmament, transitioning in the opposite manner to the first grade (theory to practice).

> **3rd-grade student:** "Since historical backgrounds are involved in political circumstances in each country, I got interested in looking at politics. Having received classes had a big influence on my future image (I want to spend the old age in a developing country)"

A particular feature in Table 28 is that the number of positive respondents in the first grade is higher compared to the other two target groups. It is necessary to take a quick look at the syllabus of the program to understand this. As described in chapter three, in the first grade of senior high school, the students transition from theory to practice, and the contents not only focus on the historical facts of Hiroshima but also on other places that have suffered during the war, such as Cambodia and Myanmar. They were provided the opportunity to go on field trips to those places, and it is essential to note that these provide the students with a broader perspective, by not only focusing on their immediate surroundings but also learning from other cultures and their past.

Unfortunately, in the two final years of senior high school, the focus of PE shifts again to Japan, and there is not enough room to learn about other places with similar historical backgrounds, which might account for the decreasing pattern revealed in Table 28.

PE in Jogakuin has an active link to international understanding. As suggested by Page (2010), the school directs its efforts toward the implementation of such cognate social concerns, and by selected reading materials, onsite learning experiences, debates, and opinion exchange, the reflective and transformative thinking of students through PE are awaken. Peace action takes place, leading students to become activists in making today's confusing world into a more peaceful and sustainable one (Nakamura, 2006), allowing students to reflect upon the question and provide further insights that were coded and described in the open-ended themes of this subsection.

From the interviews, it was known that teachers consider there is a gradual change in students' opinions and ways of thinking. The students for every lesson of PE must write down a sort of reflection note, and this helps the teachers to offer a better PE program according to the students' needs. However, the most relevant point, as stated by one of the teachers is to see the progressive change in the students' opinions just by looking at the reflection notes. It must

be noted that such information was asked of the school. Nevertheless, there was no response in providing further information.

> **Male Teacher:** "I think that their behavior or skill or mind has been changed by peace education. We get students feedback; in the feedbacks, you can see how their opinion has changed, during the session they write their opinion and you can see in there how they change."

Observations also helped to answer this research question. As the students were actively engaged during both observations, it was clear the topic was relevant for them, and the role of the teacher, which resembled more of a facilitator role than a teacher, was critical for creating a more engaging environment with sensitive topics as described in chapter three. It is essential to mention that the unit studied was exciting for the students in two aspects. First, they selected what they will be studying and places for research and visits during the field trip. In addition, they have a field trip to the site they previously researched. This helps the learning become more internalized and absorbed, as the students first learn the theory and then the practice that is combined with first-hand experience onsite.

Table 29 Number and percentage of participants' (students) responses to "Did Peace Education lessons have any influence on you on your classmates?"

Students per grade	Question 5		
	Yes	No	NA
1st Grade	50 (60%)	34 (40%)	0 (0%)
2nd Grade	64 (78%)	18 (22%)	0 (0%)
3rd Grade	63 (81%)	14 (18%)	1 (1%)
Total	**177 (73%)**	**66 (27%)**	**1 (0.40%)**

Figure 26 Graphic of Table 29
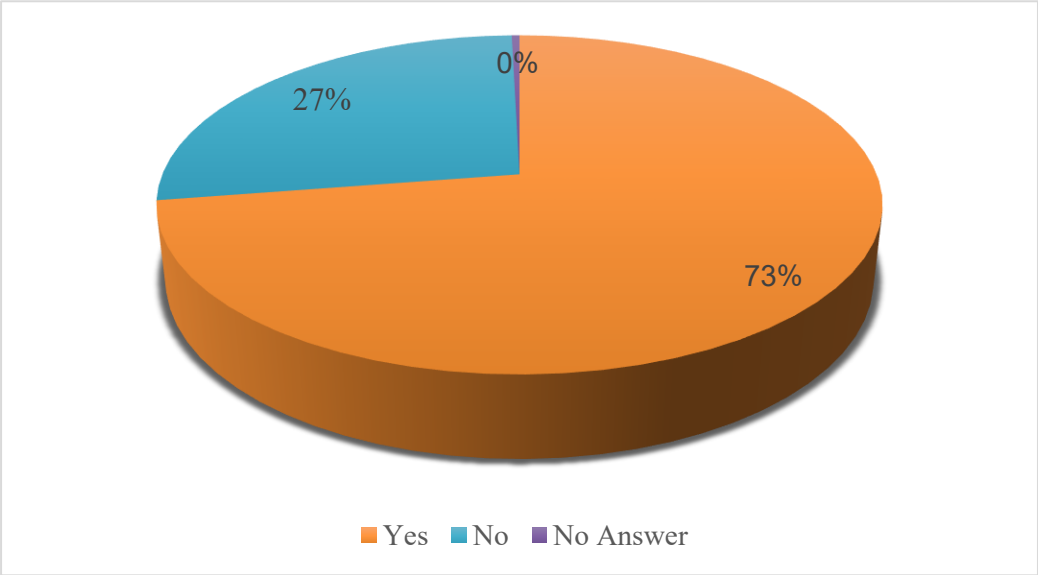
Table 29 shows the participants' positive and negative opinions on the influence that PE lessons had over their life in a self-reflective way, which means students recall PE lessons and activities to provide an answer to the question. From this, the relevance of the lessons at an individual level is deduced. This deduction relies not only on the yes/no answers but also on students' comments, which are a crucial source of valuable insights in this research.

All groups, in general, responded positively to the question, as clearly revealed by Table 29. The research found that 73% (*N=177*) of the students in senior high school considered the program did influence their behavior and way of thinking. 60% (*N=50*) of the students in the first grade considered PE lessons to be an influence in their lives, as students reported feeling the motivation and possibility to be involved in peace-related activities. This program is a dynamic one with high potential for impact in a positive way. The first graders are well aware that PE helps them to increase their awareness and take action. This action not only takes place within the border of the school, it goes beyond the walls of Jogakuin, making the students understand issues and peace learning from a historical perspective as victims of war and offenders from the past, and forwards to contemporary issues.

1ˢᵗ-grade student: "The number of students who cope with voluntary works has increased"

1ˢᵗ-grade student: "Came to take part in activities such as visiting peace monuments, signature-collecting campaign diligently."

78% (*N=64*) of second graders answered in a similar way to the first graders. They as well consider that the program has been effective in making significant differences in their lives. They have been studying specialist knowledge and working in activities that help them to communicate effectively and taking action that they would not have done if they had not received PE in Jogakuin. As explicit in the second grade of senior high school, having the opportunity to visit places in Okinawa that are not for tourist reasons is the most memorable experience for the students, which makes significant changes in the students' behavior and ways of thinking.

> **2nd-grade student:** "The number of people who want volunteers and international cooperation has increased considerably."
>
> **2nd-grade student:** "I think that consciousness is different comparing before receiving this lesson and after receiving it."

Students in the third grade also reported that PE had had a positive influence over their lives. 81% (*N=63*) of the participants in this research from the 3rd grade answered positively to the question. The evaluation conducted through this research found that the program achieved attitudinal and behavioral changes regarding peace among the students since the students reported their horizon has been broadened and expanded, motivating them to change and work for peace within and outside the school.

> **3rd-grade student:** "It seems that there are more people who decide their career as a field of peaceful relations."
>
> **3rd-grade student:** "Knowing the misery of war, I felt again that we should not repeat the same mistake, I started to think that we had to think about what we need to realize a peaceful world."

As expressed by the participants, a gradual change in their mindset was observed over the years, and they became more aware of situations that were practically invisible for them in the past. The concept of peace gained relevance, and the students' roles switched from a passive to a more active one in their final year when they felt they could give strong opinions regarding social issues such as nuclear weapons or conflict resolution.

Students especially noted the power of nonviolence as a means to deal with and solve conflicts, which also explained the gradual change in the increasing percentage from the first to the third grade. This behavioral change clearly shows that PE contributes to the health of modern societies by teaching students about alternatives to violence and by empowering them to contribute to the public debate on various issues and proactively take action (Harris & Morrison, 2013).

Three students with positive opinions expressed the following:

2nd-grade student: "I started to take actions, even if it was something small; I also take the time to listen to others' opinions."

2nd-grade student: "I came to behave nice to others and try not to disturb them."

3rd-grade student: "It might also be an influence of living in Hiroshima; I became more sensitive to news about nuclear weapons and tests. I began to participate in peace-related activities actively."

Students' statements in regard to behavioral change after receiving PE at Jogakuin were categorized into five subthemes emerging from the open-ended themes, with prevalent change considered by the students in terms of global awareness in peace-related issues and war. Students' statements indicated that they began to take action and a proactive position toward peace issues.

Additionally, the content analysis of qualitative data gathered through semi-structured interviews and non-participatory observations indicated that the Jogakuin PE program had led to positive change in student behaviors and improved communication skills among and between students and teachers. It had also raised their peace consciousness because such effects were investigated in this research through the students' perspectives when they were asked if the program had impacted their behavior and ways of thinking. Students provided remarkable responses summarized in the following subsection.

Open-ended themes: "Did Peace Education lessons influence you and your classmates? if yes, in what ways?"

4. Themes
4.1. Global perspective ad awareness about global issues (overlapping with 1.4)
4.2. Mindset, ideas, and views change
4.3. Peace awareness (overlapping to a certain extent with 4.1)
4.4. A peace that leads to activism
4.5. Japan as victim and perpetrator (overlapping with subthemes 1.1 and 3.3)

Without a doubt, Jogakuin is a pioneer in the field of PE and has noted the urgency of implementing such education by the significant historical events of the prefecture and current world conditions (Kester, 2007). Besides, empowerment plays an essential role in PE. In the case of Jogakuin, this is particularly important as well because the program in the school seeks to develop the students' capacities to become active citizens in society. Both teachers and students work together in debating about social problems and finding peaceful solutions to create a more peaceful environment, and it is within this environment that behavioral change occurs, as expressed by the students' comments as well as the interviews.

In general, students stated that the PE program had led to a positive change in behaviors, a better understanding of peace issues resulting in an increase of peace awareness, better communication, and listening skills. Students' engagement during PE lessons has improved as they are consistently and actively involved in discussions, and positive changes in interpersonal relationships, by listening to others and respecting their classmates' views and opinions. These statements clearly showed that students began to communicate and express constructively and peacefully, and more frequently, after attending PE lessons.

3ʳᵈ-grade student: "I began to participate more actively in discussions."
Male teacher: "One is learning from a teacher, and the other is to make them express and listen to their opinion and to read something and give an opinion about it."

Through the observations, the use of dialogue was found to be a potent activity to increase a change in students' attitudes and behaviors. The teacher-facilitated dialogue regularly, and this improved the interaction the students have between each other. Being involved in

dialogue as a constant practice proves to be effective in infusing alternative methods of dispute resolution in a non-violent way, and this also influences at an interpersonal level. Dialogue also brings efforts to stimulate the students' critical thinking and in building awareness, motivating the students as they are asked their opinions over sensitive topics, such as about Okinawa in terms of economic growth, development, and inclusion. All these promote peaceful coexistence and prevent violence by practicing dialogue at the school level.

> **3rd-grade student: "**As I felt in the school trip, the attitude was different between the students from other prefectures and students in our school, I think the difference was brought by the peace learning."

Fourth Area of Analysis: Research question three

"What aspects of the school's peace education program can be improved?"

This subsection explores what teachers think and feel about the effectiveness of the current PE program, and is motivated by a desire to better understand the effectiveness of PE in Jogakuin, especially the program contents and its gaps, and its role in behavioral change among the students.

It must be noted here that teachers' comments confirmed the results obtained from the Likert scale, without the teachers participating in the study being aware of those results.

Extract from Table 26

	Strongly Agree	**Agree**	**Neutral**	**Disagree**	**Strongly Disagree**
Critical thinking and problem-solving skills	22 (48%)	20 (43%)	4 (9%)	0 (0%)	0 (0%)
Patience and self-control	20 (44%)	22 (49%)	3 (7%)	0 (0%)	0 (0%)
Leadership skills	18 (39%)	17 (37%)	10 (22%)	1 (2%)	0 (0%)

In the curriculum, the elements with lower scores clustered around three principal attitudes and skills: (1) critical thinking and problem-solving, (2) patience and self-control, and (3) leadership; skills crucial for fostering a peace culture (The Hague Appeal for Peace, 2000) which are also critical elements for teaching PE highlighted by UNICEF (Fountain, 1999). These are three skills and attitudes with the lowest score among the nine items, and these are the ones the current program needs to pay attention (to some extent these three attitudes and values can be seen as a weakness of the program) to if what they want to offer a more accurate and effective program of PE in the school.

As can be seen in the Likert plot and the extract above from table 26, only 38% (*N=18*) of the teachers consider the current program is helping the students to develop leadership skills, and 21% (*N=17*) remained neutral in this matter. Teachers went on to say in the interview that they are working towards the inclusion of such skills. Nevertheless, there remains a problem, since the type of leadership has not been included in the curriculum or explicitly discussed by the committee and teachers in charge of PE.

> **Male teacher:** "It depends on the type of leadership we want to teach, as there are
> different types of leadership."

PE must allow students to take genuine leadership roles in working toward a more peaceful school culture (Duckworth *et al*., 2019). However, the PE program focuses on dialogue, which is considered a crucial element for PE (Fountain, 1999). At Jogakuin, this dialogue does not make space for centering attention on the students' empowered voice, and teachers do not take students' opinions for improving, changing, or adapting what is missing within the school program.

Teachers participating in this study reported as well that they are aware of the importance of their role as teachers to help to develop attitudes and behaviors among the students that are essential for success in life and to become effective citizens. Despite the attention that has been given to critical thinking worldwide, findings suggest for a significant portion of Japanese society and Jogakuin, that these are relatively new, potentially because of Japanese society's interpretation of skills and those authoritarian hierarchies still dominate society, making the development of these skills challenging within the education system nation-wide and at Jogakuin. In Jogakuin, only 48% (*N=22*) of the teachers consider the current program is helping the students to develop critical thinking and problem-solving skills, and 43%

(*N=20*) agreed with the same premise, while 9% (*N=4*) remained neutral.

> **Male teacher:** "For Japanese students I think critical thinking skills, compassion, empathy those three in the middle there, are something that maybe they do not have that much, because they are not required of it in many situations to think outside the box, to think critically about the information that they received, many times in my experience looking outside at Japanese culture, authority figures are very respected and not questioned, this does not allow that to develop, it is essential, we are trying to do that… we are trying to develop critical thinking skills, looking at things from various angles and not just your own angle."
>
> **Male teacher:** "We have not been working on developing critical thinking and problem solving, but right now, we are going to start implementing techniques that help to improve this."

It can be seen that there is little room for fostering such skills, but this is not the school's responsibility exclusively. It is a pattern present in the whole country and primarily educative institutions and companies, for this common situation Kubota (2003) discusses it is essential to observe Japanese society and the cultural assumptions around it, which commonly are accepted by Japanese, it has the intrinsic idea of transforming Japan in one of the most organized societies in the world, with such notion Japanese society exhibits a clear rigid social hierarchy that limits critical thinking as an example. Besides, the socio-cultural norms among the Japanese run counter to critical thinking, debate, and individual expression of ideas, as the concept "good students" is of quiet, passive, and obedient youths who perform well on tests (Nozaki, 1993 in Hammond, 2012).

In this regard, both what is taught and how is it taught are essential considerations. In this case, the contents (Uko, Igbineweka, & Odigwe, 2015) currently taught in Jogakuin during PE and the activities and techniques conducted during PE classes, as well as the interpretation of the same contents, are not contributing significantly to the students' patience and self-control. They are not fully integrated within the lessons. Participants' responses illustrated that it is difficult and challenging to foster such skills considering Japanese society and the school rules enforced by different actors, such as the school's fundamental rules, the Prefectural Board of Education, and the Ministry of Education.

> **Male teacher:** "We have not been working on developing critical thinking and problem solving, but right now, we are going to start implementing techniques that help to improve this."
>
> **Male teacher:** "I do not feel in this school we can teach patience, what we do is to try to have a stress free environments; however, it is complicated to teach about it, and it is very necessary because every student needs patience."

Another issue undermining critical thinking in Japan (which is reflected in Jogakuin as well) is the apparent tensions throughout political discourse on education, as the state demands on the one hand "vigorous Japanese people who think and act on their own initiative" while simultaneously criticizing "the tendency of society to overemphasize individual freedom and rights" and stressing the need to "socialize" young people into possessing a "respect for rules" (Rear, 2008).

Critical thinking, as can be seen, is not an isolated issue within Jogakuin, but a wider issue that affects the entire country's education system. It is an inadequacy related to curriculum and instruction in Japanese education (Hammond, 2012) and as McVeigh, 2005 cited in Hammond (2012) states, MEXT has placed little emphasis on the development of these types of skills in favor of a curriculum that fosters group cohesion, conformity, and "the cultivation of dedicated and obedient workers with basic knowledge useful for capitalist production."

Fifth Area of Analysis: Research question four

"How well does the teaching staff feel prepared to work to promote a culture of peace?"

A classroom teacher or peace educator equips the students with the necessary tools through practical teaching, case studies, activities, and situation analysis (Harris, 2008). However, in order to become a peace educator, training is crucial, and in accordance with Salomon & Kupermintz (2002), the overall quality of program delivery is linked to the extent to which teachers or facilitators are well prepared for teaching about PE, and whether the setting and pedagogy are appropriate.

Both previous statements might not be relevant for Jogakuin. Almost all teachers (except one) claimed there is not proper teacher training for PE, and the way they learn about PE is from fellow teachers that they refer to as "Veterans." This training cannot be considered

proper teacher training, according to the teachers during interviews, because they do not refer to such knowledge sharing as teacher training. They had not received any training before teaching PE at Jogakuin. Only in one case, a teacher from the English department, by his own decision, his own means and self-motivation to learn about the topic, did the training in a sort of self-taught way by attending lectures at local universities and participating actively in peace-related activities within the city and an NGO.

During the interviews with teachers participating in this research, they spoke of the lack of training as well as the need for training, because they are aware if they are not appropriately equipped, they will not be able to overcome the emerging challenges faced in PE.

> **Female teacher:** "No, but we have a workshop with teachers, every turn, sometimes more than every turn."
>
> **Male teacher:** "No training before working in Jogakuin; when I arrived here, the school was eager to include peace education, so since 13 years ago, we have been working on this."
>
> **Male teacher:** "Training, I suppose I took this professor class, but I also live in Hiroshima, and I attended many lectures about nuclear issues and listened to many hibakushas talking, my own idea to join…"

Teachers in Jogakuin must take part in PE during the whole school year in junior and senior high school. Nevertheless, this participation in PE is compulsory as the school educates for peace. The teachers are provided with the opportunity to become peace educators, all the interviewed teachers are convinced of the importance of education for peace, and they are aware of the transformative insights they have gained throughout the year.

The teachers are learning from veterans, as one of the teachers stated during the interview. This training enhanced the confidence of less experienced teachers in seeking assistance and support from *sempai* and more experienced teachers-built networks to improve the program. This is done at the beginning of every school year. Besides changes and improvements accrued at this annual program, the research did not find substantial evidence whether the offer for the new academic year is better and more effective than the previous school year program. What must be noted is the lack of evaluation and monitoring of the effect of PE on the students.

There is no systematic evaluation of the outcomes of the PE program. Improvements rely on the teachers' judgments and are approved by the school PE committee every academic year. The unit themes remain the same, with minimal changes in content and teaching methodologies.

In Jogakuin's case, having proper established and systematic teacher training is essential for the successful implementation of PE within educational institutions, because it requires well-trained teachers to create atmospheres where PE can grow and flow. The teachers are the backbone of the system, and success or failure depends to a large extent to the community of teachers (Khokharn, 2017).

The school does have the right climate or setting to embrace and involved all teachers in promoting and teaching PE. There is evidence that the praying time and Christian based religious education helps to spread the message of peace and contribute significantly to PE because, in Jogakuin, PE is not only taught as a separate and individual subject, but it is integrated into the school curriculum such as religion and history. Still, the absence of proper training might undermine any PE effort.

Teachers in charge of PE should live at peace with themselves and should have some skills to teach peace. Skills such as self-knowledge, effective communication, and listening, empathy, self- control, empathy, and patience (Polat, Arslan, Günçavdı, & Günçavdi, 2016) are critical, according to the teachers in this research. Nevertheless, in this study, it was found that the teachers do acknowledge the necessity of training before teaching PE, but they consider the workshops and inner mechanisms as useful preparation for PE. It is confirmed that teachers feel confident when teaching PE with the limitation of the lack of teacher training. They are aware that without training, practical problem-solving, leadership, and critical thinking will continue to be left behind as the way to teach and transmit them are not taught to prospective PE teachers.

Conclusion

This chapter sheds light on the diverse experiences of teachers and students in PE, in order to know about the effectiveness of the current PE program at Jogakuin. The chapter did this by looking at the main actors; those being teachers' and students' opinions, perspectives and experiences during PE lessons. For that matter four instrumental tools were used for evaluating such effectiveness: obtaining numerical results from the students' questionnaires

and teachers' Likert scale, as well accounts of experiences and interactions and their interpretation from the qualitative tools, taking extracts of transcriptions from interviews, observations and open-ended themes to validate the findings, and contribute to answering the four research questions of the study, including a discussion of such findings

CONCLUSIONS, RECOMMENDATIONS AND IMPLICATIONS

Introduction

Chapter Six introduces the conclusions, implications, and recommendations of this dissertation, whose primary purposes are to question the scopes, limitations, and effectiveness of the PE program in Jogakuin. In addition, the research tests the instrumental evaluative tools selected. For these purposes, the research investigated based on theoretical and practical perspectives of PE from the macro/international to the micro/national-regional level covered by Chapters Two and Three as a foundation for PE and this study, showing there is significant literature available concerning PE theories, approaches, contents and the need for evaluation.

Nevertheless, the literature review revealed a gap regarding the scarcity of information and research of evaluation of the effectiveness of PE and divided opinions in what kind of evaluative instrumental methods should be used to evaluate PE programs. A qualitative empirical study was conducted in Jogakuin as a case study, exploring the context of PE by looking at students' and teachers' opinions toward the PE curriculum in the school, using four instrumental tools on a diagnostic stage to collect data.

Dissertation Conclusions

This subsection restates the four research questions that guided the research (a) What are the essential contents of the Jogakuin School's peace education program? (b) How well does the teaching staff feel prepared to work to promote a culture of peace? (c) How have the students' behaviors improved by experiencing their school's peace education program? (d) What aspects of the school's peace education program can be improved?

The organization of the conclusions goes first as general conclusions and then followed by each of the research questions with a description of each conclusion and bullet-points drawn from the data analysis and findings in Chapter Five, in accordance with the literature reviews in Chapters Two and Three.

Overall Conclusions

In general, several of the findings were consistent with prior research. First, it can be said that the evaluation of PE programs in Hiroshima and Jogakuin is difficult. Not so much research has been done about the effectiveness of PE programs' evaluation, neither within the formal educational system in the prefecture and nor in Jogakuin. There is a prefectural and city program as denoted by Morikawa (2017). However, it is not within the scope of this dissertation to determine how or if these guidelines are implemented effectively within the formal education system, neither if they have been evaluated previously in Hiroshima City. This finding is consistent with the work of Nevo & Brem (2002), revealing a scarcity of evaluation studies in PE.

It was unveiled that PE tends to raise tensions between the teachers and learners since there is a small perception from the students that ideas and opinions are imposed rather than allowing the acquisition of a critical understanding; aspects that are consistent with Ashton (2007) on how formal schooling can affect PE. It is concluded that teachers might not be considered fully the thin line between peace education as an apolitical topic. (Hook, 1979). Furthermore, by widening the contents of PE to an international dimension, it creates tensions in which the teachers feel they must engage deeper and intensify communication (Romano, 2018).

For research purposes, the four instrumental evaluative tools need to be tested in further detail. What is relevant to point out is that for the participants of this study (students and teachers), the tools were easy-to-distribute and fill in. Moreover, from the feedback obtained, it was determined that the tools were relatively easy to read, and the length and clarity of the questions were right. The survey questionnaire to students contained clear and concise yes/no questions, at the level of the students to be able to provide valid, understandable and short answers, with a few open-ended themes for the students to elaborate more on their answers if they wanted.

Non-participatory field observations were conducted to develop a deeper understanding of the phenomena during PE lessons. The Likert type survey was designed to know the level of teachers' agreement toward the skills and attitudes the PE program contains, also the semi-structured interview containing similar questions for triangulation purposes to validate the data from different sources.

As conclusions for Research Question 1, *"What are the essential contents of the Jogakuin School's peace education program?"* it was found:

The study aimed to examine students' and teachers' views about the PE program. The students participating in the study of 2016 generally had positive feedback about the program in the school. The positive feedback reveals their optimistic perception of the PE lessons and the fact that they consider it necessary to learn such knowledge at school. Teachers at Jogakuin also consider the PE curriculum provides a pragmatic approach to teach peace, a program that serves according to Kester (2012) as a reflexive educational and community approach to social change.

It is indeed a good program where students experience a shift in their beliefs and attitudes through the different strategies and techniques implemented during the lessons, as well as analyzing and reflecting the role of Japan as a victim and as a perpetrator pre- and post-World War Two, aspects that are usually left aside or softened in Japanese textbooks or not touched upon in other subjects within the formal Japanese system of education.

It is clear that peace education in Jogakuin is context-specific but also provides the students with an international perspective when thematic such as the SDGs are covered. This is generally compatible with what Page (2010) suggested is essential to have a curriculum that does not follow a nationalistic agenda, and that follows a genuinely international perspective. It is a fact that Jogakuin is a private institution, and they, therefore, have more academic freedom to choose and modify the contents of PE. Such freedom allows the teachers to adapt and improve the program annually. It can be concluded that this education provides what Andrzejewski (2009) pointed out, that students of all ages should have the opportunity to study, reflect upon, and practice aspects of personal, community, national, and global peace in their educational experience.

It is concluded that the main contents of PE in Jogakuin encompass the A-bomb historical background as a foundation and core. This finding has been widely expressed by Murakami (1992) and Orihara (2009), as stated in Chapter Three, which also hints at the perspective of peace in the school, with a tendency to lean toward a more negative peace perspective rather than the positive peace theory of Johan Galtung.

In short, the main contents the teachers consider the program to be are: (a) communication skills (active listening), (b) respect and appreciation for ethnic, cultural and religious identities, (c) reconciliation techniques, (d) harmony and cooperation, (e) empathy and

compassion, (f) mediation and negotiations skills for peaceful conflict resolution. These skills and attitudes are validated by previous studies considering that PE contributes in a positive way to stimulate transformative attitudes and contributes to the shaping of beliefs that support peace (Kester; 2010, Natividad, Viar, & Nario-Galace; 2014, Cromwell; 2019).

Additionally, from the students' side, the main content focus is more on the type of activities, the most interesting being the negotiation techniques with the UN model General Assembly, the testimonies from Hibakusha, the different topics regarding discrimination (burakumin), and Japan as a victim and perpetrator. These are among the most revealing contents of PE in Jogakuin, and the national and international field trips.

The PE program in the school showed they are pedagogically engaged with themes related to international and national dimensions, focusing not only on the memories of the atomic bomb but also broadening topics that concern other countries in Asia and beyond. This conforms to what Tony Jenkins (2019), director of the Institute of Peace Education, suggested; that the contents of PE must be broad and varying (depending upon contextual conditions) and draw from all spheres of peace knowledge. It also goes under the theoretical tradition of Galtung (1974, 2008). Additionally, the program is transformative, active, and future-orientated, addressing both the political and psychological dimensions essential to the task of social and cultural change necessary for human flourishing and well-being.

The investigation of the main content of PE in Jogakuin has shown that the content used a narrative of sorrow and suffering of the other. These aspects go in alignment with the implicit national narrative, and the use of narratives that encourage negative emotions: pity, horror, and visceral fear of abandonment and violent death (Hashimoto, 2015) are widely used during PE. These narratives are also part of the Hiroshima city PE program as stated by Morikawa (2017) in her summary about PE within the city.

This study has identified the following conclusions for research question *2 "How well does the teaching staff feel prepared to work to promote a culture of peace?":*

There are no proper mechanisms for teacher training in PE. Learning relies on "learning by doing" and also on knowledge-sharing from teacher to teacher. Although the program includes contents that foster a culture of peace through skills and attitudes such as acceptance, mutual understanding, respect for differences, cooperation, harmony, compassion and reconciliation which are broadly in harmony with researchers (Bar-tal, 2009, 2011; I. Harris &

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Morrison, 2013; Toh & Cawagas, 2017), the institution as a way to prepare teachers to teach PE has not provided teacher training, an aspect that Ishii (2003) in Chapter Three considers an obstacle to PE.

The Peace Committee of the school is in charge of modifying and revising the PE curriculum annually, yet there are no changes in the way teachers are trained, and no measures are being proposed to remediate this issue.

In summary, the teachers are self-prepared in a practical way, some of them by their own means, by joining prefectural workshops about peace and NGO's, and others are "trained" by fellow teachers with more experience in PE. However, the labor of the PE committee must be recognized, since it facilitates thematic units, booklets, and materials such as visual aids, documentaries, printed testimonies to avoid teachers spending a significant amount of time in lesson planning for PE, and as a way to alleviate the multiple responsibilities that teachers already have.

Without well-trained teachers in PE, the effectiveness of the program cannot be ensured, because teachers represent one of the most significant difficulties to PE (Ishii, 2003).

It is concluded that teachers feel confident and prepared to a certain extent when teaching PE besides the limitation of the lack of teacher training.

The study has also found the following for Research Question 3 *"How have the students' behaviors improved by experiencing their school's peace education program?*

There is a change of behavior towards social change and action. Students demonstrate this by self-reflecting on their changes after taking PE lessons, which allows them to take a more active role in becoming "peace activists" (Nakamura, 2006) and agents of change (Harris, 2004).

Equally important is that PE in Jogakuin uses the potential to spread the message and awareness of peace outside the borders of the school, becoming an example of active PE in the prefecture.

It has been identified the knowledge and peace awareness among students as a result of PE remains with them (Weil, 1990) for life, as stated by one of the teachers on page 159. Absorbing such significant lessons and experiences also motivates students to share with others.

There are compelling contribution and impact from PE on the students' personal lives and behaviors from the participants' perspectives. Nevertheless, these effects are at the cognitive level, and further research should be conducted to determine changes at the behavioral level.

A few more significant conclusions emerged for Research Question 4 *"What aspects are necessary to improve to offer more accurate and valuable peace education lessons?"*

This study puts forward the idea that critical thinking and problem solving, patience and self-control, and leadership are the four main elements Jogakuin should consider improving. The strategies and techniques that create the necessary conditions for fostering such attitudes and skills can be developed at the micro-level (i.e., in the school). Otherwise, if outside the school, it is unlikely the students can develop these attributes, as for Japanese people, it is potentially more challenging because of the non-flexible hierarchical and sometimes conformist nature of Japanese society, which does not encourage divergent opinions or expressions. These are impediments created by the educational system itself (Davidson, 1994).

Nonetheless, this study also concludes that teachers are slowly creating opportunities to incorporate these missing attributes (skills and attitudes). Such effort is as yet conducted in a more individual way than a collective one.

The study suggests there is evidence that the type of materials, such as war images as visual aids and documentary movies used during the class, are explicitly violent in their content. The images have an undeniable negative influence over the students.

The research also appears to support the argument that the teacher-student relationship is mostly unidirectional with a more "banking education system," described by Paulo Freire (1975) and mentioned in Chapter Two, which Yoneyana (1999) describes as quite predominant in Japanese education.

The research has also shown that the exclusive focus in the first year of junior high school on the A-bomb historical background limits the effectiveness of the PE program as it is repetitive and reduces the space for coverage of other content with a more international background.

One of the more significant findings emerging from this study is the question of the neutrality of PE as an apolitical term. Schools and teachers are constrained by the Ministry of Education and official textbooks. Also, teachers tend to impose their thoughts on the students, and this observation is compatible with the work of Ide (2015), as highlighted in Chapter

Three. She considers that PE needs delicate treatment to ensure the protection of its meaning, since PE is vulnerable distortion, and can sometimes disguise political thoughts as educational thoughts.

Recommendations for the School

- In the school, a more holistic vision is recommended, where the focus not only goes to academic achievement and skills development for specific jobs but soft skills and to cultivate the hearts of the students. It is a significant change in the educational vision at this particular juncture towards a vision that understands human beings and teaches how to coexist and live together in families and communities. This is because a few teachers think it is not necessary to teach about peace at all. That time could be employed in regular academic lessons as only one teacher exposed to the comments of the teachers' survey.

- In terms of values, skills, and attitudes, the use of international literature based on historical facts similar to Hiroshima and Nagasaki such as the case of Dresden Germany, proposed by Short (2005), can help the students understand better and value the richness of diversity. This strategy can help replace stereotypes because it will improve the sharing of experiences and events set in the historical context in a sort of comparative analysis.

- Mental health counseling plays an important role. It has a significant impact on fostering peace. It helps to assist in conflict transformation and peacebuilding processes. It is necessary to include school counselors in this matter, as it will enable social justice and advocacy, and it will help teachers to manage stressful situations better and reduce anxiety after the students are exposed to the A-bomb images described as shocking and horrible by the participants.

- Teacher training is crucial for the effectiveness of PE in any educational setting (formal or informal). Teachers must be trained not to impose their values, ideas, and thoughts on learners. This is more of a decision-making issue, where the students will decide whether to use what they are taught and experience. Educators must always respect the autonomy of the learner (Page, 2010).

- More should be done to teach leadership skills, techniques, and strategies. It is necessary to understand what leadership is, and through training or a workshop on this

theme, it will be possible to achieve this. Also, the school and teachers should work in conjunction with parents because both can help students build the foundations of leadership skills.

Limitations of the Study

Recognizing the limitations of a study is a process every researcher has to endure. Although this research contributes to providing insights about PE effectiveness, it is not without limitations.

- The first limitation is the female-only sample size because for questionnaire survey considered only girls from Jogakuin school.
- My level of Japanese is quite low. For that reason, it was necessary to have an interpreter with me when conducting interviews and observations. Also, I was not able to read Japanese literature, which limited the literature review to rely on English sources mostly, as explained in the delimitations' subsection in Chapter One.
- I could not apply both numerical tools in Jogakuin. The procedure is fully described in the research methodology in Chapter Four, which did not allow me to observe the context and personal behaviors of the participants during the completion of the tools.
- The schools selected the teacher and classes that were going to participate in the study. No reason was provided for the decision, though the school did consider senior high school students and teachers with more than five years of experience teaching PE.
- The budget is another limitation since the school visits and observations required an interpreter.
- The instrumental tools are used as diagnostic tools, to improve the same evaluative tools for future research.
- The instrumental tools were not subjected to pilot testing before their application at the case study site.
- This research is a case study. Findings might be similar in other contexts. However, additional research is necessary to verify whether the findings are generalizable.
- There is a limitation on the number of observations; due to time, only two observations were conducted in the school, which does not represent the total number of classes that responded to the questionnaire.

Recommendations for future research

- This type of study should be repeated using participatory action research, with an institution willing to allow such an intensive methodology, to gain in-depth knowledge about PE more accurately.

- For future research, it might be useful to increase the sample size, including both female and male opinions on the effectiveness of the PE programs.

- For this study, only senior high school students were selected. Elementary and junior high school and university students can also be included in further studies.

- This study is limited to Hiroshima Jogakuin Jr. & Sr. High School. Future research should include students from other educational institutions, both private and public, to verify the generalizability of the findings and allow the comparison across different populations (programs, cultures, countries, and others).

- Another exciting avenue for future research is to examine the effectiveness of PE programs from the perspective of parents, which might be a concern with the degradation of values among their children.

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APPENDIXES

Appendix 1 Likert Method

Lickert Method
Survey for Teachers
リッカート法
教員用アンケート

Introduction　紹介

Dear Hiroshima Jogakuin High School teachers, I am in the process of elaborating my master degree dissertation, my research will question the scopes and limitations of peace education, and reexamine the effectiveness of the current peace education programs in Hiroshima prefecture.

広島女学院中学高等学校　教員各位

私は現在、修士論文を作成中です。私の研究テーマは、平和教育の範囲、限界、そして広島県における平和教育プログラムの現状の有効性について調査研究することです。

This survey has been elaborated with the purpose of getting to know how effective the current peace education program in the institution you work for is effective regarding peace education main goals

この調査の目的は、平和教育の目的に対し、先生方が勤務する職場において、現状の平和教育がいかに有効であるかを調査するためのものです。

Thank you very much in advance for your sincerity and collaboration, as on this depends the reliability of my future findings

この研究の信頼性と新たな発見はこの調査に大きく依存しておりますので、どうぞよろしくお願いいたします。

- **Do you consider the current peace education program in Hiroshima Jogakuin High School includes the following key elements shown bellow?**

    · 広島女学院中学高等学校における平和教育プログラムは以下の要素を含んでいると思われますか。

Instructions:

回答方法

I kindly ask your collaboration in answering the following statements. Please rank the following statements by checking the box that best suits your response, using the next criteria:

以下の文章に対する回答にご協力をお願いします。以下の文章の回答に適切だと思われる欄にチェックでご記入ください。

Strongly Agree 強くそう思う	Agree そう思う	Neutral どちらでもない	Disagree そう思わない	Strongly Disagree 強くそう思わない

	Strongly Agree 強くそう思う	Agree そう思う	Neutral どちらでもない	Disagree そう思わない	Strongly Disagree 強くそう思わない
My overall opinion regarding peace education curriculum in the school is good, and I would recommend other schools to emulate it. 私は本校の平和教育カリキュラムは総合的に良いと評価し、他の学校への導入を勧めます。					
Peace Education program includes:					
It includes the use of tools of communication to achieve a change in knowledge, beliefs, and values. コミュニケーションを知識、信念、価値観を変えるツールとして使用しています。					
It provides in students' minds a dynamic vision of peace to counteract the violent images that dominate culture; art and drama; this will help students to express their wishes and opinions for peace. 文化、芸術やドラマが支配する暴力的なイメージに対抗するため、学生の心の中に平和のダイナミックなビジョンを与えています。					
It encourages educators to help the students to face and address their fears, nowadays fears of being attacked in the streets, terrorism, have a deep attached in people minds'. 生徒が恐怖と感じる事に向き合い発言できるようにサポートしています。					
It helps to the fostering of an intercultural understanding, which will promote respect for different cultures and help students appreciate the diversity of their class, institution and community. 様々な文化への尊敬、学校・クラス・地域の多様性の良さがわかる事に繋がる異文化理解に役立っています。					
	Strongly Agree 強くそう思う	Agree そう思う	Neutral どちらでもない	Disagree そう思わない	Strongly Disagree 強くそう思わない

	Strongly Agree 強くそう思う	Agree そう思う	Neutral どちらでもない	Disagree そう思わない	Strongly Disagree 強くそう思わない
It allows the students to be able to maintain peace among aspects of themselves, individual, in a group and society. 生徒がそれぞれ個人、グループや社会内で平和を維持することを可能としています。					
Necessary Skills for Peace Education 平和教育に必須なスキルは何ですか					
Communication skills (active listening) コミュニケーション能力					
Reconciliation techniques 和解方法					
Respect and appreciation for ethnic, cultural and religious identities 民族、文化と宗教への尊重と理解					
Harmony and cooperation 調和と協力					
Critical thinking and problem-solving skills クリティカルシンキングと問題解決のスキル					
Empathy and compassion 共感と同情					
Patience and self-control 辛抱強さと自己感情管理					
Leadership skills リーダーシップスキル					
Mediation and negotiations for peaceful conflict resolution 平和的な解決のための仲裁と交渉					
Transformative attitudes for Peace Education 平和教育のための姿勢として重要な事は何ですか					
Ecological awareness and responsibility for a sustainable environment 環境への意識と維持可能な環境への責任					

	Strongly Agree 強くそう思う	Agree そう思う	Neutral どちらでもない	Disagree そう思わない	Strongly Disagree 強くそう思わない
Respectful attitudes towards human dignity and diversity 人間の尊厳と多様性に対する尊重					
Non-violent attitudes with tolerance and reconciliation 寛容と調和を含む非暴力的な姿勢					
Concern for peaceful coexistence 平和的な共存への関心					

Comments　意見があればご自由にお書きください。

_____

_____

_____

_____

_____

_____

Thank you for taking the time to complete this survey. Your input is valuable. If you

have any further questions or comments regarding this survey, please contact M.Ed. Adriana Maria Henriquez

Millon, herianahm@gmail.com / 080-3057-1909.

このアンケートに回答する時間を頂戴し、ありがとうございます。先生方の意見はとても価値あるものです。
このアンケートに対する質問や意見がありましたら、アドリアーナ・マリア・エンリケス・ミヨン
herianahm@gmail.com / 080-3057-1909 にお問い合わせ下さい。

たおやか
TAOYAKA

Survey for Hiroshima Jogakuin Jr. & Sr. High School Students
広島女学院中学高等学校学生用アンケート

Hi, my name is Adriana. I'm a master student at Hiroshima University in the Graduate School of International Development and Cooperation. I am here in Hiroshima Jogakuin High School today, working on a survey regarding the effectiveness of the current Peace Education program.

こんにちは私の名前はアドリアーナです。私は広島大学大学院国際協力研究科修士過程の学生です。本日、平和教育プログラムの有効性について調査する目的でアンケートを実施しに来ました。

In order to continuously improve Peace Education lessons and curriculum in Hiroshima Jogakuin High School, this questionnaire has been developed to gather feedback regarding how well your experiences during peace education lessons in the high school have met your expectations. As a Hiroshima University student and researcher, I value honest and detailed responses.

広島女学院中学高等学校において平和教育の授業、並びにカリキュラムを継続的に検討するためにも、この調査は役立つものと考えます。本学で受けた平和教育が、皆さんが期待している教育とどれくらいマッチしているのかを検証したいと思います。どうぞよろしくお願いいたします。

The questionnaire should take approximately from 10 to 15 minutes to complete. Your responses are completely anonymous

このアンケートを回答するには約15分かかります。回答は全て匿名です。

I am in   1st   2nd   3rd   grade
私は　１年生　２年生　３年生　です。

I am   16   17   18   years old.
私は　16歳　17歳　18歳　です。

1. Did you like peace education lessons?

あなたは平和教育の授業が好きですか。

Yes

205

はい

No

いいえ

If yes, what did you like the most?

はいと回答した方は、何が一番良かったですか。

_____

_____

_____

If no, please tell what you dislike about the lessons

いいえと回答した方は、何が嫌いだったのか教えて下さい。

_____

_____

_____

2. Are you beginning to think differently about issues of international understanding, peace and cooperation?

平和教育を受けて、あなたは国際理解、平和、協力といった問題について意識が変わったと思いますか。

a. Yes

はい

b. No

いいえ

3. Did you learn anything that will be useful for you in class and in your daily life?

今後の授業や生活に役立つ事を学べましたか。

a. Yes

はい

b. No

いいえ

If yes, what have you learned?

はいと回答の方は、何を学べましたか。

_____

_____

_____

4. Do you think that Peace Education lessons were different from other normal lessons?

　平和教育の授業は他の授業と違うと思いますか。

a. Yes

はい

b. No

いいえ

If yes, how are they different?

はいと回答の方は、どのように違うと思いますか。

_____

_____

_____

5. Did Peace Education lessons have any influence on you or your classmates?

　平和教育の授業はあなたやあなたのクラスメートに何らかの影響を与えたと思いますか。

a. Yes

はい

b. No

いいえ

If yes, in what ways?

はいと回答の方は、どのように影響したと考えますか。

_____

_____

_____

6. How do you judge the activities conducted in Peace Education lessons?

平和教育の授業で行われた活動をどのように評価しますか。

a. Excellent

とっても良かった

b. Good

良かった

c. Neutral

どちらでもない

d. Bad

悪かった

e. Very Bad

とっても悪かった

7. What did you learn in Peace Education lessons?

平和教育の授業を通して、あなたは何を学びましたか。

_____

_____

_____

_____

8. What do you think can be done in Peace Education lessons in order to make it more active and enjoyable?

平和教育の授業が、さらに活動的で興味深いものになるために、何をしたら良いと思いますか。

_____

_____

_____

_____

Thank you for taking the time to complete this survey. Your input is valuable.   If   you have any further questions   or   comments regarding this survey, please contact M.Ed. Adriana Maria Henriquez Millon, herianahm@gmail.com / 080-3057-1909.

このアンケートに回答する時間を割いて頂きありがとうございます。あなたの意見はとても価値あるものです。このアンケートに対する質問や意見がありましたら、アドリアーナ・マリア・エンリケス・ミヨン　herianahm@gmail.com / 080-3057-1909 にお問い合わせ下さい。

Appendix 3 Jogakuin Jr&Sr High School Peace Education Program Translated to English

1st grade J	○Learn the situation of the atomic bombing of Hiroshima and Hiroshima girls' school, which helps students to have their own peaceful views —Peaceful view: know the actual condition of damage of atomic bomb of Hiroshima and Girls' school —Ability of interaction: Awakening to logical words —Leadership: Awakening the subjectivity ・・・the consciousness such as 'Self-affirmation' 'Respect others' are fostered to build the foundation of above mentioned abilities
2nd grade J	○Growth from 1st to 2nd grade: "Acquisition of other personality" — Listen to the other's opinion. Students acknowledge the existence of different opinion and learn to listen to it. Not only conveying 'Hiroshima' or 'one's own idea' unilaterally, but also the learning can help students capture 'Hiroshima', nuclear weapons, and their opinions to recognize the different opinions from various viewpoints —Peaceful view: know the different opinions of the world —Ability of interaction: logical listening, gain reading comprehension —Leadership: think about how to learn together —Fieldwork: talk about atomic bomb and history with Korean students
3rd grade J	○Recognize confrontation structure 'Should we abolish nuclear weapons' is a main theme. Clearly illustrate common points/differences, explore the ways to resolve conflicts/form consensus. Create viewpoints to establish relationships with opponents having different opinions that lead to 'Peaceful coexistence/symbiosis project' learned in 1st grade of Senior high. —Peaceful view: exercise to look at the world through confrontational structure —Ability of interaction: write logically, practice to tell —Leadership: exchange opinions to clarify issues —Research trip to Nagasaki (all students), Australia (applicants only at Killington High School), USA (Applicants only at Mt. Union high),

	Myanmar (Applicants only at Myanmar International school)-planned
1st grade S	○Junior to Senior high: From theory to practice
	Based on Sympathy to pains of 'Hiroshima' and the knowledge and methodology learned so far, empathize social issues other than nuclear weapons and pains of other areas or countries to cooperate to solve the problems, which aims at carrying out to build peaceful coexistent society
	—Peaceful view: peacebuilding with others having different backgrounds
	—Ability of interaction: learn with others to obtain attitude of sharing values with them
	—Leadership: Plan projects and carry them out
	—Fieldwork: High school summit in Tohoku, Myanmar, Cambodia, Korea, Mt. Union high (Applicants only)
2nd grade S	Advance 1st grade to 2nd grade: Consideration of solution Based on theme of Okinawa's ground battle and US military base problem, learn actual issues happening in Japanese society and think about the solutions. In Japan where diversification progresses, consider what are needed to coexist people with different social and cultural backgrounds
	—Peaceful view: Propose peace to society
	—Ability of interaction: grow the ability of creating new values and existence
	—Leadership: to have responsibility for problems facing on the real society
	—Fieldwork: School trip to Okinawa (all students)
3rd grade S	○Advance 2nd grade to 3rd grade: As a culmination of 6 years, clarify own ideas on pros and cons of nuclear weapons. Using all the content knowledge and methodical knowledge so far, reach own conclusion about domestic or international social problems relating to 'peace'.
	—Peaceful view: to declare an idea to build a society without nuclear disasters for future
	—Ability of interaction: cultivate the ability to form consensus
	—Leadership: Develop the ability to disseminate recommendations to the world to abolish nuclear disaster

Appendix 4 Follow-up questions for teachers' interview

Follow-up questions examples:

· Can you give me an example of what you mean?

· Please tell me more about that.

· What you are sharing (or have said) is essential.

· Can you say more?

· How does your experience before that time compare to your experience now? Tell me more about that experience (or that time)?

Conclusion: *Before we conclude this interview, is there something else about your experience or point of view on teaching peace education that you think influences student's life?*

Appendix 5 Constructivist Checklist

Characteristic	Supported	Not Supported	Not Observed
1. Multiple perspectives			
2. Student-directed goals			
3. Teachers as coaches			
4. Metacognition			
5. Learner control			
6. Authentic activities & Contexts			
7. Knowledge construction			
8. Knowledge collaboration			
9. Previous Knowledge construction			
10. Problem solving			
11. Exploration			
12. Apprenticeship learning			
13. Conceptual Interrelatedness			
14. Alternative viewpoints			
15. Scaffolding			
16. Authentic assessment			
17. Primary sources of data			

Appendix 6 Search on ERIC journal articles list per category

Peace Education Evaluation Japan

1. <u>Leveraging Process Evaluation for Project Development and Sustainability: The Case of the CAMPUS Asia Program in Korea</u>

Kim, Seon-Joo – Journal of Studies in International Education, 2017

Descriptors: Foreign Countries, Student Mobility, Formative Evaluation, and Program Development

2. <u>Evaluation of the Monkey-Persimmon Environmental Education Program for Reducing Human-Wildlife Conflicts in Nagano, Japan</u>

Sakurai, Ryo; Jacobson, Susan K. – Applied Environmental Education and Communication, 2011

Descriptors: Environmental Education, Models, Primatology, Foreign Countries

3. <u>Shaping the First-Year Experience: Assessment of the Vision Planning Seminar at Nagoya University of Commerce and Business in Japan</u>

Ito, Hiroshi – International Journal of Higher Education, 2014

Descriptors: Foreign Countries, College Freshmen, Student Experience, Strategic Planning

4. <u>Deepening Learning and Inspiring Rigor: Bridging Academic and Experiential Learning Using a Host Country Approach to a Study Tour</u>

Long, Susan Orpett; Akande, Yemi Susan; Purdy, R. W.; Nakano, Keiko – Journal of Studies in International Education, 2010

Descriptors: Asian Studies, Asian Culture, Academic Standards, Cross Cultural Training

5. <u>The Representation of Professionalism in Native English-Speaking Teachers Recruitment Policies: A Comparative Study of Hong Kong, Japan, Korea and Taiwan</u>

Wang, Li-Yi; Lin, Tzu-Bin – English Teaching: Practice and Critique, 2013

Descriptors: Foreign Countries, Teacher Recruitment, English (Second Language), Second Language Instruction

6. <u>Changes in Children's Consumption of Tomatoes through a School Lunch Program Developed by Agricultural High-School Students</u>

Ishikawa, Midori; Kubota, Nozomi; Kudo, Keita; Meadows, Martin; Umezawa, Atsuko; Ota, Toru – Health Education Journal, 2013

Descriptors: Food, Lunch Programs, Elementary School Students, Middle School Students

7. <u>A Psychoeducational Program to Prevent Aggressive Behavior among Japanese Early Adolescents</u>

Ando, Mikayo; Asakura, Takashi; Ando, Shinichiro; Simons-Morton, Bruce – Health Education & Behavior, 2007

Descriptors: Stress Management, Intervention, Aggression, Foreign Countries

8. <u>Cross-national Retrospective Studies of Mathematics Olympians.</u>

Campbell, James Reed, Ed. – International Journal of Educational Research, 1996

Descriptors: Comparative Analysis, Cross Cultural Studies, Elementary Secondary Education, Foreign Countries

9. <u>The Japanese Adaptation of the Portage Early Intervention Model and Some Results.</u>

Yamaguchi, Kaoru – RIEEC Report, 1987

Descriptors: Cultural Differences, Downs Syndrome, Infants, Instructional Effectiveness

Peace Education Hiroshima

1. <u>Rethinking the Concept of Sustainability: Hiroshima as a Subject of Peace Education</u>

Ide, Kanako – Educational Philosophy and Theory, 2017

Descriptors: Peace, Sustainability, Educational Philosophy, Moral Values

2. <u>Towards a "Common" View of Difficult Past? The Representation of Atomic Bombings of Hiroshima and Nagasaki in Trilateral Teaching Materials</u>

Szczepanska, Kamila – Journal of Peace Education, 2017

Descriptors: War, Peace, Instructional Materials, History

3. Sadako and the Thousand Paper Cranes: The Dialogic Narrative in the Educational Act

Al-Jafar, Ali A. – International Education Studies, 2016

Descriptors: Foreign Countries, Children's Literature, War, Institutionalized Persons

4. A Symbol of Peace and Peace Education: The Genbaku Dome in Hiroshima

Ide, Kanako – Journal of Aesthetic Education, 2007

Descriptors: Ideology, Peace, Foreign Countries, Art Products

5. Teaching War Literature, Teaching Peace

Powers, Janet M. – Journal of Peace Education, 2007

Descriptors: War, Peace, Foreign Countries, Teaching Methods

6. No More Hiroshimas! Assessing Personal Narratives of Survivors of Hiroshima on a Campus Community Using University-Wide Goals and an Applied Project in a Graduate Research Methods Course

Geiger, Wendy L. – Journal of Applied Learning in Higher Education, 2012

Descriptors: War, Victims, Personal Narratives, Graduate Students

7. Nobel Laureate Mohamed ElBaradei: Preventing Nuclear Proliferation Peacefully

Dufour, Joanne – Social Education, 2006

Descriptors: Nuclear Energy, Peace, Teaching Methods, War

8. Educating the Heart

Schwartz, Sherry – Educational Leadership, 2007

Descriptors: Foreign Countries, Values, Altruism, Ethical Instruction

9. Hiroshima: A City with Peace as Its Purpose.

Nesbitt, Donna – Social Studies and the Young Learner, 1998

Descriptors: Area Studies, Conflict Resolution, Cultural Awareness, Elementary Education

10. The Hiroshima Experience: Two Reflections.

Enloe, Walter; Cogan, John – Social Education, 1985

Descriptors: Conflict, Disarmament, Elementary Secondary Education, Futures (of Society)

11. <u>Art, Education, and the Bomb: Reflections on an International Children's Peace Mural Project.</u>

Anderson, Tom – Journal of Social Theory in Art Education, 1997

Descriptors: Art Education, Art Expression, Cultural Images, Foreign Countries

12. <u>The International Atomic Energy Agency</u>

Dufour, Joanne – Social Education, 2004

Descriptors: Foreign Countries, World History, Weapons, War

Peace Education in Japan

1. <u>The Promotion of Peace Education through Guides in Peace Museums. A Case Study of the Kyoto Museum for World Peace, Ritsumeikan University</u>

Tanigawa, Yoshiko – Journal of Peace Education, 2015

Descriptors: Foreign Countries, Museums, Peace, Case Studies

2. <u>Flowers in the Cracks: War, Peace and Japan's Education System</u>

Gibson, Ian – Journal of Peace Education, 2011

Descriptors: War, Role of Education, Ideology, Peace

3. <u>Peace Education, Domestic Tranquility, and Democracy: The Fukushima Daiichi Nuclear Disaster as Domestic Violence</u>

Ide, Kanako – Ethics and Education, 2014

Descriptors: Foreign Countries, Peace, Facilities, Nuclear Energy

4. <u>Education, Politics and Sino-Japanese Relations: Reflections on a Three-Year Project on "East Asian Images of Japan"</u>

Vickers, Edward – Educational Studies in Japan: International Yearbook, 2014

Descriptors: Foreign Countries, International Relations, Asian Studies, Asian History

5. Passing on the History of "Comfort Women": The Experiences of a Women's Museum in Japan

Watanabe, Mina – Journal of Peace Education, 2015

Descriptors: Foreign Countries, Females, History, Peace

6. "Landscapes of Remembrance" and Sites of Conscience: Exploring Ways of Learning beyond Militarizing "Maps" of the Future

Herborn, Peter J.; Hutchinson, Francis P. – Journal of Peace Education, 2014

Descriptors: Peace, War, Facilities, Historic Sites

7. Tokugawa Japan and Industrial Revolution Britain: Two Misunderstood Societies

Ellington, Lucien – Social Education, 2013

Descriptors: Foreign Countries, Economics, Industrialization, Fiscal Capacity

8. Religious Education and Peace: An Overview and Response

King, Ursula – British Journal of Religious Education, 2007

Descriptors: Peace, Foreign Countries, Religious Education, Violence

9. An Investigation of Korean Children's Prejudicial Attitudes toward a National Tragedy in Japan

Kim, Minkang; Chang, Heesun – Journal of Moral Education, 2014

Descriptors: Racial Bias, Social Bias, Peace, Elementary School Students

10. Elements of War and Peace in History Education in the US and Japan: A Case Study Comparison

Langager, Mark – Journal of Peace Education, 2009

Descriptors: Peace, Foreign Countries, Secondary School Teachers, History Instruction

11. Citizenship Education in Civics Textbooks in the Japanese Junior High School Curriculum

Mori, Chiho; Davies, Ian – Asia Pacific Journal of Education, 2015

Descriptors: Citizenship Education, Civics, Textbook Content, Textbook Evaluation

12. A Southern University Embraces a Sacred Japanese Tradition

Carlson, Scott – Chronicle of Higher Education, 2008

Descriptors: Foreign Countries, Buddhism, Cultural Centers, Industry

13. No More Hiroshimas! Assessing Personal Narratives of Survivors of Hiroshima on a Campus Community Using University-Wide Goals and an Applied Project in a Graduate. Research Methods Course

Geiger, Wendy L. – Journal of Applied Learning in Higher Education, 2012

Descriptors: War, Victims, Personal Narratives, Graduate Students

14. Educating the Heart

Schwartz, Sherry – Educational Leadership, 2007

Descriptors: Foreign Countries, Values, Altruism, Ethical Instruction

15. The Current Situation on Teaching about World War II in Japanese Classrooms.

Fujioka, Nobukatsu – International Journal of Social Education, 1992

Descriptors: Asian History, Course Content, Educational Research, Elementary Secondary Education

16. Problems of Teaching about Religion in Japan: Another Textbook Controversy against Peace?

Fujiwara, Satoko – British Journal of Religious Education, 2007

Descriptors: Religion Studies, Social Problems, Religion, Peace

17. Towards a "Common" View of Difficult Past? The Representation of Atomic Bombings of Hiroshima and Nagasaki in Trilateral Teaching Materials

Szczepanska, Kamila – Journal of Peace Education, 2017

Descriptors: War, Peace, Instructional Materials, History

18. Successful Globalization, Education and Sustainable Development

Little, Angela W.; Green, Andy – International Journal of Educational Development, 2009

Descriptors: Economic Progress, Global Approach, Foreign Countries, Sustainable Development

19. Comics and War: Transforming Perceptions of the Other through a Constructive Learning Experience

Jorenby, Marnie K. – Journal of Peace Education, 2007

Descriptors: War, Cartoons, Experiential Learning, Peace

20. Hiroshima: A City with Peace as Its Purpose.

Nesbitt, Donna – Social Studies and the Young Learner, 1998

Descriptors: Area Studies, Conflict Resolution, Cultural Awareness, Elementary Education

21. Education, Nation-Building and Modernization after World War I: American Ideas for the Peace Conference

Ment, David M. – Pedagogical Historical: International Journal of the History of Education, 2005

Descriptors: Educational Development, Social Change, Peace, Foreign Countries

22. Education as Transcultural Education: A Global Challenge

Wulf, Christoph – Educational Studies in Japan: International Yearbook, 2010

Descriptors: Social Justice, Multicultural Education, Nationalism, Global Approach

23. "So Far from the Bamboo Grove:" Multiculturalism, Historical Context, and Close Reading

Wallach, Stephen – English Journal, 2008

Descriptors: World History, War, Cultural Pluralism, Foreign Countries

24. Japan: Political or Apolitical Education for Peace?

Hook, Glenn D. – Prospects: Quarterly Review of Education, 1979

Descriptors: Comparative Education, Educational Assessment, Educational Needs, Educational Objectives

25. A View of Children in a Global Age: Concerning the Convention of Children's Rights

Horio, Teruhisa – Educational Studies in Japan: International Yearbook, 2006

Descriptors: Childrens Rights, Foreign Countries, Child Advocacy, Civil Rights Legislation

26. <u>The Dropping of Atomic Bombs on Japan</u>

Holmes, Thomas – Social Education, 2005

Descriptors: Foreign Countries, Discussion (Teaching Technique), Teaching Methods, Weapons

27. <u>Culture of Peace, Human Rights, and Living Together: The Significance and Prospects of Education in a Global Age Context.</u>

Teruhisa, Horio – Asia Pacific Education Review, 2000

Descriptors: Civil Rights, Cultural Differences, Elementary Secondary Education, Foreign Countries

28. <u>A Comparative Study of the Current Situation on Teaching about World War II in Japanese and American Classrooms.</u>

Barth, James L. – International Journal of Social Education, 1992

Descriptors: Asian History, Comparative Analysis, Course Content, Course Objectives

29. <u>History Textbook Reform in Allied Occupation Japan, 1945-52.</u>

Thakur, Yoko H. – History of Education Quarterly, 1995

Descriptors: Censorship, Controversial Issues (Course Content), Curriculum Development, Democratic Value

Appendix 7 Observations transcripts

Descriptions for both observations
Observations took place during morning time, on a very sunny day, temperature was around 24 degrees, bright natural light entering from the full windows, on the left side of the classroom, the students were very talkative during the recess, some of them in the aisle and other in their classrooms, they were chatting with each other, not aware of my presence, some curious looks and chatting again.   The bell rang, and some of the girls hurried back to the classroom, the classroom itself was quite minimalist, not decorations it all, only a mirror on the right side, and in the back of the classroom there were wooden lookers for the students to put their belongings. A big analogical watch hanging above the chalkboards, student size, individual seats, and table desks were arranged perfect symmetrical lines, regular chalk green boars from wall to wall length, a sort of podium for the teacher to give the class (lecture style).   Girls were wearing the school uniform, in very homogenous classes, only Japanese students, not foreigners; all of them were 16 years old, only a few were 15 years old. They sat down and took their booklets, notes, and pens to take notes during the whole session

Class A

Class started on time, the teacher waited for the students inside the classroom, and gave time for arranging the classroom as the students were going to work in groups. Then he greeted the class Japanese style with a bow. The classroom arrangement was the typical school arrangement; for the sub-group arrangement, the teacher asked the students to get in groups of five students, but to arrange the groups with the students nearby to avoid a mess and wasting much time.

The teacher provided clear instructions about the task for the day and how the class was going to be organized, he provided the instructions in English as students at this level are quite fluent, after a while, he divided the students by sub-groups the order of class arrangement was written in the chalkboard.

The teacher asked a representative from each of the subgroups to go outside and

collect a personal computer from the hall (computers were already in the halls over tables for the students to go a pick them, a teacher arranged the computers during the early morning). With the computers, students have the opportunity to research on the web about the sites they were going to visit in Okinawa. Girls were not per class, they were working together by the site selected to do fieldwork in Okinawa, and each of the girls selected the place previously and were provided a booklet about the place and also were asked to research at home about the theme as homework, only a few of them responded yes to the assignment when asked by the teacher.

During the work for the lesson, girls have to answer three questions regarding the site selected, by using the computer they started to look for the answer to each of the stated questions

1. Find out what kind of place "*Mabuniku-oka*" is?

Find information about (at least) 5 monuments located in the area of Peace Park, Use the map provided to find it. Get as much information as possible.

3. Discuss (digging deeply) the new problems /questions you came up with while completing tasks 1 and 2.

Girls started the research by groups, the teacher was walking around the groups, he noticed most girls were on the same webpage, as it was the first page to pop up when searching for information, so he started to suggest to continue searching profoundly and do not use only one single source, this was done to avoid the students to extract the same information. The teacher continues walking around the classroom, helping the girls with the searching process and asking a question about the query they were doing and suggesting pages to look for extracting more accurate information.

Teacher's voice was loud and clear enough for the girls to listen to what he was saying, the teacher then wrote on the chalkboard a small schedule of how the sharing session was going to take place, proving an order of the groups to provide an answer.

Girls worked well in groups; they were active and focused on the tasks assigned, they were taking notes for future fieldwork, looking on the webpages to know about the historical background of the place admits importance. Some students were kind of shy and quiet, but the teacher made sure every girl was taking notes and contributing to the discussion of the group. The girls encourage each other to share their thoughts with the group; they asked directly for their opinions. The activity took around 45 minutes, in which they were researching and discussing the questions, the students

who did in advance the searching at home were asked to share their finding with the sub-group.

The teacher asked in order from group 1 to group 8 to answer the question opened the sharing session, one representative for each question, and the teacher asked to follow up question on some occasions. Girls were shy and did not want to speak up, but the teacher encourages them and calls all the speakers by their names. All girls read the answer from the booklet and were always encouraged to speak aloud.

In general, the context goal was set since the beginning of the class; the teacher established the goals for the session before starting the class itself, students understood the tasks clearly since no questions were asked about what they have to do. A sort of assessment by questions was done during the online research period. The students' questions and doubts were answered concisely, while the teacher.

Class B

Class started on time, the teacher waited for the students inside the classroom, and gave time for arranging the classroom as the students were going to work in groups. Then he greeted the class Japanese style with a bow. The classroom arrangement was the typical school arrangement; for the sub-group arrangement, the teacher asked the students to get in groups of 5 students, but to arrange the groups with the students nearby to avoid a mess and wasting much time. These situations were very similar to class one.

The teacher provided clear instructions about the task for the day and how the class was going to be organized, he provided the instructions in Japanese, after a while, he divided the students by sub-groups the order of class arrangement was written in the chalkboard.

The teacher asked a representative from each subgroup to go outside and collect a personal computer from the aisle (computers were already in the aisle, over tables, so the students have to go out and pick them, a teacher arranged the computers during the early morning). With the computer's students have the opportunity to research on the web about the sites they were going to visit in Okinawa.

Girls were not per class, they were working together by the site selected to do fieldwork in Okinawa, and each of the girls selected the place previously and were provided a booklet about the place and also were asked to research at home about the theme as homework. The topic in this class was more sensitive than the previous class topic, so the teacher was explaining in more detail the tasks for the session because it was necessary more reflection from the girls and better understanding of the Japanese government position toward the issues studied.

Girls in this class were allowed to bring information from home as homework, only one student did, and the teacher checked such information. During the work for the lesson, girls have to answer three questions regarding the site selected, by using the computer they started to look for the answer to each of the stated questions

1. Find out what kind of place the "US-based site" is?

2. Find information about the issues emerging in terms of clashes and opposition from the locals, economic development because of the marines in the local community, Japanese government position, and local demands. Get as much information as possible.

3. Discuss (digging deeply) the new problems /questions you came up with while completing tasks 1 and 2.

Girls started the research by groups, the teacher was walking around the groups, he noticed most girls were on the same webpage, as it was the first page to pop up when searching for information, so he started to suggest to continue searching profoundly and do not use only one single source, this was done to avoid the students to extract the same information. The teacher continues walking around the classroom, helping the girls with the searching process and asking a question about the query they were doing and suggesting pages to look for extracting more accurate information. As the place selected by the girls was sensitive and complex, the teacher always reminded them to stay focus on what was being discussed.

The teacher was supportive of the students, girls were asking questions among the sub-groups, and he was walking around the class. He provided the girls with both sides of the narratives of the issues studied, he also gave the government opinion in a way that was understood by the girls, talking about economic and social issues from the locals, foreigners and government position, in neutral position, he explained in detail what is going on with so many actors involved in the situation. He did not impose a view or a reason why this situation was happening, what exactly was happening, and he instead ended the question with a follow-up question or a comment allowing the girls to deepen the topic.

For sharing after the work was finished, it was done by turns and at the end of each intervention done by the girls he confirmed the girls comment by repeating and paraphrasing what the girls were saying, this repetition allowed the whole group to understand their peer opinions better, since the girls were nodding and expressing agreement with the other point of view

Appendix 8 Taoyaka Onsite Team Project and Peace Education

Bhaktapur area is a real gem for Nepal, quite near the capital city Kathmandu, just 20 minutes away, you will find excellent world heritage sites with an abundant historical and religious value for the locals, this area is also crowded and surrounded by population centers, that live and sustain themselves on tourism. This vital position Bhaktapur holds as a tourist site and magnet for spiritual travelers. It is located in a natural disasters prone zone, disasters such as floods, landslides, fire, cyclonic winds, and earthquakes all over the country. Particular attention to telluric movements in Kathmandu is necessary, were not long ago a 7,8-magnitude earthquake hit on April 25th, 2015, killing around 8500 people, demolishing more than half a million homes, making that disaster the deadliest to hit the Himalayan country in the record.

This present report was developed through qualitative and participatory processes implemented on the bases of non-profit capacity building methodologies and two targets for education according to the SFDRR, understanding disaster risk and investing in disaster risk reduction for resilience. The project was designed to build and improve the capacity of resilience of the people focusing on local women, following the Sendai Framework on Disaster Risk Reduction

- Better protection of children in the educative institution and the surroundings through the effective enforcement of practices and procedures on Disaster Risk Reduction and implicitly the empowerment of women.
- There are a greater understanding and awareness of the role of teachers in Disaster Risk Reduction and emergency procedures.
- Improved access to training services for the teachers and female leaders, including first aid procedures and Fire emergencies, as well as remaining calm in case of any emergency to improve their skills.
- Increased capacity of teachers and women leaders to actively engage and participate in the decision-making processes of DRR available in the educative institution and community centers in order to gain a better understanding of it.

Non-profit capacity building projects with this kind of pilot workshop can be a useful tool to emulate in different places all over Nepal and worldwide. It is a strengthening participatory process in the community, with a similar approach to peace education that seeks to empower citizens opening spaces for social participation, referring to formal participation

in civil society (Erasmus+, 2016) that will lead to social change.

These four targets are related to what peace education includes within its main contents. For example, securing the students' wellbeing in terms of physical protection and ensuring a safe environment for learning, where teachers are aware of their essential role in DDR because peace alone is not enough, there are still many other issues directly linked to with peace maintaining (Amamio, 2004).

For the long term sustainability of the project, some considerations are necessary to take, as teachers from Shree Padma School and female leaders from the community had the opportunity to receive appropriate training, the responsibility of the re-planning and running this type of projects by the community members represents an excellent opportunity for capacity building using interregional mentoring.

The onsite team project taught me as well, how never to treat a human being, to force and verbally threatening others to do something that could be easily be solved by mediating and appropriate negotiation skills. Such experience allowed me to see how people in power and higher positions take advantage of the hierarchy to humiliate others in lower positions, something I reject and refuse to accept, I am using these situations as motivation to be a better and ethical human being, with the definition of peace education within my heart and mind, with values, the knowledge and developing attitudes, skills and behaviors to live in harmony with oneself, with others, and the natural environment (Vibha, 2012)

Another lesson acquire during the onsite team project has been the rewards are not to be provided by people on higher positions. The honest and most valuable ones come from the people you were able to touch and motivate positively. Rewards I got after a year of obstacles and mistreatments by the administration of the Taoyaka program were sincere, honest words, thank you messages, and hugs I got from the local people in Nepal. People I had the opportunity to participate in the workshop, they expressed gratitude for the kind of knowledge they were able to acquire which empowered and prepared them to react and protect children in case of an emergency, within and without the school borders.