

Peace Education and Violence in Mexico
What Do Junior High School Students Aspire To Be?

by

Yareli Serrato Mandujano

A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

in partial fulfilment of the requirements of the degree of

MASTER OF EDUCATION

Department of Curriculum, Teaching and Learning

University of Manitoba

Winnipeg, Manitoba

Copyright © 2013 by Yareli Serrato Mandujano

Abstract

This single case study in Peace Education (PE) was conducted in Central Mexico where violence is manifest in different ways and consequently, PE may be an important intervention. The aim of this study was to acquire an understanding of the impact of PE in Mexico and to understand how students conceptualize peace and violence and how these phenomena impact their aspirations. Participants in this study were a school principal, teachers as well as 9th grade students from a *telesecundaria*.¹ This research produced a number of key findings: there are multiple definitions of PE shaped by its context; Mexico does not have one concrete conception of PE; the student participants' definition of peace and violence reflect their reality and their aspirations can be commensurate with the principles of PE. The main conclusions drawn from this study are that although there are several practices of PE in Mexico, the country needs one concrete proposal of PE tailored to its specific reality and that PE is a powerful strategy to help develop Mexican society. This dissertation recommends that future studies involve a substantial number of participants as well as the continued use of personal interviews.

¹ It is a modality of junior high school in which students have just one teacher for all subjects and one of the most important tools for the educator is a television on which students watch some of their lessons broadcast nationally via satellite (United Nations Educational, Scientific and Cultural Organization, 2003, p. 6).

Acknowledgements

It is a pleasure to use this space to acknowledge the people who contributed with their insights, knowledge, guidance, and experiences to the study.

I extend sincere gratitude to Dr. Frank Deer, my advisor, who agreed to accompany me through this learning process and whose support and trust in my work were valuable. Dr. Deer did not only help me to develop this dissertation but also helped me to develop research skills. Thank you for your patience in trying to understand what I conveyed.

I am extremely appreciative of my committee, Dr. Gary Babiuk, Dr. Jessica Senehi and Dr. Frank Deer from the University of Manitoba. You all mentored me and I really appreciate it. You did not only give me valuable pieces of advice, but also encouraged me to continue with this study, you all trusted me.

I am eternally indebted to my dear friend Betje, who has supported me a lot. I will never forget that every weekend I used to visit you in Canada not only because you helped me to improve my English mistakes but also, and most importantly, because I enjoyed your company, you became an important person in my life. Thank you Betje, because you have taught me a lot. You are an extraordinary woman and you know that without your guidance, I would not be able to be writing this today. You are an excellent teacher.

Finally, I am very grateful to the telesecundaria located in central Mexico where I collected my data. Special thanks to the participants: the school principal, the three third year teachers and of course, the seven student participants. Thank you all for your valuable time.

To all, my sincere thanks.

Dedication

I dedicate this thesis to my beloved parents, Silvia and Manuel; and to my beloved siblings, Astrid and Manuel, who with their love, support and examples of perseverance and persistence, have allowed me to preserve one of the most valuable treasures of life, which is the desire to succeed and to be a better person every day.

Table of Contents

Abstract	ii
Acknowledgements	iii
Dedication	v
List of Figures	ix
Chapter One — Introduction.....	1
Background	1
Research Focus	3
Purpose of the Study	6
Research Questions	6
Significance of the Study	9
Limitations of the Study.....	10
Assumptions.....	11
The Researcher.....	12
Definition of Terms.....	14
Chapter Two — Literature Review	19
Introduction.....	19
Concept of Peace Education	19
Concept of Violence	37
Forces Driving PE.....	44
Barriers of PE.....	63
Current PE Initiatives and Models in Mexico.....	68
Conclusions.....	78
Chapter Three — Methods.....	81
Introduction.....	81

Research Strategy.....	82
Sampling Techniques.....	86
Data Collection.....	90
Framework for Data Analysis.....	94
Limitations.....	97
Chapter Four — Findings and Analysis.....	99
Introduction.....	99
Description of Students’ Empirical Data.....	100
Analysis of Teachers’ School Principal’s and Students’ Data.....	127
Chapter Five — Conclusions.....	152
Introduction.....	152
Research objectives: Summary of Findings and Conclusions.....	152
Recommendations.....	170
Self-reflection.....	177
References.....	181
Appendix.....	198
Appendix A: Modalities of Junior High Schools in Mexico.....	198
Appendix B: El Mezquite Map.....	200
Appendix C: Letter of Introduction to the School Principal.....	201
Appendix D: Letter of Introduction to the Teachers.....	203
Appendix E: Consent Form for the School Principal to Work at the Telesecundaria.....	206
Appendix F: Consent Form for the School Principal.....	211
Appendix G: Interview Guide for the School Principal.....	216
Appendix H: Consent Form for Teachers.....	217
Appendix I: Consent Form for Teachers To Work with Their Students.....	222

Appendix J: Recruitment Poster	227
Appendix K: Assent Form for Students	228
Appendix L: Parent/Guardian Consent Form for Underage Participants	233
Appendix M: Interview Guide for Teachers	238
Appendix N: Interview Guide for Students	239
Appendix O: Sessions	240
Appendix P: Course in PE for junior high school students.....	247

List of Figures

Figure 1. Kind and number of participants that I will use for this research. 91

Figure 2. Analysis process of this research. 96

Chapter One

Introduction

Background

The religion of nonviolence is not meant merely for the Rishis and saints. It is meant for the common people as well. Nonviolence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit. (Gandhi, 1920, My task, para. 2)

Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate: only love can do that. (Luther King, 1967, p. 62)

Throughout human history, there have always been wars and violence. Nevertheless, some countries have tried to keep away from such conflicts and to resolve their troubles peacefully.

Since ancient times, figures such as Socrates, Plato, Aristotle, Immanuel Kant, Jean Paul Sartre, Moses, Jesus, Mohandas Gandhi, and Martin Luther King, Jr. left humanity a treasure of wisdom and examples of what is it like to have a good society and a good person (Ornstein & Hunkins, 2009).

During the 20th century, in Western European countries, Canada, and more recently the United States, a number of studies have been conducted on topics concerning peace. Nevertheless, the origin of peace education (PE) began long before that time

(Raviv, Oppenheimer, & Bar-Tal, 1999) since peace has always being essential to have a fair order and balance among individuals.

On the one hand, one could look to philosophers, educators, and peace activists such as Aristotle (Page, 2004; Snauwaert, 2011), Comenius (Harris, 2004), Maria Montessori (Education in Universal Human Values, n.d.; Harris, 2004; United Nations [UN], n.d., Content & methods), and Paulo Freire (Harris, 2004; Snauwaert, 2011; Synott, 2005; Canadian Centres for Teaching Peace, 2000; UN, n.d., Content & methods) who even though they did not mention a PE theory as such, they have inspired the development of this approach. On the other hand, we also must take into consideration the legacy of peace educators and researchers such as Betty Reardon (Fountain, 1999; Harris, 2004; Snauwaert, 2011; Synott, 2005) and Johan Galtung (Education in Universal Human Values, n.d.; Fountain, 1999; Harris, 2004; Ramírez, n.d.; UN, n.d., Content & methods) among others who directly started to develop theory, practices and programmes around PE as such.

Currently, there is an ever-increasing awareness of the necessity of promoting PE and this is why “peace has become part of the ideals of the democratic development and improvement of the world” (Raviv et al., 1999, pp. 99, 27). Contemporary Canada is a good example of a country that has been interested in having peace. Interestingly, this year was ranked as the world’s 8th most peaceful country out of 162 countries according to the annual Global Peace Index (Vision of Humanity, 2013). Canada is home to various recognized institutions and organizations which promote different programmes and resources such as the Canadian Centres for Teaching Peace, Cultivating Peace Organization, and the Arthur V. Centre for Peace and Justice, just to mention some.

Moreover, this country is continuously developing peaceful programmes for different groups. Unfortunately developing countries that face big social problems do not have enough money and/or trained people to design PE programmes.

Mexico is a country that is becoming known among other nations for the extreme violence which is affecting it. Furthermore, the disparities in Mexico between rich and poor become more evident. For instance, a Mexican citizen, Carlos Slim Helu, is considered by the *Forbes* magazine (Dolan, 2013) as the richest man in the world. However, most Mexicans live in poverty.

The issue of poverty may be accompanied by other factors such as corruption, government inefficiency, violence, values of people, and so on. These issues make it more difficult to live with dignity in Mexico and the worst is that many people are losing hope of having a better nation. For example, I was one of those persons until I became interested in studying PE. In the next section, I will explain the context of my study.

Research Focus

The social environment is a very important factor so that children or in this case adolescents, decide what they want to do with their lives. Nonetheless, sometimes they are victims of circumstances and often do not have other options other than accepting what their environment offers, or at least this is what many people believe. Part of their context is the school, which also influences students' thinking.

Since I live in a turbulent environment, I have heard terrible stories that literally exceed fiction, terrible words such as those of a prisoner who appeared in the Rufo (2012) documentary which was about education in Mexico:

If you were a drug dealer, and you know that you're earning [bad word] millions every month, you are going to say [*sic*]: am I going to stop earning millions so that the country changes? [bad word], let those die that have to die as long as I am okay.

There are people who unfortunately think this way and worse yet, they act in a violent way. I heard a similar view about two years ago when a principal who worked at a *telesecundaria* which is a modality of the three kinds of junior high schools that exist in Mexico (see Appendix A), was commenting on one experience which took place at his/her school. The experience was: some students whose town is very violent, were working on their life plans, and some of them said that they would be drug dealers and they would live until they were 25 (because it is common that the majority of drug dealers die very young since they belong to drug cartels and they are killed by their adversaries who want to be more powerful by gaining more territory or sometimes by the police who try to catch them).

I was amazed when I heard that story. One of these telesecundarias is located in a community located in central Mexico that because of the purpose of confidentiality, I will name it El Mezquite (see Appendix B). According to the 2010 census, its population is about 4, 500 so it is a small town divided by the Pan-American Highway (which is one of the most important highways in Mexico and, consequently, there is much traffic). The school is located approximately 80 meters from the Pan-American Highway and there are nine classrooms. There are 10 teachers for nine classrooms (three classrooms per grade) of approximately 30 students per group. In addition to the teachers, there is a school principal (who is a woman), a secretary, and two women who do janitorial work. This is

the context of the school where I am going to collect my data. I want to work in this troubled area where the need for PE seems urgent, consequently, an important step will be to investigate the different initiatives in PE in Mexico as well as its barriers.

I will work with students aged around fourteen who are in their third year which is their last telesecundaria year and whose town as I mentioned earlier, has lots of social problems. There, I will collect my data by using interviews and writings. The section entitled Methods explains in detail both, the research strategy and the data collection techniques to be used to obtain empirical data.

The reason why I chose the third year is because among the activities students have in their third year, which is their last Junior High School year, they talk about their future plans. This stage is decisive for a lot of them who will continue on to high school, either the academic stream or a technical/vocational stream. Others will not continue studying because of different factors and some will go to work. My assumption is that third year students know better what they want to become than first or second year students, that is why I want to work with them. In addition, the concepts they will give me about peace, violence, and what they comment about their future plans are other reasons why I want to work with them.

Besides students who will be my main participants, I will also interview the school principal and teachers to get a rounded picture of the situation regarding peace and violence in this town as well as to better understand the students' experiences. Having explained the research focus, now I will proceed to explain concisely the research purpose of this study as well as the research questions.

Purpose of the Study

The purpose of this case study is to examine the impact of peace education in Mexico; how junior high school students conceptualize peace and violence; and, how these phenomena impact their aspirations in a particular junior high school located in central Mexico.

In this writing, when PE is used, I refer to PE practices, initiatives, and programmes in Mexico and not to a particular programme within the school in question. It will be necessary that before I actually start collecting my data, I know the situation of PE in my country; I will cover this part of my purpose study in the Literature Review chapter. Then I will present my methodology and then I will collect my data whose findings I will compare with the Literature Review chapter.

Research Questions

In order to achieve the overall research aim, the following questions emerge:

1. What is peace education?
2. What are the forces driving peace education and the barriers to the successful delivery of peace education programmes?
3. What are the peace education initiatives and models in Mexico as well as their effectiveness?
4. What are the students' understandings of violence and peace?
5. Are students' aspirations commensurate with the principles of peace education?

As a result of these research questions, I will formulate some recommendations on how to advance this research as well as teachers' preparation issues to help students to critically analyze their reality and be active in changing it in a peaceful manner. The

literature review and the empirical data will help to achieve the objectives and in general the purpose of this study. I cannot situate this qualitative study in one kind of educational approach since there have been different approaches that have influenced my study. In this way, I can identify the critically-oriented action research which seeks a democratic world and which in turn is inspired by the *learning by doing* concept of Dewey (1916). Even though this approach appeared more than seven decades ago, it continues to be controversial. First, researchers are considered as active and this in turn represents a big challenge since it is not just the object of study the one they should improve, but also their own practice. Second, this approach also represents a rebellion against bureaucracy or the status quo (Carr & Kemmis, 1986) which in this context is the inactivity of the society. It seems that for politicians it is better to have an ignorant society, a society whose important truths and realities ought to be hidden as the documentary *Mexico Fraud 2006* (Mandoki, 2007) reveals, when it shows how Mexicans still do not have democracy and how their current President was imposed upon them.

Likewise, it will be an appreciative inquiry, which is by Bushe (1995), an advancement of action research. With the last approach, I expect to find the other Mexico, the one which does not romanticize killings and corrupt politicians, the one which wants to act peacefully in order to have a better nation and the one which practices social justice. Taking into account these characteristics, my research will be inspired by the Griffiths (1998) concept of educational research for social justice which expresses that research should always be on/for/with other people.

I consider that an important step to improve Mexican society is to become aware first that there are conflicts. One way to do this is by making use of our critical thinking.

We cannot turn our face from injustices; we cannot ignore the social problems we are having. Thus, schools as social agents must promote moral knowledge and character development. We must work as a team in which not just teachers, but principals and all people who work at a school have defined moral positions.

Phenomenology is another approach which inspires my study because it has to do with our own interpretations of reality, and in this sense, it is related to existentialism. This philosophy in education is the opposite of behaviourism's mechanistic approach since it takes into consideration the individual subjectivity—feelings, attitudes, experiences, stimuli, and acts— (Ornstein & Hunkins, 2009).

From phenomenology, I liked the idea that educators should help students to explore new ideas—and I would add new possibilities and ways— about their interaction with the ever-changing society (Ornstein & Hunkins, 2009), which from my perspective, is in crisis. Other concepts I can take from this approach and that inspire my study are: process, personal needs, psychological meaning, and changing environment (Ornstein & Hunkins, 2009). Since society and its problems are not static, students must be prepared to constantly analyze their context and learn from it.

Taking into account the described approaches, my study is framed by the postmodernist view, which regards the world as an organism rather than as a machine. Moreover, it views the earth as a home rather than as a functional possession. And persons considered as interdependent rather than as isolated and independent (Slattery, 1995).

Significance of the Study

There are a number of reasons why I would say that my study is important. Taking into account the hard times Mexico is facing, I consider it important to construct and develop PE studies in order to propose feasible and concrete solutions. The field of peace is topical and urgent. There are many people working around the world on PE topics; nonetheless, this is not the case in Mexico.

- First, while Ramírez (n.d.) states that there is currently an absence of PE (as violence and conflict resolution) research in Mexico, Abrego Franco (2010) states that Mexico does not have a concrete proposal for PE. Therefore, this study will contribute to the development of the discipline of PE by providing a critical review of issues pertinent to the implementations of PE programmes abroad and also in Mexico and by exploring the understanding of concepts related to PE among adolescents. These contributions will permit an improved understanding of PE issues in elementary education which in turn, can lead to further research as well as serve as an inspiration in designing PE programmes.
- Second, regarding children's and adolescents' concepts of peace, there is scarce information (Raviv et al., 1999) and most of the information is from Europe and lately Canada and the United States, but not from Latin America, not from *Los Olvidados*² (literal English title The Forgotten Ones) like Luis Buñuel (Spanish movie director) would say. Besides that there are a considerable number of

² This is a 1950 Mexican movie whose director was Luis Buñuel, and which tried to show the dark side of Mexico City's poverty belts as realistically as possible, "a forgotten place by the progressive forces of the country where hunger, death, incest and neglect are the order of the day" (García Rodríguez, n.d., p. 3).

studies on war in Western Europe, but not many on violence in general, which are the kinds of studies I would be more interested in looking into.

- Third, with this study, I want to hear the voice of some Mexican junior high school students who are living in a troubled area of central Mexico which I referred to before, I want them to benefit from the study. As Finley (2011) explained: “one of the most important things we must change in order to reduce or eliminate youth violence (and structural violence, too) is to stop demonizing young people” (p. 64). And one way to do that is to hear them, to let them know that they are worthy and that their needs can be heard. There are different ways to hear young voices, for the purpose of this study, I will be using interviews with my participants.

These three previous reasons are interrelated. They also will give me strength in this arduous but meaningful task. They constitute the base of my study, they start giving it shape.

Limitations of the Study

Besides the value of this research, there are also limitations which must be discussed. First, this study will be about a specific group of students whose school is situated in central Mexico. Naturally, Mexico has its own history, traditions, and customs among other characteristics which make it different from others. Thus, due to the particular situation in which the country is living, I chose this community which also has its own traits that makes it different from other parts of the nation. Consequently, because of the particular historical situation of Mexico, this study may not be applied to other countries such as New Zealand which is considered one of the most peaceful

countries in the world and Nicaragua which is considered one of the safest countries of Latin America by The Economist (“A surprising safe haven,” 2012).

Second, because this is a self-funded study, because of time constraints and finances to finish it within the determined time, and because of the kind of study (case study), I will limit the number of participants to seven students, whom I will interview. I will also interview the school principal and three teachers.

Assumptions

At this point in the study, I have some assumptions regarding PE, social problems, and aspirations of students of this particular junior high school. Therefore, it is important to mention them.

First, because of the location of the town in which my participants live, it makes the town more vulnerable to social problems. Many transients arrive in this town to commit illegal acts and they impact the socio-economic growth and cause grave social problems, some of which I assume, are reflected in the adolescents’ practices and desires to be accepted in peer groups.

Second, I was thinking about the training teachers receive in Mexico. I found that there is no subject in their teacher training that deals with PE. I was also considering the opportunities citizens have to participate in programmes and I found out that there is a lack of initiative to promote a culture of peace in Mexico. Consequently I assume that by conducting this study, the participants will have an opportunity to rethink their reality and thus impact their lives in a positive manner by not making poor decisions.

Third, individuals in Mexican society really need help to respect other people. They have an urgent need for studies and/or programmes intended to develop awareness

of the serious problems they are facing, propose solutions and the most important, act upon them. I assume that the Mexican educational authorities and in general people who work in the Mexican educational system (for more information regarding the Mexican educational department's values, mission, and specific programming, see the *Secretaría de Educación Pública* website), are not well trained (and many of them do not even seem to care) to help students develop critical thinking so that they see injustices and want to avoid them.

The Researcher

Before going any farther in talking about PE, I find important to define my positionality (Creswell, 2007; Griffiths, 1998) so that the reader understands my background and the reason why I became interested in this topic. I will clarify who I am as a person and then as a student.

Being a 26 year old female Mexican student, I came to the end of this decade asking myself many questions about why the social situation in Mexico became so critical. Some of those questions were: if we deserved it, if we did not work to build a better place, why many people are doing unbelievably violent things, how we came to this situation, and why and how people (including children) think that the current situation is normal and are becoming acclimatized to that environment of violence and terror. I fear accepting the current social situation in my country as normal, as some of my fellow citizens do. I do not want to be one more of those who are choosing the easiest way out to live and who do not care what they do or say. I believe words can be powerful; such as the prisoner's words in the quotation, for example (see Research Focus).

During the last few years of my life I have seen how my country has evolved. I realize that even though I used to think more realistically than idealistically, I have lately discovered that this is not totally true and that actually I am a dreamer who dreams of having a better world to develop physically, emotionally, physiologically, spiritually, and where I can find healthy, peaceful, and interesting places to learn about many topics.

I am also a Mestizo (mixture of European and Amerindian) woman born and raised in a state called Guanajuato located in central Mexico. Even though violence is prevalent across the whole country, Guanajuato is still considered as a safe place compared with states such as Veracruz, Michoacán, Tamaulipas, or Chihuahua. In the last state, there is a municipality called Ciudad Juárez which is considered the most dangerous place in the world (Cosentino, 2010).

It is relevant that both my parents are junior high school principals that always have tried to conduct their lives with dignity. They have also striven to be respectful with everybody. Perhaps that is what has helped me to try to look for justice and not lose respect for humanity as many people do in my country.

Having explained my positionality, I will put into context why I became interested in this topic. I became interested in this topic of PE because of issues raised in my course Theory and Practice of Curriculum Design and Development which I took in my winter term, 2012. In this course I had the opportunity to know what PE was as well as some of its practices around the world. In this course, I also wrote a paper which I named *Course in Peace Education for Junior High School Teachers* in which I designed a course for junior high school teachers to make students analyze their environment and be change agents. As a result, I received three critical reviews from realistic contributors

to my proposal and intentions of my curriculum and that was really enriching to broaden my mind.

There are some terms I will use frequently in this study. Some of them have different connotations. Thus, it is convenient to define the terms I will be employing.

Definition of Terms

There are some key words I will be using throughout this study that are important to define. I will present their etymological origins as well as the meaning I will be using.

- Action research: is a practical approach, a social process in which participants examine their own professional practice to promote a better understanding of their own practice, situation, and an improvement of the practice (Carr & Kemmis, 1986) and/or a democratic social change (Greenwood & Levin, 2007).
- Appreciative inquiry: is a constructive inquiry approach that searches for “the best in people, their organizations, and the relevant world around them” (Cooperrider & Whitney, n.d., p.3). Avital and Cooperrider (2004), define “the best” as “the true, the good, the better and the possible” (p. xiv).
- Aspiration: from Latin *aspīrātiōn-em* which is the accusative singular of *aspīrātiō* which in turn is the act of blowing or breathing to or upon (Lewis & Short, 1879). For the purpose of this study means “the action of aspiring; steadfast desire or longing for something above one” (Simpson, 2013).
- Critical theory: a kind of philosophical approach that seeks “to be simultaneously explanatory, normative, practical, and self-reflexive” (Iannone, 2001, p. 130). Taking into consideration these characteristics, “critical theory may describe any

attempt to understand practices of criticism, interpretation, and historical understanding of social action” (Blackburn, 1996, p. 89).

- Culture: from Latin *cultūra* “cultivation, tillage, piece of cultivated land, care bestowed on plants, mode of growing plants, training or improvement of the faculties, observance of religious rites” (Simpson, 2013). Beliefs, practices, values, arts, sciences, modes of perception, and attitudes of a given social group which are intentionally passed on to succeeding generations (Blackburn, 1996; Iannone, 2001; Irwin & Szurmuk, 2012; Simpson, 2013).
- Developing country (also referred to as less-developed country): country “in which most people have a relatively lower standard of living with access to fewer goods and services than do most people in high-income countries” (World Bank, Glossary, D, n.d., para, 5), underdeveloped industrial base, and moderate to low Human Development Index (Educational Pathways International, What is a developing country, n.d.). This is a concept that is not totally accepted because it denotes inferiority but this is the last classification of countries in terms of general advancement. Besides this classification, Mexico can be considered a third world country or underdeveloped country but there is not a consensus.
- Education: from Latin *ēducātiōn-*, *ēducātiō* “rearing (of young), upbringing, nurture, (of animals) breeding” (Simpson, 2013). The process of developing “personal knowledge or understanding, growth of character, moral and social qualities, etc.” (Simpson, 2013).
- Interpretation: from Latin *interpretātiōn-em* n. of action from *interpretārī* (Simpson, 2013) which means: explain, expound, and understand. In this study,

interpretation is a process of explaining the reality; it is an inherent component of the existentialism, postmodernism, and hermeneutics (Honderich, 2005) which tries to interpret experiences.

- Nonviolence: non- prefix + violence n. Avoidance of the use of violence (Simpson, 2013). This term is normally used to refer to “coercive but peaceful ways of fighting” (United Nations Educational, Scientific and Cultural Organization [UNESCO], n.d.a, History of non-violence, para. 1).
- Peace: from Latin *pax* and Hellenistic Greek *εἰρήνη*, denotes “safety, welfare, prosperity” (Simpson, 2013). This is a word which is also difficult to define since it has numerous definitions depending on the context and historical situation. A general meaning I will be employing when I use this word is “freedom from anxiety, disturbance (emotional, mental, [physical] or spiritual), or inner conflict; calm, tranquillity” (Simpson, 2013).
- Peace education: It can be defined as a field or a process that involves empowering people with the skills, attitudes, knowledge, beliefs, attributions, and behaviours to address direct and structural forms of violence (Harris, 2004; Harris & Morrison, 2003; Reardon as cited in Bajaj, 2008; Salomon & Cairns, 2010).
- Postmodernism: is a system of ideas and an attitude that according to Foucault (1986), it is not defined by a specific period of time (in Usher & Edwards, 1994) that seeks to go beyond the modernity and has a different concept of society, culture, language, and power (Slattery, 1995). Within this approach, people are concerned with striving to live in a fair world where humanism and existentialism are part of the ever-changing society. Even though some people employ the term

modernism and postmodernism as synonymous, postmodernism originally appeared as a critique to the modernism (Usher & Edwards, 1994).

- Subjectivity: from modern Latin *subjectivitas*. “The quality or condition of viewing things exclusively through the medium of one’s own mind or individuality; the condition of being dominated by or absorbed in one’s personal feelings, thoughts, concerns,” (Simpson, 2013) beliefs, desires... (Honderich, 2005).
- *Telesecundaria*: is a Spanish word which actually is composed by two words: *tele* which means “T.V.” and *secundaria* which means “junior high school.” *Telesecundaria* is a tele-education, curriculum-based system (Regency, n.d., Telecommunications & education) which constitutes a successful modality of junior high school in remote and rural areas in Mexico (Perraton & Creed, 2000). *Telesedundarias* (the plural) are a regular part of the national system of education.
- Troubled place: is a space marked by social problems, in this sense, that space is in a state of agitation (Simpson, 2013).
- Violence: from Latin *violentia*, means “vehemence, impetuosity” (Simpson, 2013). Violence is a word which has multiple meanings. In a broad meaning, it is an “undue constraint applied to some natural process, habit, etc., so as to prevent its free development or exercise” (Simpson, 2013); this constraint can be either physical or psychological. There is a kind of violence known as structural violence which “is inherent in a situation whose intentional or unintentional result is injury and destruction, and to which the authors of the situation are indifferent” (Blackburn, 1996, p. 394).

In the next section I will present the literature review in which I will explore the meaning of PE, the forces driving this concept, and barriers which can impede its success. Finally, I will discuss the current PE initiatives and models in Mexico as well as their effectiveness.

Chapter Two

Literature Review

Introduction

The Literature Review is a section in which I will outline research that has been done by other people relevant to my first, second and third objectives, as set out in the sub-section Research Questions of the introductory chapter. Moreover, the fourth and fifth objectives will be met through the empirical data collection and analysis chapter.

The concept of PE and the forces driving this kind of education in different times and spaces will be examined. The concept of violence that is the dichotomy of peace will also be examined. Furthermore, this chapter will provide evidence of in-depth critical evaluation of emerging issues concerning PE. Likewise, focusing on Mexico, PE initiatives and models will be evaluated. The exploration of the above areas of literature will contribute significantly to this study. At the end of this section, it is hoped that a critical understanding of key issues of PE is reached, and that there will emerge a clear focus and justification for my empirical research which in turn will also be justified in the next chapter dealing with Methods.

Concept of Peace Education

There is some confusion about the meaning of peace and PE as well as its benefits, therefore, it will be important to define it as well as to describe some of its early proponents' and current individuals' contributions.

What is peace? Peace is one of the most desirable values in almost every society (Bar-Tal, 2002). Throughout human history, there have always been different manifestations of violence. Every society has unique needs and problems which change

depending on the social and historical circumstances. In this sense, every society has adopted different strategies to resolve their own troubles. These strategies are practices of peace and may be considered as Peace Education or Education for Peace strategies. The world's most ancient religions are examples of the earliest written records of guidelines that promoted how to achieve peace. Paradoxically, religions have also been the cause for violence (Harris, 2008) and an example of this is the fanaticism and the intolerance towards other religions:

That the great religions contribute both to war and peace might be seen as indicative of certain ironic and contradictory aspects of human nature that contribute to the great peace dilemma: Why can't human beings who know about peace figure out how to live in peace? (Harris, 2008, p. 1)

According to Harris (2008), the modern peace movement can be traced from the nineteenth century when the Napoleonic wars finished. In this period, indigenous peace organizations appeared in Britain, Belgium and France. Then, a second movement in the same century was related to workingmen's associations and socialist political groupings.

At the beginning of the twentieth century, Europeans and Americans formed peace movements to prevent the militancy that would finally lead to World War I (Harris, 2008). For instance, the Austrian Bertha von Suttner, wrote novels against war, attended international peace congresses, and even organized peace groups all over the world to promote peace (Nobelprize, n.d.), and there were also public demonstrations asking for the people in power to adopt pacifist policies (Kavaloski, 1999). Then, between the First and Second World Wars, there were programmes to teach students to value peace in the United States (Harris, 2008). At the end of the twentieth century, a

modern PE phase began in which this field inspired different parts of the world with the goal to challenge stereotypes expressed through a history of humiliation, victimization and hatred (Harris, 2002).

Because of the fact that strategies to achieve peace have had distinct contexts, theories, practices, approaches, goals, themes, ideology, emphasis, curricula, forms, and objectives regarding the time and space in which they emerged (Haavelsrud, 2008; Harris, 2008; Nario-Galace & Navarro Castro, 2010; Wulf, as cited in Bar-Tal, 2002; Bar-Tal, 2002), there is no agreement among peace educators and researchers about a unique definition of PE; “peace has different meanings within different cultures as well as different connotations for the spheres in which peaceful processes are applied” (Harris, 2002, p. 17).

A reason why there is no agreement about the definition of PE is because peace is a subjective term and also because of the contextualized setting in which peace operates in. Depending on the age of a particular person, peace may mean something completely different from the concept held by another person. To illustrate this, in *Education in Universal Human Values* (n.d., para. 5), some children aged three to seven, defined peace as follows:

“Peace is when people get along and don’t argue or hit.”

“Peace is having positive thoughts about myself and others.”

While other young people aged eight to fourteen, defined:

“Peace is more than the absence of war.”

“Peace consists of positive thoughts, pure feelings, and good wishes.”

“To stay peaceful requires strength and compassion.”

These definitions suggest that the age factor is important as well as the circumstances that people are living under in shaping their concept of peace. In relation to that study, from the point of view of some children, adolescents and adults, “peace is not just the absence of war; it is the practice of love” (Education in Universal Human Values, n.d., para. 6). This conception is actually similar to the one that Cheng and Kurts (as cited in Nario-Galace & Navarro Castro, 2010) proposed: “peace is not simply a lack of war or nonviolence; peace means the eradication of all facets of injustice” (p. 18). With this definition, one can see an evolution of the perspective of peace in relation to the maturity of the individual. This concept of peace as the absence of injustices, or put in Galtung’s words, as the presence of social justice (Nario-Galace & Navarro Castro, 2010), is very important for the PE approach since one of the main tasks in designing PE programmes is aimed at improving our world by “changing social structures and patterns of thought that have created [the current condition]” (Betty Reardon, as cited in Nario-Galace & Navarro Castro, 2010, p. 29). The definitions of peace that I have selected suggest that peace is not only associated with an inter-personal dimension that has to do with behaviour but also an internal dimension that deals with a state of mind.

What is peace education? Based on some of the multiple definitions of PE, I will offer some definitions of this approach that have evolved over time. Because peace has different meanings, PE does too. There are conceptual disagreements that can be found in different PE practices. The first disagreement is about what content should be learned. One approach in selecting content is proposed by UNESCO (1974):

- (a) [The] equality of rights of peoples, and the right of peoples to self-determination; (b) the maintenance of peace. . . . ; (c) action to ensure the exercise

and observance of human rights . . . ; the fight against discrimination in its various forms; d) economic growth and social development and their relation to social justice; colonialism and decolonization; ways and means of assisting developing countries; the struggle against illiteracy; the campaign against disease and amine; the fight for a better quality of life and the highest attainable standard of health; population growth and related questions; (e) the use, management and conservation of natural resources, pollution of the environment; (f) preservation of the cultural heritage of mankind; and (g) the role and methods of action of the United Nations system in effort to solve such problems and possibilities for strengthening and furthering its action. (pp. 3-4)

Naturally, proposals for PE content vary according to the macro-micro dimensions which are: the spatial dimension which refers to the relation between the individual and the world; the temporal dimension which refers to the dispersion of the content into historic knowledge, diagnostic knowledge, predictive knowledge, prescriptive knowledge and knowledge about tactics and strategies; and action which involves the choice of whether content should include or exclude action for the solution of the conflict (Haavelsrud, 2008). The content selected will emphasize a curricular element or elements of PE projects such as learner, life social problems or discipline (Ornstein & Hunkins, 2009). In the particular situation of PE programmes, I believe that it is usually the element which deals with life social problems the one emphasized by PE programmes. These programmes usually concentrate on a specific context and their intent is usually to improve this context.

I will cite some of the definitions of Education for Peace. PE was defined by Hugo Grotius in 1965 as “the absence of war or direct violence” (Dobrosielski, as cited in Nario-Galace & Navarro Castro, 2010, p. 17). In 1999, Fountain who worked at UNICEF, defined it as:

The process of promoting the knowledge, skills, attitudes and values needed to bring about behavior change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level. (p. 1)

Another definition is given by Reardon who views PE as a combination of knowledge, skills, and attitudes. This assumption is possibly one of the most accepted nowadays. In Fountain (1999), she defines PE:

[As] a process that prepares young people for global responsibility; enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility to work for a just, peaceful and viable global community. (p. 39)

This idea of including young people is continually mentioned by current PE researchers, it is said that the ideal state to start promoting this approach is when people are young (Chowdhury A., as cited in Nario-Galace & Navarro Castro, 2010) or simply as soon as possible (Anderson, 2007). Staub (2002) adds that adults also need the same knowledge and experience. However, I would argue that experiences should be differently tailored to suit the audience since it would not be very relevant for adults to work with tales written, than for children for example. Thus, I would say that experiences and knowledge should

be aged based so that students learn better and “virtues” (see Aristotle, 2004) develop properly. With the aforementioned definitions, one can observe an evolution of the concept.

Early proponents. There are important educators who have been considered as predecessors of PE. I introduced some of those philosophers and educators in the first chapter and in this section, I will outline the work of some of the most important writers and thinkers on this subject such as Comenius, Aristotle, Dewey, Maria Montessori, and Paulo Freire.

One of the first Europeans to mention PE was Jan Amos Comenius in 1642. The Moravian educator who lived most of his life in exile to escape from political and religious persecution (Michaud, 2004), first stressed that peace was feasible “through universally shared knowledge” (Harris, 2002, p. 19, 2004, p. 9). For Comenius, the aim of education was being a means to achieve worldwide peace (Michaud, 2004).

Aristotle, another predecessor, developed a model of moral education which is still very popular. He suggested that children should be trained in morally appropriate modes of conduct (Noddings, 1998). Aristotle (2004), hailed as the master of those who know, said that everybody aspired to welfare; however, ‘good’ is not something common, universal or unique. Happiness is the most desirable of all of states as well as the prize and virtue. This philosopher states that “the human good turns out to be activity of soul in accordance with virtue [or perfection]” (Aristotle, 2004 version, p. 12).

According to Aristotle, no moral virtue emerges in us naturally, and that this virtue is the result of habit, however, we are able to acquire them and perfect them

(Aristotle, 2004). Therefore, the community should inculcate values in children and help them to develop virtues (Aristotle, as cited in Noddings, 1998).

According to Dewey, another predecessor of PE, PE consists of people “consciously striving to educate their successors not for the existing state of affairs but so as to make possible a future better humanity” (as cited in UN, n.d., Challenges & Opportunities, para. 1). Dewey, who has been called the saviour of American education by some and also worse than Hitler by others (Noddings, 1998), is an essential reference for the PE field since he strongly influenced the development of this discipline. His concept of learning by doing is central to PE theory. Experience is a fundamental concept in Dewey’s philosophy, since his approach is child-centered. Therefore, a theory in which experience should be enjoyable, interesting, and promote formation is required. The educational experience must be connected with previous knowledge, and also influence the quality of new experiences (Dewey, 1997).

Dewey once wrote that armed force was morally correct and legally justified (as cited in Howlett, 2008). This commentary was not asserted and later he was rebuked by Randolph Bourne who argued that Dewey’s optimism made him underestimate the force of violence and irrationality (Howlett, 2008). However, more PE theorists have also seen the use of force as morally justified restoring a just peace without falling into total war (Snauwaert, 2008). Noam Chomsky (2005), an American linguist, political critic, activist, and historian among others, exemplifies this:

Suppose something like Nazi Germany arose in a major power center. Or, take say, the Iraqi invasion of Kuwait. I mean, that’s a case where they didn’t actually call for, but they came pretty close to authorizing it. Again, I think it could have

been reversed without aggression, so I don't approve of the war, because there was a way to reverse it. But if there hadn't been a way to reverse it, then it would have been appropriate for the UN to take action. And there are other cases. (para. 16)

Due to the tragedies of war, Dewey saw schools as instruments of societal reform in the name of peace (Howlett, 2008). Dewey asserted that in order to achieve international harmony, changes in domestic institutional thinking would have to happen first (Howlett, 2008) and this is in fact what I stated earlier, we have to start within ourselves, then within our community and so on.

Rousseau, another early proponent, believed that children are naturally good (Noddings, 1998). A. S. Neill followed up Rousseau's idea. However, he was also committed to the idea that pressures to make them grow up too fast ruins them (as cited in Noddings, 1998). Neill (2004) presented a radical view in which he believed that "there is no need to teach children how to behave. A child will learn what is good and what is wrong in due course if he/she is not pressured" (p. 210). From the previous authors, Dewey did not think that children were naturally good, but that children were born with the potential to be good or bad, and that the environment would guide them toward one or the other (as cited in Noddings, 1998). In this sense, his point of view is more neutral and it seems to me more realistic.

In the early twentieth century, many of the leading figures of PE were women. The Italian educator Maria Montessori is considered by some educators and researchers as a founder of PE (Duckworth, 2008). She believed that peace depended on a methodology that would free children's spirit, promote love of others and promote a free

climate (Harris, 2002; Harris, 2008), in this way, a teacher's method or pedagogy could help to build a "peaceful world" (Montessori, as cited in Harris, 2004). A rationale for this approach is that children have "critical periods" in which some capacities must be developed or be lost (Montessori, as cited in Noddings, 1998).

Even if most educators agree or disagree with Montessori's view, the truth is that many agree that timing is important in teaching and learning as Rousseau, Piaget and Vygotsky (Noddings, 1998). For Montessori, global citizenship, personal responsibility and respect for diversity had to be part of everyone's education (Duckworth, 2008). She defined peace as a "goal that can only be attained through common accord, and the means to achieve this unity for peace are twofold: first, an immediate effort to resolve conflicts without recourse to violence—in other words, to prevent war—and second, a long-term effort to establish a lasting peace among men" (Montessori, 1949, p. 27). She did not only produce theory, but also designed a concrete pedagogy for peace which "focused on the development of the whole child and prized the creative and critical thinking skills, as well as relational skills, which are so critical in men and women who will be both inspired and equipped to build lasting peace" (Duckworth, 2008, p. 3).

Another contemporaneous predecessor of the PE field is the Brazilian Paulo Freire. He was not a peace educator per se. However, without question, he contributed to the development of the PE discipline with his ideas of liberating people through education from structural violence (see Freire, 2007). Freire saw education as a form of politics because school is not neutral (Bartlett, 2008, p. 2). He suggested a liberatory Education as practice of freedom, in which the individual is considered as dependent and attached to the world, and that the world exists jointly with the people. Likewise, this

education must make the educators critical —critical reflection as action, and both as praxis— when they comprehend the *total* reality and not just part of it. He also proposed a problem-posing education in which dialogue was a key element (Bartlett, 2008).

Freire stressed that oppressed people need to know how oppression is presented and the way the dominant group tries to exploit their literacy (Freire, 2007). This education will equip people to understand social systems of oppression and act to change the current situation (Bartlett, 2008). However, this reflection is not necessarily accompanied by action; thus, Freire amended that assumption in his later work (Bartlett, 2008). Because education is not neutral, it is very important that educators define their position and decide whom they are working for (Freire, as cited in Bartlett, 2008).

Freire's ideas are clearly identified in the contemporary critical theory:

It has long been argued that liberal education 'frees' minds and builds a citizenry capable of autonomous action. It has also been recognized that restricting access to liberal education is a powerful means of maintaining the privilege of the controlling class. (Noddings, 1998, p. 69)

For the contemporary PE theory, it is relevant the fact that PE programmes are not just reduced to being intended for the oppressed —in the plural—, but also for the perpetrators to lead both groups to reconciliation (Staub, 2002).

Philosophies. The *critical theory* approach has had a huge impact on the educational field; theorists such as Marx, Antonio Gramsci, Max Horkheimer, Herbert Marcuse, Theodor Adorno, Michel Foucault, Jürgen Habermas and Paulo Freire (Noddings, 1998) have contributed to developing that field. Even though the critical theory is a broad field that studies different social phenomena, in general, critical

theorists analyze the social conditions that result from different forms of domination (Noddings, 1998). Critical theory is not the only philosophy that PE has employed, I can also identify the existentialism, the hermeneutics, the phenomenology, the postmodernism and the *philosophy of caring* as I already commented in the first chapter.

Existentialism stresses the freedom people have to plan, reflect, choose and act. For existentialism, existence means a “conscious awareness of our human condition—of our freedom, physical frailty, eventual death, and responsibility for the kind of person we become” (Noddings, 1998, p. 59). This approach recognizes that people are continually changing and making choices (Ornstein & Hunkins, 2009). It is based on an individual’s perception and free choice; consequently, students have the potential to decide. Nowadays, Maxine Greene is one of the foremost representatives of this philosophy (see Greene, 1988).

Hermeneutics tries to make sense of our reality which involves a historical and a contemporary context. It “involves a careful search for meaning without the expectation that exactly one meaning will be found or that it will be anchored in an unassailable foundation” (Noddings, 1998, p. 71).

Phenomenology has been interpreted either as a disciplinary field in philosophy or as a movement in the history of philosophy (Smith, 2011) that is concerned with the objects and structures of consciousness. Phenomenology as well as existentialism, advocates Descartes’ method of doubt as the basic technique for studying the phenomena (Noddings, 1998).

Postmodernism, as Noddings (1998) puts it, “is more a mood than a movement” (p.72). This mood or attitude rejects the notion of capital-T Truth as well as that of

objectivity. This approach is powerful for PE since many contemporary strategies employed by PE involve activities with human beings and in this sense, it is recognized that everyone has a history, postmodernism recognizes:

The multiple ways in which people are shaped by their histories and cultures, by their personal experiences, and by their interactions with others, postmodern writers have described a constituted subject and multiple identities. (p. 74)

Another outstanding principle of postmodernism and that particularly relates to PE method is the fact that phenomenology “challenges cherished assumptions, methods, attitudes, modes of thought, and values” (Noddings, 1998, p. 75).

Neil Noddings’ *philosophy of caring* is an important reference for contemporary PE. For Noddings (2008), “to teach for caring relations is to teach for peace in communities, in individual lives and in the world” (p. 1). In this theory, the carer listens to the cared carefully and then they switch places, otherwise, relationships tend to deteriorate (Noddings, 2008). Consequently, dialogue is an important element in this approach to identify needs, motives, and the interests of others. However, it is not just about understanding the other, but understanding oneself as well (Noddings, 2008).

Stomfay-Stitz and Wheeler (2010) agree with Noddings in the sense that they consider combining caring and PE as together, however, they will add another element which should be integrated into the aforementioned concepts. This is kindness; those elements should be part of students’ daily routines including the curriculum. Stomfay-Stitz and Wheeler (2010) suggest that a strategy to promote a kind and caring classroom is to alert both children and parents to those goals. In the classroom children could help create classroom rules for the kind of classroom that everybody envisages. Another

strategy to promote a caring classroom is suggested by Noddings (2008), “it is imperative, then, for caring peace educators to do all we can to prevent the conditions under which groups will be incited to take sides along blood or national lines” (p. 3).

Key individuals. In this section, I will present some ideas of some of the current world’s leading figures to PE studies such as Johan Galtung, Betty Reardon, Ian Harris, Bar-Tal, Noddings, Maxine Greene, and H. B. Danesh. Even if other key individuals are not mentioned in this chapter, their works have been and/or will be outlined throughout the rest of this second chapter.

Johan Galtung is a well-known peace theorist and researcher (Nario-Galace & Navarro Castro, 2010) who founded the International Peace Institute in Oslo in 1968 (Education in Universal Human Values, n.d.). He has actively promoted peace research and PE. Galtung (1969) mentions that PE theory is linked with development and conflict theory. This is why I will explain the nature and concept of violence in the next section which is a key concept for the conflict theory.

Betty Reardon is another major contributor to PE. Her ideology was influenced by Freire. In Snauwaert (2011), Reardon states:

I have argued that the theories and practices we have learned from Paulo Freire are the conceptual and methodological heart of the most effective peace learning and peace politics. I so argue largely because I see his work as the primary model of a process in which learning is politics and politics can be learning. (p. 326)

Ian Harris is a PE researcher who states that cooperative learning, democratic community, moral sensitivity, and critical thinking are key ingredients for PE pedagogy (Harris, 2002, 2008). Nonetheless, critical thinking may have different interpretations.

For example, Jane Roland Martin (1985), argues that critical thinkers often become spectators rather than participants, “they allow injustice and pain to continue while they pick apart arguments and make ‘higher’ points out of the tragedies of real people” (in Noddings, 1998, p. 92). According to Siegel (1988), critical thinking is at risk, and one strategy to rescue it is “not only or always to produce the best argument but to connect with others in a way that would make the world demonstrably better—less violent, less cruel and insensitive to the pain around us” (Martin, as cited in Noddings, 1998, p. 94), but I wonder: how can people who have lived in an intractable conflict area all their lives become sensitive to their environment once again? This is a difficult question.

It is easier to act the way one has been told. It is also easier that others decide for us, consequently, having a democratic environment is not something very simple since this not only means that individuals can challenge the current reality, but also that they should assume responsibility for what they believe and how they will act (Shapiro, 2002). This seems strange for Mexican society whose formal democracy (the one which appears in the constitutional and legal texts) has been a contradiction from the actual democracy most of its history (Instituto Tecnológico Autónomo de México, 1984).

According to Bar-Tal (2002), an Israeli researcher who has concentrated on the socio-psychological foundations of intractable conflicts and peacemaking, there are some pedagogical implications for PE:

- PE is an educational orientation that should be integrated into the curricula of other subjects (Anderson, 2007; Duckworth, 2008; Harris, as cited in Bar-Tal, 2002) such as history, geography, social sciences, literature, languages, sociology, anthropology, and psychology. “Teaching these subjects, using peace education

orientations, and keeping its objectives in mind is the best way to implement peace education in schools” (Bar-Tal, 2002);

- PE has to be open-minded to alternative views and the emphasis should be put on skepticism, critical thinking, and creativity (Harris, 1988; Reardon, as cited in Bar-Tal, 2002);
- PE has to be relevant, in other words, PE has to be related to the concrete situation of a society with real-life issues and interests of students (Bar-Tal, 2002; Freire, as cited in Bartlett, 2008);
- PE requires experiential learning (see HeroicImaginationTV, 2011) since this method is considered a key to internalizing “values, attitudes, perceptions, skills, and behavioral tendencies” (Bar-Tal, 2002, p. 33);
- PE is teacher dependent because PE depends more on the educator’s views, motivations, and abilities than on subjects; which can be bad when some teachers have contradictory ideas of the values of PE (Bar-Tal, 2002);
- it is difficult to evaluate PE since its objectives have to do with the acquisition of values, attitudes, skills, and patterns of behaviours (Bar-Tal, 2002).

To resolve the problem stated in the last bullet point above, Galtung (2008) formulated some questions that can help to evaluate educational programmes: “Does it permit feedback? Does it bring people together in a joint endeavour rather than keeping them apart? Does it permit general participation, and is the total form of education capable of self-generated change? . . . Is there dialogue that engages learners, rather than simply a message conveyed in educational settings [?]” (p. 2). These questions can be used to evaluate PE programmes which are not objective in the sense that values,

attitudes, skills, and behaviours are part of the programme in question. Moreover, Galtung (2008) points out phases of a peace research project:

1. Analysis of our present.
2. Goal-formulation which refers to the world one would like to see; here the question arises of whether the goal is realistic or utopian.
3. Critique which goes beyond analysis to diagnosis.
4. Proposal-making in which questions such as “*what* to do, *who* should do it, *when* and *where*, *how*, and *why* it should be done,” (Galtung, 2008, p. 5) can help to define the proposal.
5. Action in which it must be considered that PE contained within the school system will have repercussions on the political system.

But what are the values that PE promotes? If perspectives of PE differ then so do their respective values. As Noddings (1998) puts it, values are relative to particular societies. Consequently, what is good for one society may be bad for another. But then another question emerges, how to know if something is unacceptable? According to Dewey, an act is judged ethically acceptable or unacceptable according to the consequences it produces (Dewey, as cited in Noddings, 1998). However, Reardon ventures to point out the core values of schooling: care, concern, and commitment. She also points out the core concepts of PE: planetary stewardship, global citizenship, and humane relationships (as cited in Harris, 2008).

Individuals often have personal dilemmas involving choices as well as responsibilities. Creativity may be interpreted in different forms, some people see creativity as the way people resolve problems or following Harris’ view, as a capacity to

escape the pitfalls of violence (2008), and in Maxine Greene's view, as a "wide-awakeness" of what it signifies to be present in the world (as cited in Ornstein & Hunkins, 2009). Taking into account the last point of view, I will use interviews and group sessions to collect part of my data. With the use of these techniques, I intend to fulfil two purposes: to interpret realities and also to motivate people to promote peace (Harris, 2008).

Danesh presents an Integrative Theory of Peace (ITP) in which human cognitive, emotive and conative capacities establish the nature of our worldview (Danesh 2006; 2008). In this theory, there are three key elements: unity; worldview which is constituted by our experiences, education, individual endowments, and creativity; and human individual and collective development in which the normal direction of the development of one's overall perspective of the world is toward ever-higher levels of integration and unity (Danesh, 2008). Thus, according to this perspective, the Mexican nation is not having a normal development of a worldview.

According to Danesh (2008), there are three dimensions of worldview: survival-based worldview, identity-based worldview, and unity-based worldview. According to the meta-categories, I think many Mexicans would be situated in the identity-based worldview category rather than in the unity-based worldwide category, which is the ideal. The identity-based worldview is characterized by a selfish nation where conflict is considered as inherent in human nature and necessary for progress (Danesh, 2008).

There are four necessary conditions for successful PE programmes: "a unity-based worldview, a culture of peace, a culture of healing, and a peace-based curriculum for all educational activities" (Danesh, 2008, p. 5). Because of these conditions, it seems

that the ITP is a powerful strategy since it can be adapted to different groups that are suffering from violence in different forms, because it is *universal* and *specific*.

I liked the ITP approach because it is more positive than other approaches of PE in the sense that it is unity and not conflict which is “the central governing law of life” (Danesh, 2008, p. 2). In this sense, it is related to the Appreciative Inquiry approach that I will use because the last one values and recognizes what has value, or in other words, the best in life (Avital & Cooperrider, 2004). I have examined different concepts, principles, and forces driving PE. In the next section, I will discuss the concept of violence.

Concept of Violence

Peace and violence are dichotomies and violence as well as peace, has had different definitions. Conflicts are a natural part of human life; nonetheless, they can become problems of violence (Noddings, 2008; Nario-Galace & Navarro Castro, 2010). Johann Galtung (1969), a renowned Norwegian PE scholar, gave a general definition of violence: “violence is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations” (p. 168).

Galtung distinguished between positive and negative peace. The former relates to collaboration, integration, cooperation (Salomon, 2002), and it also refers to the absence of structural violence (Galtung, 1969); and the latter denotes the absence of physical and/or direct violence (Salomon, 2002) as well as to the absence of personal violence (Galtung, 1969).

In 1960 there was a “shift from direct to indirect or structural violence” (Hicks, as cited in Nario-Galace & Navarro Castro, 2010, p. 18). The reason was that it was realized

that not only war and direct violence caused death and suffering, but also structural violence, which can be actualized by “extreme poverty, starvation, avoidable diseases, discrimination against minority groups and denial of human rights” (Nario-Galace & Navarro Castro, 2010, p. 18). It is worth mentioning that all of these conditions are experienced in Mexico.

Galtung (1969) lists some principles to identify if violence exists as well to identify the kind of violence. It could be physical and psychological violence; negative violence and positive violence; whether or not there are individuals who are hurt; whether or not there are persons who inflict this hurt; violence that is intended or unintended; manifest and latent violence, to illustrate this, Galtung gave an example in which manifest violence may lead to a nuclear war, however, latent violence in the Americas “already causes an annual toll of nuclear magnitudes” (p. 183). Even though Galtung expressed this more than three decades ago, the situation in the Americas has not changed much.

There are different forms of violence such as physical, psychological, and structural violence which can be caused by thoughts, word and actions (Harris, 2002). Of these types of violence, physical and structural violence are the ones that are more visible among the social problems in Mexico. Examples of the former are war, random killings, ethnic rivalry, and gang attacks. And examples of the latter are when individuals cannot find a job, when they cannot get social security, or when they are denied civil rights.

Galtung was the one who coined the concept of *structural violence* (Salomon, 2002) which is silent, stable, static and it may be perceived as natural (Galtung, 1969). According to this, now I understand that poverty and unemployment are types of

structural violence because interestingly, ever since I can remember, I have always been told that my country is in crisis and the hope has always been the future. This is similar to what Bertrand Russell once expressed:

When I was young, Victorian optimism was taken for granted. It was thought that freedom and prosperity would spread gradually throughout the world by an orderly process, and it was hoped that cruelty, tyranny and injustice would continually diminish. Hardly anyone was haunted by the fear of great wars. Hardly anyone thought of the nineteenth century as a brief interlude between past and future barbarism. (Bertrand Russell, as cited in Galtung, 1969, p. 187)

On the other hand, there is *personal violence* which is dynamic, it may be more noticeable even though structural violence may be much more violent (Galtung, 1969) and the example I find in Mexico is the terror residents are living under nowadays which is caused by drug cartels. There are some strategies to reduce personal violence (Galtung, 1969, p. 174). The first one is by focusing on the tools used and starts with the human body (for instance Karate). The second approach is about organization and starts with the lone individual ending up with an organization of guerrillas or army warfare. The last stage of this approach is actually employed in Mexico because the army is participating a lot.

There is a connection between these kinds of violence since “all cases of structural violence can, by closer scrutiny, be traced back to personal violence in their pre-history” (Galtung, 1969, p. 178). From this perspective, as far as I know, the Aztecs were a violent civilization that liked to have power and made human sacrifices. From 1100 to 1300, this powerful civilization located in central Mexico, had alliances,

betrayals, and posturing for power among the various groups and in fact, they had a warrior group (Johns, 1995). There are different possible explanations of the Aztec practice of ceremonially sacrificing human beings; one of them which I consider that is still viable has to do with religion:

Aztec religious concepts became political weapons. Religion became an ideological apparatus of the state used to justify state actions and legitimate state interests in the same way that the army became a coercive apparatus of the state, fighting its wars and enforcing its will. Religion was brought into the service of the state. It was, as Sejourne noted, “spirituality at the service of an Empire.” (as cited in Johns, 1995, p. 95)

Later, these lines of authority would be usurped by the Spaniards who subsumed Mexico as a colonial possession of Spain (Johns, 1995). The Conquest of Mexico was a painful event marked by organized violence in order to change the relationship of classes to one another and to exploit the native population who would work for long hours to produce commodities required by the Europeans: “the Spanish in Mexico tended to regard the law as a matter of individual rights over the Indians under their charge, much like the rule of a feudal lord over his serfs” (Johns, 1995, p. 198).

With human sacrifices, the Aztec State wanted to intimidate surrounding ethnic groups into accepting political and economic subordination. This act symbolically represented the power of the state and those sacrifices were justified by the *cosmic mission theory*, which was based on the notion that the sun would keep on moving if there were human sacrifices so that existence could continue (Johns, 1995).

To me there is a similarity between the Aztec society and the current Mexican society in that, even though the Aztecs were very well organized, they did not have an equitable distribution of the surplus production of conquered lands since this production was distributed hierarchically first to the ruler, then to the warrior elite and then to the chieftains (Johns, 1995). Today, the distribution of almost everything is still inequitable since the elite groups want to monopolize everything.

Reasons of violence. There are different factors for violent behaviour, such as family patterns, social environment, cultural models or peers, alcohol and drug abuse, and availability of weapons (Harris, 2002). Among these factors, family is perhaps the most outstanding since “the family is the first place where education occurs, and as such, provides the link between affective and cognitive aspects and ensures the transmission of values and standards” (Delors, 1997, p. 115).

Due to the concern about these risks, Resilience Education emerged (Harris, 2002). Educators, who advocate this alternative, encourage their students in the exploration of their emotions. Its goals are to develop “decision-making and affective skills within each person and connectedness between people in the context of a healthy, democratic learning community” (D'Emidio-Caston & Benard, as cited in Harris, 2002, p. 22).

Galtung (1969) tries to describe the reason why a person who suffers from structural violence is violent: “he is the rebel, systematically untrained in other ways of coping with his conflicts and frustrations because the structure leaves him with no alternatives” (p. 178). This alternative is not easy to accept, however, it makes sense and I hear these kinds of arguments frequently.

The victors of structural violence, the ones who dominate, will always try to maintain their power. In the first chapter, I mentioned that they will try to sustain the status quo; regarding this, Galtung (1969) comments: “when the structure is threatened, those who benefit from structural violence, above all those who are at the top, will try to preserve the status quo so well geared to protect their interests” (p. 179). There are different alternatives to keeping the power, Galtung mentioned two: the forceful maintenance of traditional social injustice and the forceful maintenance of some new type of injustice in order to overthrow the old system (Galtung, 1969). The first situation is the one emphasized in Mexico. Another possible reason why conflicts do not cease without violence in Mexico is given by Staub (2002), who proposes that:

In the case of conflict between groups, a past history of devaluation of the other makes it more difficult to resolve the conflict without violence. Negative views of the other, and mistrust, can make conflict intractable and lead to violence. (p. 75)

Even though Staub discusses models of violence in general, his affirmation could be applied to Mexico since the groups he is referring to, could be the different drug cartels that are fighting for territory. Anderson (2007) gives another possible reason for violence:

Increased exposure to the violence contained in video and computer games, television programmes, children’s literature and toys, more frequent episodes of bullying in our schools and communities, and the continuation of armed conflicts around the globe have left many children desensitized about war, violence and conflict, and feeling helpless about how they can turn this critical tide. (p. 43)

This is one of the possible explanations why students make poor decisions and become violent. Violence is a grave problem that affects the young, usually men, who are recruited to become part of terrorist, military, or organizations' groups whose activities are to humiliate, terrorize, and/or kill those considered their enemies (Shapiro, 2002).

By means of this section, I have explored different theories about the nature of violence but there is one in particular that seems to describe the situation in Mexico:

Children model the behaviour of adults, on whatever scale is available to them. Ours are growing up in a nation whose most important, influential men - from presidents to the coolest film characters - solve problems by killing people . . . it is utterly predictable that some boys who are desperate for admiration and influence will reach for guns and bombs. And it is not surprising that this happened in a middle-class neighbourhood; institutional violence is right at home in the suburbs . . . the tragedy in Littleton grew out of a culture that is loudly and proudly rooting for the global shootout. That culture is us. (Barbara Kingsolver, as cited in Anderson, 2007, p. 43)

The roots of some of Mexico's problems go back centuries, such as social inequality, poverty, unemployment, lack of opportunity, and poor quality education (Carpizo McGregor, 2011). To illustrate this, I discussed some of the Aztec society traits.

To conclude, an important component of PE programmes is to study how violence is generated between groups (Ramírez, n.d.; Staub, 2002) because there are multiple factors and devaluation is only one of them. Staub (2002) cites an example of a PE programme that took place in Rwanda, a country in which in 1994, the ethnic minority group (14%) known as the Tutsi suffered from a genocide of approximately

three quarters of its population by the Hutu ethnic majority group which constituted approximately 85% of the population (United Human Rights Council, n.d.). This programme was intended for a Non-Governmental Organization that worked with groups in the community. Among the strategies they employed for this course, were included: “brief lectures on and discussions of the effects of the trauma created by such violence on survivors” (Staub, 2002, p.78); as well as a discussion of avenues to healing from trauma, “people thinking about and describing the very painful, horrible things that happened to them during the genocide, in small groups, in which other members offered empathy, often crying as their fellow participants told their stories” (Staub, 2002).

Staub (2002) stressed the importance of understanding how violence is generated between groups and in addition, he also stressed that it is important to analyze individual violence. I believe both concepts to be useful but I would just add that individual violence should be analyzed first.

Forces Driving PE

I will address my second objective in this section. As I have mentioned in the Concept of Peace Education section, there are multiple definitions of PE and many individuals have contributed to this field. Now that the elements of PE have been identified, I will explore the forces driving PE. This subsection is divided into six parts which include: goals, aims, and purposes of PE; approaches of different types of PE; some PE elements; practices of PE around the world; PE programmes within schools as well as PE institutions. All of these sections will cover the first part of my second objective which refers to the forces driving PE.

Goals, aims, and purposes. Goals, aims, objectives, and purposes differ in different programmes. Even though there are differences among these concepts, these concepts are sometimes used interchangeably, I will use them according to the concept that authors take.

There are a good number of goals that depend on the social situation that human groups are living in. Some general goals that PE programmes usually contain are: “social change and transformation or, towards the formation of a world culture of peace” (Synott, 2005, p. 13) and “to encourage the participation of the students in decision-making about both form and content” (Haavelsrud, 2008, p. 4). Inspired by the thought of Bjerstedt, Bums, Aspeslagh, Harris, and Reardon, the Israeli educator Bar-Tal (2002) concludes that the main goal of PE is:

To diminish, or even to eradicate, a variety of human ills ranging from injustice, inequality, prejudice, and intolerance to abuse of human rights, environmental destruction, violent conflict, war, and other evils in order to create a world of justice, equality, tolerance, human rights, environmental quality, peace, and other positive features. (p. 28)

These goals are a dynamic and an ongoing process because society is constantly changing as do reality and needs. Fountain (1999), presents some aims which are found in different programmes of PE conducted by the UNICEF: awareness of one’s own needs, self-awareness, understanding the nature of conflict and peace, conflict analysis and awareness of cultural heritage, among others. For Betty Reardon, the aim is the transformation of both the structures of society and the structures of consciousness (as cited in Snauwaert, 2008). While for Staub, (2002) the aims of PE are:

To help with the development of caring and nonaggressive children and adults who are able to relate to people in their own lives in peaceful ways; . . . to help children as well as adults develop into people concerned about and able and willing to promote others' welfare—as people who fulfill their needs in constructive, nonaggressive ways, and respond to others' needs; to help raise children who become adults and to help adults become people who take action to prevent violence both in their own society and in the world. (p. 73)

There are also many purposes of PE. For Reardon and Cabezudo (as cited in Nario-Galace & Navarro Castro, 2010) the main purposes are the elimination of social injustice—also seen as violence according to Galtung (1969)—, the rejection of violence and the abolition of war.

PE approaches. Taking into considerations that there is no consensus about the definition of PE as well as its curricular components such as goals, objectives, content, or teaching methods, PE has appeared taken on different designs to try to build a humanistic world (Bar-Tal, 2002) in which tolerance and justice are part of the everyday life. In such a way, PE has been named by different individuals:

- A-bomb education
- Anti-atomic bomb' education
- Citizenship education
- Community-based peace education
- Conflict resolution education
- Conflict-free conflict resolution
- Critical peace education
- Critical pedagogy
- Democracy education
- Development education
- Disarmament education
- Education for citizenship
- Education for conflict resolution
- Education for development

- Education for international understanding
- Education for liberation and empowerment
- Education for mutual understanding
- Education for peace
- Education for sustainability
- Education for sustainable development
- Education for world citizenship
- Environmental education
- Gender-fair/non-sexist education
- Global education
- Human rights education
- Intercultural education
- Interfaith education
- International education
- Liberatory [*sic*] education
- Life skills education
- Moral and spiritual education
- Multicultural education
- Nonviolence education
- Nuclear education
- Problem-posing education
- Resilience education
- Reunification education
- Social justice education
- Unity-based peace education
- Violence prevention education
- World education

These facets of education are considered as practices, approaches, orientations, or alternatives of PE. These approaches have appeared in different periods of human history to try to end tyrannies that various social groups have faced or simply as means to keep peace by sensitizing people. Consequently, different kinds of PE have unique particularities and have wanted to serve different purposes in a concrete time and place. Nevertheless, in the end they all coalesce around the necessity to live in harmony with everyone and everything around us. Those practices of PE are not the only ones, but

those are the ones that have a concise term to refer to them. I will proceed to explain some of those approaches:

From the previous list, it is perhaps the *Nonviolence Education* alternative the first to appear due to the oppression in different parts of the world. Nonviolence is a philosophy and a method adopted by activists such as Mahatma Gandhi, Martin Luther King, Jr., Aung San Suu Kyi, Thich Nhat Hanh, Desmond Tutu, and Wangari Maathai (Nario-Galace & Navarro Castro, 2010).

The *A-bomb Education* approach is also one of the first alternatives to PE which appeared in 1950. This approach emerged as a result of the historical circumstances that Hiroshima and Nagasaki suffered in 1945 when the United States subjected them to atomic bomb attacks (Harris, 2004). It was necessary then to heal people's traumas, thus teachers led campaigns for PE known as A-bomb education or Anti-atomic bomb' education.

The *Disarmament Education* approach is related to the previous view since it emerged after the atomic bombs were dropped on those cities, but also after the Cold War. These events inspired disarmament movements and protests against armament (Toh, as cited in Nario-Galace & Navarro Castro, 2010). The UN created an Office of Disarmament Affairs and reported that 70% of the expenditures on conventional arms, which represents approximately \$30 billion, are made by developing countries (UNDDA, 2002, as cited in Nario-Galace & Navarro Castro, 2010). This is alarming, thus Eduardo Galeano ironically says that "the countries that sell weapons to the world are the same which are responsible for world peace . . . Fortunately for them, the threat of peace is weakening . . . while the war market recovers and offers promising prospects of

profitable carnage in the south of the world” (as cited in Ramírez, n.d., para. 34). In Mexico it is well known that drug cartels buy their weapons in the US and one continually hears in the Mexican news that hundreds of weapons are seized. In 1978, the UN organized the Tenth General Session of the United Nations General Assembly whose Final Document urged governments and international organizations to develop programmes in disarmament and PE at all levels (Page, 2008). Then, in 1980, UNESCO stated that disarmament education was an indispensable element of PE (Page, 2008).

The US and Great Britain developed *Nuclear Education* in order to warn individuals about the dangers of a nuclear holocaust in the 1980s (Harris, 2002). Today, some countries have agreed to a nuclear non-proliferation treaty (Harris, 2002).

Development Education appeared as a strategy to promote “an active democratic citizenry interested in the equitably sharing of the world’s resources” (Harris, as cited in Nario-Galace & Navarro Castro, 2010, p. 45) in countries of the South which are characterized by having high levels of poverty. This kind of education is inspired by non-violent activists such as Martin Luther King and Gandhi, who have used non-violent ways to resolve conflicts in the twentieth century. This approach appears to address problems of structural violence (Harris, 2004); consequently, it criticizes the unjust economic order which has triggered hunger, homelessness, and marginalization (Nario-Galace & Navarro Castro, 2010). Those consequences are caused to a large degree by poverty. Here, peace educators “promote a vision of positive peace that motivates people to struggle against injustice” (Harris, 2004, p. 12).

Education for Mutual Understanding appeared in Ireland to end the quarrels between Protestants and Catholics (Harris, 2004; Harris, 2002), it “is about developing

self-respect and respect for others and the improvement of relationships between people of differing cultural traditions” (Curriculum Advisory and Support Service, n.d., para. 1).

International Education which is based on Comenius ideas. This approach focuses on teaching diverse cultures to develop people’s tolerance that would lead to peaceful behaviour (Harris, 2004). This approach has been supported by the United Nations (Harris, 2004).

Education for International Understanding is a movement strongly supported by UNESCO after this organization adopted the *Recommendation concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms* in 1974 (Nario-Galace & Navarro Castro, 2010; see UNESCO, 1974).

Global Education refers to programmes, projects, studies, and activities aimed at promoting learning about and caring for not only one’s own community, but beyond that (Fersh, as cited in Nario-Galace & Navarro Castro, 2010). This type of education addresses Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention, Intercultural Education, and Education for Citizenship as a global dimension (O’Loughlin & Wegimont, 2002).

Multicultural Education appeared in multicultural or culturally diverse countries (Nario-Galace & Navarro Castro, 2010, p. 43). Examples of these countries are the United States, Australia, and Canada. Ladson-Billings (as cited in Nario-Galace & Navarro Castro, 2010) defined it as an education that “helps students to understand and appreciate cultural differences and similarities and to recognize the accomplishments of diverse groups” (p. 43) but also those of one’s own culture.

In 1983 there was an interfaith movement at the World's Parliament of Religions gathering in Chicago. This movement inspired the development of *Interfaith Education*. This movement was very important since it was the first time that religious leaders from Eastern and Western areas united to exchange of ideas, look for a spiritual foundation for global unity, and understand other religions so that everybody could live in harmony and respect (Nario-Galace & Navarro Castro, 2010). However, this goal went unchallenged until September 11, 2001.

Human Rights Education (HRE) is probably the most practiced PE in third world countries (Toh & Floresca-Cawagas, as cited in Salomon, 2002). In 1948, after the Universal Declaration of Human Rights (UDHR) that contains a statement of values that apply to economic, social, and political justice (Harris, 2008), a movement intended to educate people to respect and promote human rights (HR) began (Nario-Galace & Navarro Castro, 2010; Tibbitts, 2008). Its main goal is a "multicultural understanding aimed at reducing stereotypes and hostilities between groups" (Harris, 2004, p. 11). In this approach, problems are identity based (Harris, 2004) and respect for the dignity, especially of the weak and powerless is encouraged (Nario-Galace & Navarro Castro, 2010).

The pedagogy for HRE, contemplates an interactive and learner-centered method, however, there are more kinds of methods and models such as: experiential and activity-centered, problem-posing, participative, dialectical, analytical, healing, strategic thinking-oriented, and goal and action-oriented (Tibbitts, 2008). HR topics can be integrated within subjects such as history, civics/citizenship education, social studies, and the humanities (Tibbitts, 2008).

Betty Reardon sees PE as a right (as cited in Page, 2008) because some theorists consider peace itself as a human right. HR documents such as the UDHR, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child, have been developed and are included as content for the HRE (Nario-Galace & Navarro Castro, 2010). Peace educators who advocate this form of PE, attempt “to replace enemy images with understandings of common heritage and break through a process of numbing and denial about atrocities committed in intractable conflicts” (Feuerverger, as cited in Harris, 2004, p. 11). Even though the numbers are probably higher, organizations that support HRE augmented between 1980 and 1995, from 12 to 50 (Ramirez, Suarez & Meyer, as cited in Tibbitts, 2008). Regarding UNESCO, this organization continues building cultures and peace (Harris, 2002) and in first world countries, HR courses have been incorporated into the curricula and teaching materials have been developed worldwide (Tibbitts, 2008).

Historically, peace educators have been imbued with an anthropocentric culture studying human social problems such as wars, but they did not concern themselves very much about environmental problems (Harris, 2004) until the 1960’s; and when the postmodernist view emerged, those problems were recognized (Nario-Galace & Navarro Castro, 2010). The destruction of natural systems is related to the economic and social development. This is why those problems have been taken into account as well. In this regard, it was necessary to create the *Environmental Education* approach at the end of the twentieth century (Harris, 2008), since individuals began to suffer great ecological damages, most of them caused by themselves. Therefore, if human beings have contributed to environmental degradation, then they must promote alternatives to

compensate for the damages. In this field, the violence one causes is to the earth (Nario-Galace & Navarro Castro, 2010). Teachers concerned about the environmental crisis “promote a way of life that acknowledges the important values of traditional (native) cultures that encourage humans to revere rather than despoil the natural world” (Harris, 2004, p. 13). Nowadays, there is a worldwide environmental movement to protest against the destruction of the environment (Harris, 2002).

Unity-Based Peace Education is a relatively new approach which is framed within the ITP, which conceptualizes conflict as the absence of unity, and only conflict resolution and PE are possible for a unity-based worldview (Danesh, 2008). The frame of Unity-Based PE’s curriculum “is based on the latest research and literature on peace education as well as insights drawn from the fields of psychology, education methodology, political science, sociology, law, religious studies, history, conflict resolution, the arts, and other peace-related fields” (Danesh, 2008, p. 6).

Education for Conflict Resolution also known as *Conflict Resolution Education* (CRE) is one of the latest approaches to PE that emerged in North American and European first world countries (Harris, 2002) at the beginning of the 1980s (Harris, 2008) and in some third world countries it is just emerging. CRE appeared around 20 years ago (Nario-Galace & Navarro Castro, 2010). This alternative deals with interpersonal violence (Harris, 2002) and one of its main goals is to “help individuals understand conflict dynamics and empower them to use communication skills to manage peaceful relationship” (Harris, 2004, p. 15; Harris, 2008, p. 4). Here educators teach communication skills, anger management, appropriate assertiveness, active listening, collaboration to resolve conflicts non-violently, emotional awareness, empathy

development, and problem solving skills (Harris, 2002; Nario-Galace & Navarro Castro, 2010) that will help students to survive in postmodern times by addressing the social and environmental problems which take place outside school (Harris, 2008) as well as inside schools. The kinds of skills taught are mediation, empathy, and alternative dispute resolution methods (Harris, 2002).

Dewey believed that not only problem-solving activities in school, developed intelligence and social growth but also that the skills developed in problem solving could be transferred to resolving society's everyday problems (Ornstein & Hunkins, 2009). In this approach, students can study levels of violence, their roots and consequences (Nario-Galace & Navarro Castro, 2010). There is an organization called International Network for CRE and Peace Education that is an important promoter of this approach (Nario-Galace & Navarro Castro, 2010).

In addition to these techniques, educators also use mediation and empathy activities (Harris, 2002, p. 18). According to Bodine and Crawford, CRE studies show “improved academic performance, increased cooperation, and positive attitudes toward school” (as cited in Harris, 2002, p. 23). CRE has evolved into Violence Prevention Education that has appeared in the US and in New Zealand. It “attempts to develop resilience skills in young people so that they avoid drugs, sex, and violence in interpersonal relations” (Harris, 2008, p. 4).

These approaches represent alternatives to violence. They also show that PE is an interdisciplinary, dynamic, multicultural, and holistic approach (Duckworth, 2008; Harris, 2004; Harris, 2008), in which according to Harris (2004), “learning takes place

both by ‘doing’ and by processes of abstraction and reflection” (p. 16). Likewise, these views can complement each other.

PE elements. Even though PE programmes have different shapes, according to Pawlikowski (2011), there are some concepts that must be shared by different approaches such as justice, meaningful participation by the local community, and humanization.

Related to the skills that PE promotes, one can find (Montessori, as cited in Duckworth, 2008; Nario-Galace & Navarro Castro, 2010; Canadian Centres for Teaching Peace, 2000):

- Analysis
- Communication
- Conflict resolution
- Cooperation
- Critical thinking
- Decision making
- Empathy
- Group building
- Imagination
- Listening
- Problem solving
- Reflection
- Social responsibility
- Understanding different perspectives

All of these skills lead to a more peaceful existence. According to Nario-Galace and Navarro Castro (2010) and Montessori (as cited in Duckworth, 2008), the following attitudes and values may be cultivated:

- Appreciation for diversity
- Self-respect
- Respect for others
- Respect for life/nonviolence
- Gender equality
- Compassion
- Global concern
- Ecological concern
- Cooperation
- Openness/tolerance

- Justice
- Nonviolence
- Social responsibility
- Positive vision

Staub (2002) proposes interesting components of PE programmes: fulfilling children's basic psychological needs such as security, a positive identity, and positive connection to other people, among others; learning by doing; crosscutting relations from devaluation to inclusive caring promoting cooperative learning and using techniques such as the jigsaw technique; helping people heal from victimization and woundedness³ using strategies such as sharing experiences, writing about painful experiences (Pearlman & Staub; Pennebaker & Beall; Pennebaker, Hughes & O'Heeron; Staub & Pearlman, as cited in Staub, 2002), or talking about these experiences into a tape recorder which is actually what I will do with my participants. Of course, if a strategy is adopted by a specific nation, then it should be adapted to its own culture. Other elements are moral courage and constructive loyalty; a sense of effectiveness and principled action, this element is particularly important when people want peace but do not know how to act:

A very important element of peace education must be to help people learn how to find or create avenues of action for peace. Effective action requires that people act jointly with others. Although at times a single voice can make a difference, usually many voices are required for people to be heard. (Staub, 2002, p. 84)

Consequently, it is of utmost importance that as many people as possible have access to PE so that they become aware of the social problems. Then they would be able to

³ Because "survivors of violence may feel that they need to defend themselves from threat and danger. . . —and— even in groups that have not been so victimized, many children and adults are psychologically wounded" (Staub, 2002, p. 83).

propose solutions and act jointly to increase the possibilities of success. Besides this, I believe that the more people are involved in peace movements, the more opportunities there will be for people to become knowledgeable, care about peace, and work towards it.

Other considerations. There is the assumption that the most significant way of promoting a culture of peace is through PE (Chowdhury A., as cited in Nario-Galace & Navarro Castro, 2010):

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 HR and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace. (Hague Appeal for Peace Global Campaign for Peace Education, as cited in Nario-Galace & Navarro Castro, 2010, p. xv)

Bar-Tal (2002) mentions three main societal implications of PE. The first condition is the dependent nature of PE on needs, goals, and concerns of a particular social group. From this implication, the nature of Mexican society is characterized by living in intractable conflict, it is a relatively homogenous society, there is economic inequality, and the civic culture is autocratic, intolerant, and closed. The second condition refers to the dependent nature of PE on societal agreements. From this point of view, the society should agree with the nature of PE and its values, goals, and frameworks. The rationale for this is that when the society agrees with the nature (or principles) of PE, then, it will be easier to accomplish peace. However, this is a rare situation because some individuals “may be

afraid of losing power, status, privilege, or wealth” (Bar-Tal, 2002, p. 30). Thus, this condition has to do with the political agreements and in this sense, every society develops a particular approach toward PE. The third condition refers to the societal platforms since objectives of PE should relate to the whole society, not only to particular groups as Bar-Tal (2002) expresses it: “peace education in schools without a wider social campaign is fruitless and disconnected from social reality. Pupils soon feel that it is irrelevant to their life experience and view it as an insignificant endeavor” (p. 31).

Practices of PE.

PE studies. PE is a field that not only is taught but also studied. There are more practices of PE under different approaches but actually a few studies that evaluate the impact or efficacy of those programmes (Salomon & Nevo, 2002). Nevertheless, in Galtung’s view, “studies alone do not halt direct violence, dismantle violence, nor do they build structural or cultural peace” (as cited in Harris, 2002, p. 23). In contrast, Ramírez (n.d.) states that they can help to achieve it.

Another critique to peace studies has been formulated by Danesh (2008), who stated that by placing conflict management as the *ultimate* objective of this discipline, peace studies have abandoned its first goal which is to study the nature and the dynamics of peace. However, Harris (2008) holds a more positive view in which the dimensions of peace: peace movements, peace research, and PE, are advancing to a symbiotic relationship between them.

The results of some researches show that PE can change attitudes (Eckhardt & Feltman, as cited in Harris, 2002). However, this is not enough since behavioural changes are needed too (Harris, 2002).

Narratives. According to Salomon (2002), there are various categories of PE; one of them is the distinction between positive and negative peace (see section Concept of Violence); a second distinction is made between the sociopolitical context in which PE is practiced—regions of intractable conflict, regions of racial or ethnic tension, and regions of tranquility and cooperation—; a third distinction is made between desired local changes and global changes; and a fourth distinction is made between “the political, economic, and social status of peace education participants” (p. 5). From these distinctions, it is the sociopolitical context the one which displaces the others and to this, Shapiro (2002) notes that, “breaking the cycle of violence, hatred, and injustice depends on some kind of politics of negotiation and reconciliation” (p. 64).

Regarding the second category, Mexico is in a region of intractable conflicts. The types of problems that are often addressed include antiracism, conflict resolution, multiculturalism, and cross-cultural training (Salomon, 2002). Those social problems have a long history and a not very promising future. According to Salomon (2002), intractable regions are regarded as having troubles between collectives that are rooted in painful collective narratives that have serious inequalities and that generate intense animosity among the participants (Rouhana & Bar-Tal, as cited in Salomon, 2002). PE takes form as narratives describing the conqueror or majority versus the conquered or minority and its principal aim is “to change mindsets that pertain to the collective other, including the other’s narrative and one’s own group responsibility for the other’s suffering” (Salomon, 2002, p. 6). These narratives constitute a space in which different voices that express anger, hostility, and resentment can be heard and are also an

opportunity that requires safety and trust and that only can develop in small, face-to-face situations (Shapiro, 2002).

To support this point of view, Haavelsrud (2008) mentions that principles of problem orientation (content) and participatory decision-making (dialogue), relate to each other. Other practices involve nonviolent activities and a critical examination of one's contribution to the current situation:

Critical examination implies that the pain-inflicting sides in the conflict come to acknowledge their guilt, although, of course, the youngsters participating in the program may have had nothing to do, as individuals, with the atrocities, acts of terror, humiliation, or conquest carried out by their respective groups. (Salomon, 2002, p. 9)

In those places empathy is also a common goal, participants are called to examine the others and to understand their suffering and engage in a “vicarious introspection” (Cohler & Galatzer-Levy, as cited in Salomon, 2002, p. 10; Harris, 2008, p. 3). “This does not require agreeing with the other side but rather seeing its perspective as valid, which might lead to a decrease in tension between two conflicting parties” (Harris, 2008, pp. 4-5). Interestingly, in peaceful regions, PE consists of education about peace rather than education for peace (Salomon, 2002).

Programmes within schools. Peace educators are concerned about building in their students a desire for peace that is often referred to as positive peace that in turn promotes “an active democratic citizenry interested in equitably sharing the world's resources” (Harris, 2002, p. 2). Shapiro (2002) mentions that peace educators should teach students “how societies create hierarchies that privilege the experience, culture, and

humanity of some and devalue that of others” (p. 67); this is known as pedagogy of justice.

In 1948, the first college-level academic peace studies programme was opened at Manchester College in Indiana, USA. Then in the 1950s, peace research was considered as a *science of peace* to counteract the effects of science which had produced mass killings (Harris, 2008). Ironically, the USA is perhaps one of the most warlike countries. A clear example of this is the freedom to buy weapons legally (Villalobos, 2012). This does not generate violence by itself, however, the values of the population who buy them does.

In 2002, over 300 colleges and universities had peace studies programmes (Harris, 2002). Regarding the University of Manitoba, a doctorate programme in peace studies was first offered in 2005 (“History of the centre,” n.d., Ph.D. Program). In places such as Bosnia and Herzegovina, Education for Peace has been a successful initiative that has been implemented in over 100 schools (Danesh, 2008), but this is not the situation in Mexico where there are not sufficient initiatives by the formal school system.

Because of the holistic nature of PE, this can also be applied to all levels of school (Harris, 2008). However, Salomon (2002) notes that school-based peace curricula may not be the most effective alternative, but they can be effective as initial steps and topics such as impulse control, emotional expression, perspective taking, and anger management can be addressed. Within schools resources such as books, traditional folk stories, art work, and artifacts can be employed either in activities such as collaborative games, consensus-building exercises, etc.

Organizations. Different organizations have invested also in developing PE programmes to take place outside schools. In order to do this, strategies have been employed such as camps, sports, recreation programmes, youth groups, clubs, training for community leaders, workshops for parents, etc. Regarding publications, nowadays, there have been a great number of publications on PE topics; this is an example of the recognition that this field is gaining among educational and policy authorities (Synott, 2005). In addition, organizations and institutions such as the Peace Education Commission, the International Peace Research Association, the United Nations, UNICEF, and UNESCO, among others, are promoters of PE. The last two are particularly active advocates of PE.

The UNESCO declared 2000 as the International Year for the Culture of Peace and the years 2001-2010 as the International Decade for a Culture of Peace and Nonviolence for the Children of the World (Harris, 2002; Page, 2008). This organization has proposed eight areas of action against war and the first of them is Culture of Peace through Education (Harris, 2002).

The UNESCO (1945) affirms that “since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed” (as cited in Nario-Galace & Navarro Castro, 2010, p. 22). This organization began the *Culture of Peace* programmes (Page, 2008) and then in 1999, the Declaration on a Culture of Peace was designed by the UN (Nario-Galace & Navarro Castro, 2010). In this declaration, they defined a culture of peace as “a set of values, attitudes, traditions, models of behavior and ways of life” (as cited in Anderson, 2007, p. 44; Nario-Galace & Navarro Castro, 2010, p. 23). In this organization, an important source has been the *Jacques Delors Report*

(1997), in which the four pillars of education are described: learning to know, learning to be, learning to do, and learning to live together. In this report, Delors declares that “humankind sees in education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice” (p. 9). The UN also accepted the 1959 Declaration of the Rights of the Child which states that children have the right to education that will develop a sense of moral and social responsibility (Page, 2008) or in other words, to PE.

Besides all of the different channels that I have already discussed, there are other channels of communication such as magazines for young people, travelling theatre, puppetry, television and radio spots, peace campaigns, contests, exhibitions, films, pamphlets, books, seminars and conferences, newspaper articles (Bar-Tal, 2002; Fountain, 1999; Galtung, 2008), experiential learning, and the like. There are also events such as the World Peace Forum and the International Peace Education Conference (Anderson, 2007) and the Conference on Peace Research in History, which was founded in 1964 (Carroll, 1969).

Barriers of PE

In this section I will concretely explore some of the barriers that can impede PE programmes’ success. With this section I will conclude my second objective. PE by itself is not very successful in resolving huge and complex social problems or violence (Harris, 2002). In spite of its initiatives in the twentieth century, PE has not been implemented in all school systems and just a few countries have based their curricula on the United Nations mandates (Harris, 2008). Mexico is not among these countries that have implemented the United Nations mandates. One of the possible reasons most nations have not based their curricula on the United Nations recommendations may be that there

are political interests. Snauwaert (2008) talks about a political realism in which relations among nations are purely political, this means that dignity and morality that involve duties, do not exist among them and consequently, they do not care about what is right but just about national interests and power.

Besides this *political realism* in which there are political interests, another societal trait that describes Mexican society is religion. Mexico is a very religious country, 83.9% of the population is Catholic (AFP, 2012) while the remainder of the population practice other religions or are non-believers. One of the beliefs promoted by this religion is that one must accept the God-given way of life. In this sense, it would be difficult for some people to be open-minded and critical, and evaluate the outcomes of a history of events and its responses (Staub, 2002). In this sense, religion could be another barrier of PE, and as Karl Marx (1967) put it, “religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people” (p. 131).

Grave inequalities are perhaps one of the most important barriers to achieving a more positive perception of oppressors or perpetrators (Salomon, 2002). When the differences are very noticeable or extreme, then it is more difficult to reach a balance. Grave inequalities relate to devaluation, which is another barrier. Staub (2002) asserts that “when a society faces intense economic problems, political disorganization and chaos, or other difficulties, already devalued groups are likely to be blamed for these problems” (p. 75). Indeed in Mexico, citizens frequently hear about circumstances in which devalued groups such as young or poor people, are used as scapegoats and that is also why people are afraid of policemen because the common belief is that they are allied

with the “enemies.” Another group that I can see that suffers from devaluation is the group of people who live in the northern part of the country, such as Sinaloa or Ciudad Juárez where the rates of violence are very high and there is a negative image of those states that has been spread through literature and the media.

This devaluation as well as the lack of opportunities for employment and education, discourage many young people who then commit criminal acts or are victims of them (Carpizo McGregor, 2011; Narro Robles, 2011): “when they have no educational opportunities, decent jobs, independent living and recreational options, they become easy prey to organized crime” (Narro Robles, 2011, p. 9). Thus, devaluation could be another reason for intense violence. Consequently, an important aspect of PE programmes is to examine whether a negative view of *the other* may often be biased by devaluation rather than the proper representation of them (Staub, 2002). This alternative is known as the functional approach, “this is a perspective to understanding the evolution of cultures, how special characteristics of each group evolve, and where the differences between one’s own group and other groups originate” (Staub, 2002, p. 76).

The behaviour of bystanders and witnesses can be another barrier. They can be influential by their inaction or action (Staub, 2002). In the particular situation of Mexico, I would say that most people do not act either because of the fear of suffering negative consequences or because of ignorance, which is classified as structural violence (Galtung, 1969), “this town is ignorant enough to vote for him —Enrique Peña Nieto, a candidate of the *Institutional Revolutionary Party* (known by its Spanish acronym as PRI⁴), a political party that governed for 70 consecutive years and that wanted to control

⁴ Partido Revolucionario Institucional.

everything—. This candidate represents a regression for a lot of Mexican citizens including myself” (Ferriz de Con in LibreExpressionMEX, 2011). This story ends when Peña Nieto won the 2012 elections and Ferriz de Con after having occupied the stellar emission of *Cadena Tres* news, was fired once these statements came to light. These kinds of situations characterized the Carlos Salinas de Gortari’s government (1988-1994), where there was no freedom of expression and people who dared to talk were disappeared. Salinas was a manipulative and corrupt Mexican President who made Mexico believe that it was a first world country when it actually had been plundered by its government.

There are many examples in which inaction is present; however, I know that it is sometimes easy to judge people instead of trying to understand the reasons they have to be passive. Thus, understanding their reasons for their inactivity, the potential power of being bystanders, as well as the effects of both passivity and action are important for the conceptual learning of PE (Staub, 2002). Some possible reasons are cited by Staub (2002):

Bystanders are part of the same culture as perpetrators. They have been exposed to devaluation of the victims; they may have experienced conflict and hostility between their own group and the victims’ group; they may have experienced societal upheavals that led to self-focus; and they may be exposed to ideology and propaganda that makes the *other* a scapegoat and ideological enemy. Bystanders may also fear ostracism or worse if they oppose the direction their society is taking . . . Finally, individual bystanders may feel helpless, because in order to

have a significant effect on a societal process, people need to join and act together. (p. 79)

I want to know the realities of participants that will contribute to the development of further studies in the PE field. Some of the reasons identified by Staub are similar to some reasons I have identified living my whole life in Mexico, however, I am aware that my reality is different and that I will also collect data from vulnerable students because they are just growing up and they are living during a critical period in which they will decide which way to choose. They will soon face the decision of whether to be part of the oppressed or of the oppressors.

One reason or barrier why formal school systems have ignored recommendations provided by peace activist educators of including PE content, is because of cultural and economic pressures to “include more math and science so that school graduates can compete in a high tech global economy” (Harris, 2008, p. 5). According to Howlett (2008), in spite of a number of peace studies programmes created at colleges and universities throughout the United States, the problem is at the elementary and secondary levels in American education because patriotic citizenship remains a powerful force in imbuing young minds. Here I would add that in Mexico I can also see this characteristic in the basic education, patriotic citizenship contents are continually emphasized in the curricula.

Other barriers are a lack of funds, under-staffing and excessive concern with research, and action (Galtung, 2008). Another barrier is the evaluation of students in which students are placed into categories on the basis of their achievement in terms of grades (Haavelsrud, 2008).

The commitment to PE varies among different societies. In this way, some nations see it as an important ingredient in changing society while others avoid controversial issues and just use it for particular objectives or even prohibit it (Bar-Tal, 2002). The fact that PE usually takes place with alternative strategies that are different from traditional education (Bar-Tal, 2002), this can be a barrier to its acceptance.

With this section, I covered my second objective in which I discussed the forces driving PE and the barriers to the successful delivery of PE programmes. Now I will move on to the third objective.

Current PE Initiatives and Models in Mexico

In this section, I will concretely focus on my third objective, which is: what are the peace education initiatives and models in Mexico as well as their effectiveness? I divided this section into two parts: (PE) Inside School and (PE) Outside School.

Today, Mexican society lives in an epoch characterized by violence, scarcity of ethical values, exclusion, and intolerance (Salazar Mastache, 2009). According to Salazar Mastache (2009), it seems that money and power guide the society. However, from my point of view, this has always been so, the variation is just in degree.

Peace has a cultural, political, ethical, social, and economic content (Abrego Franco, 2010; Danesh, 2006). In South America⁵ the content of PE is structural violence, HR, and economic inequality (Garcia, Rivera, as cited in Bar-Tal, 2002). It is worth

⁵ It is common that one finds the division of America as South America and North America. One can see an example of the former here. But what happens with Central America and Mexico? Even though Mexico is part of North America, a common assumption is to mention North America without considering Mexico, thus there may be confusions. In this case I assume that the Author is referring to Latin America and not just South America, consequently I would definitely include Mexico in his affirmation.

noting that according to the Gini index, Mexico occupies the 113th position among 142 nations ranked on the basis of inequality (as cited in Narro Robles, 2011).

Inside school. According to Mexican law, the *Third Constitutional Article* provides a general framework of values that guides the content of basic education. Values such as freedom, equality, solidarity, justice, appreciation and respect for life, cultural diversity, and people's dignity, must be elements of the curriculum (Dirección General de Desarrollo Curricular, 2007). In this field, the work of Jaime Torres Bodet has been especially important. He worked after the Second World War when he proposed an educational project in which he mentioned that peace was one of the main objectives of the new educational reform (Quintero Romero & Wences Reza, 2006).

The *Secretariat of Public Education* (known by its Spanish acronym as SEP⁶) has participated in promoting PE as HRE. In 2002, the SEP designed a programme in HR in order to offer a solid training in this area (Quintero Romero & Wences Reza, 2006).

The SEP has redesigned contents and values of the basic education curriculum. Values such as tolerance, respect for culture, ethnicity, and religion have been included (Conde, 2006). However, these contents are limited to the Civics and Ethics subject area and thus end up being diluted by a good deal of other content (Ramírez, n.d.). Consequently, it is necessary that those topics be expanded to other spaces of the schools, and also that the expansion goes beyond changes in the educational plans and programmes (Quintero Romero & Wences Reza, 2006).

According to the *National Development Plan 2007-2012*, “to promote values in order to ensure a peaceful social life” is considered (as cited in Salazar Mastache, 2009,

⁶ Secretaría de Educación Pública.

p. 101). This would be an initiative of PE in Mexico. Taking into account this objective, the junior high school system in the State of Mexico, has included a subject called *Citizenship Education for Young State of Mexico Students* (Servicios Educativos Integrados al Estado de México, 2007) whose competencies are:

- The self- regulating and responsible exercise of freedom, respect, and appreciation of diversity.
- Knowledge and self-care.
- Understanding and appreciation of democracy.
- Adherence to the law and sense of justice.
- Social and political participation.
- Management and conflict resolution, and
- A sense of belonging to the town, municipality, and entity.

In order to make students aware of the intrinsic and extrinsic commitments and responsibilities of society, four fields have been integrated into the *Secondary 2006 Curricular Plan*: Environmental Education, Values Education, and Sex Education, and Gender Equity. From those fields environmental education, values education, and gender equity could be considered as PE themes. Education for democracy is another perspective that different states have had (Álvarez Arellano, 2006).

The Deputy Technical Director of the SEP's Technical Subdirector Edgar Montalvo Gutiérrez was invited to Spain by the Eurosocietal Movement to observe how PE is implemented there (Abrego Franco, 2010). This visit had an impact on the new Comprehensive Programmes for Civic and Ethics, for elementary schools and junior high

schools in which HR and nonviolent resolution of conflict topics have been incorporated in the curriculum (Abrego Franco, 2010).

Besides the modifications that the curricula have had, the SEP has also designed other programmes for schools. However, not all schools participate. I will present some of the programmes promoted by the SEP.

There is a programme named *Against Violence Educating for Peace [sic]: For Me, For You And For Everyone* that the SEP, UNICEF, and the *Popular Education Group with Women Civil Organization* have promoted since 2000 in some elementary schools in Mexico City. However, some school principals are of the opinion that it is necessary to reinforce the teacher's skills, some teachers do not want to participate, some teachers' behaviour is inconsistent with what they preach, and other believe that one hour per week is not enough (Abrego Franco, 2010). Another programme launched by the SEP is called *Safe School*, created for basic education (see Appendix A) in which 44, 874 schools were participating (Secretaría de Educación Básica, 2011) in December 2011, its main objective is:

To consolidate public basic education schools as safe and reliable spaces through social participation and civic education of students, the latter aimed at democratic coexistence, responsible participation and development of skills aimed at self-care, self-regulation, responsible exercise of freedom, social participation and non-violent conflict resolution. (Secretaría de Educación Básica, n.d., Objetivo, para. 1)

This programme is based on the Third Constitutional Article and the *General Law of Education* in the sense that education should contribute to peaceful coexistence

(Secretaría de Educación Básica, n.d., Introducción). In this programme, concepts such as a culture of peace and non-violent conflict resolution are direct components of PE.

A number of writers suggest that it is essential to involve families and the educational system as well as to involve political, economic and socio-cultural forces in the process of educating for peaceful coexistence (Abrego Franco, 2010; Quintero Romero & Wences Reza, 2006). In Abrego Franco's analysis (2010), she concludes with the following paragraph that I consider represents Mexican society:

It is time to educate for the construction of a culture of peace within Mexican society, which will not be achieved so long as injustice and social inequality continue to exist, which are the historical consequence of various socioeconomic and educational models implemented in the country, since its Independence (1810) until today. (p. 161)

Even though the SEP has presented different initiatives, and the national curricula have been modified, my biggest concern is that educators have not received a systematic training in PE. In other words, I do not consider this a significant achievement when changes in the curricula have not been translated to educators so that they know strategies to address problems related to PE.

Academics and researchers. The UNAM⁷'s UNESCO Chair in Human Rights established in the 80's (López García in Ramírez, 2006) does not only teach HR to academics and researchers from public and private universities around the world and members of HR NGOs, but also researches them and promotes them (Abrego Franco,

⁷ This is the Spanish acronym of the *National Autonomous University of Mexico's Faculty of Political and Social Science*.

2010; Ramírez, 2006). In 2003, this Chair signed cooperation agreements with the *Autonomous University of Guerrero*, *Autonomous University Benito Juárez* (in Oaxaca State) and *University of the West* (in Sinaloa) to implement some seminars.

Among the achievements of this chair, human right themes have been introduced in the curricula of several universities and nowadays, there are more than fifteen universities participating (Ramírez, 2006). The work done by the chair is inspired in different educators, philosophers, and HR Defenders in a reality in which “HRE involves personal risk” (Ramírez, 2006, p. 179).

Schools at all educational levels located in States such as Puebla (Abrego Franco, 2010) and Guadalajara (Escuelas UNESCO, n.d.), participate in the UNESCO Associated Schools Project Network, which is involved with more than 9,000 institutions in 180 countries (UNESCO, n.d.b). In 1998, the Seminar on HR was founded at the *Benemérita Autonomous University of Puebla* and the Seminar on Culture, Education and HR at the *National Autonomous University of Mexico’s Faculty of Political and Social Science* (Abrego Franco, 2010).

Across the country, non-credit, undergraduate, and postgraduate courses in PE, HR, Gender, Violence and Public Policy, peace studies, and Environmental Education are offered at institutions such as *the National Polytechnic Institute* (for further information, see the National Polytechnic Institute website), *the Iberoamericana University* (for further information, see the Iberoamericana University website), *the Autonomous University of Mexico City* (for further information, see the Autonomous University of Mexico City website) and *the Autonomous University of Ciudad Juárez* (for further information, see the Autonomous University of Ciudad Juárez website).

Despite the fact that all the universities that have assumed the responsibility to promote PE either with academics or researchers, Ramírez (n.d.) states that there is too little research of PE: “violence and conflict resolution are now also central subject matter of research centres in various parts of the world, while in the country, are barely addressed as an object of knowledge from some disciplines” (para. 32). While Abrego Franco (2010) urges that:

Mexico does not have a concrete proposal for peace education and culture, but we have to recognize that they have been working on issues related to peace and human rights, both by the UNESCO Chair in Human Rights and by the AMNU.⁸ (pp. 153-154)

Indeed, most of people in Mexico have heard about HR because there is a HR Commission in every state. These commissions are frequently offering workshops and courses among other activities to promote HR. Nevertheless, there are no concrete programmes for the basic education.

Outside school. As one will see in this section, there are a good number of initiatives about PE in Mexico and NGO’s that have been particularly important. Within this section, I included a specific part on HR since this approach is the most common PE’ alternative in Mexico. Examples of NGO’s which are working in Mexico are:

- Human Rights Centre Fray Francisco de Vitoria OPA;
- Human Rights Centre Victoria Diez;
- Centre for Border Studies and Promotion of Human Rights;
- Justice Centre for Peace and Development;

⁸ This is the Spanish acronym of Mexican Association for the United Nations.

- Education Team for Peace and Human Rights of the State of Durango;
- Rainbow Foundation for Sexual Respect of Diversity;
- Community Builders Youth;
- Yolia Girls Street.

Every NGO has a particular objective framed within a specific PE approach being the most common HR. Besides HR, environmental education is another alternative of PE. Mexico is a country with different landscapes and in places such as *Cancún* and *Toluca*, the ecosystem is being rapidly destroyed. Some organizations have developed programmes to conserve the ecosystems. By means of this chapter, one can see that there are infinite forms to promote PE and another approach has emerged in the *purépecha*⁹ municipality of *Cherán, Michoacán* whose citizens organized themselves to protect depletion of their forest and to promote healthy living in their town. Because the authorities did not support this town, its citizens decided to create their own political authorities and ignore the formal government (Nájar, 2012). Even though these citizens are not promoting PE as such, they are actually applying some of the general principles and values of PE.

If one takes into account that PE should be implemented within different subjects, teachers concerned about the destruction of the forest, could teach about the rights of the indigenous people of the region who live there, consequences of environmental degradation, as well as the consequences of structural poverty generated by the deforestation. In the following section, I will specifically focus on HR that is the most common PE approach in Mexico.

⁹ A community made up mainly of people of Purépecha ethnicity.

Human rights. Even though in the history of public education, HR have been part of the official educational discourse at least since Ávila Camacho was president (1940-1946), the truth is that HRE is a recent addition to the educational line (Conde, 2006). Besides the formal education of children and young people, non-formal education for young people and adult education have undergone changes, HR topics and citizenship education have been added (Álvarez Arellano, 2006).

The *National Commission of Human Rights* (CNDH¹⁰) which was created in 1990 and became autonomous in 1999 (CNDH, Antecedentes, n.d.), has contributed substantially to the teaching of HR. The CNDH is divided into basic education, upper secondary education, and civil society. Topics such as citizenship education for gender equality, the environment, multiculturalism, and non-violence are addressed by the HRE (Conde, 2006).

HRE research since 1990 has not only been minimal but has also decreased. This is in contrast to the growing social needs, to the commitments made by institutions and authorities and their insistence on progress (González Gómez & Teresinha Bertussi, 2006).

A reason why HRE is emphasized in Mexico is because citizens have suffered constant violations of their rights (Ramírez, n.d.). However, even though different organizations have been working to promote HR, deficiencies in teacher training and educational materials, as well as authoritarian processes and decision making in schools (Conde, 2006) exist. It is also noteworthy that themes such as sexuality, addiction, and

¹⁰ Spanish acronym.

alcoholism are more attractive for young people (ACUDE, as cited in Conde, 2006), thus this is another barrier for the HRE in Mexico.

The conflict resolution education approach which is applied in first world countries, it is now becoming known in Mexico and, an example of this is the certification that some *Hidalguenses*¹¹ HR promoters received in 2012 by the *Superior Court of the State of Hidalgo*. However, this is not the same in every state and a state such as El Sabino (a pseudonym), the culture of impunity has become established in the state, allowing and encouraging serious violations of HR.

Different NGO's have participated in HR projects. In 2005, the UN High Commissioner for HR launched a World Programme with a Plan of Action for HRE (UNGA, as cited in Tibbitts, 2008) whose first phase was focused on promoting HRE in schools. And even though some Mexican schools have had the opportunity to receive HRE workshops or courses, most schools do not because there are not enough people to promote them:

We must recognize that while great strides have been made throughout our history, and that in recent years the issue of HRE has gained currency and ground, there is much still to be done, both in HRE and in ensuring the right to education. (Álvarez Arellano, 2006)

Also, there is a project intended for teachers named *Peace and Values Education and Human Rights* supported by the AMNU, the first NGO that undertook a systematic education for peace and HR (Conde, 2006), which started in Aguascalientes, then spread to Chiapas and the Federal District and that in 2010 trained over 1200 teachers (Abrego

¹¹ Demonym for residents of the State of Hidalgo, Mexico.

Franco, 2010). It may be noteworthy that NGO's were the first organizations that designed and proposed HR educational practices (Ramírez, n.d.) and gained in popularity in particular in the 1990's as social movements that demanded a halt to repression and the way laws were being implemented for the benefit of the people in power, NGO's challenged the power structures and it was then that "the struggle for human rights is linked to the battle for democracy and peace" (Ramírez, 2006, p. 174). Other organizations such as the *Mexican Academy of Human Rights* began the elementary school teachers' training in HR in 1990 (Conde, 2006).

I did not present all of the initiatives on HR, but some of the most significant ones. In this section, I presented relevant literature and provided some contentious points of PE initiatives and models in Mexico as well as their effectiveness. Many organizations are working hard; nevertheless, this is not enough, a strategy that I see they have not implemented is the sharing of results. I think it will be important to focus on initiatives that have had a significant impact that promote peace for a society and then, try to adapt them to other parts of the country. But there is something more. Even though organizations work hard, there is something wrong with the Mexican worldview, something that has to do with Mexicans' attitude and mentality, something that they have accepted as a nation that does not allow them to move forward to something better.

Conclusions

There is a rich diversity among the different approaches to PE. Throughout this chapter, I have explained that nowadays the topic of PE is gaining in importance (Danesh, 2006), and this in turn is reflected in the numerous studies that are been conducted in first world countries as well as other practices of PE around the globe.

PE is a long-term process that can be worked both, inside schools and outside schools (Fountain, 1999). In fact, in most countries, PE takes place informally (Harris, 2008) and the rationale for this is that some peace educators argue that societal change would principally have to occur outside of school with the collaboration of adults (Haavelsrud, 2008).

As one has seen, there is not a particular philosophy within which PE can be situated since it is an eclectic discipline that is based on different philosophies (Synott, 2005). In this sense, it is based on a general philosophy of “nonviolence, love, compassion, trust, fairness, cooperation and reverence for the human family and all life on our planet” (Canadian Centres for Teaching Peace, 2000, para. 18). Related to compassion which is one of the attitudes included in some PE programmes, this is a very important element since it seems that many people have lost the sensitivity towards others’ feelings in my country.

Elements such as goals, aims, objectives, purposes and approaches, represent the reality of a particular place. As we have seen throughout this chapter, narratives have been used as a strategy by different PE educators. Similarly, we have seen that education for peace is based on different theoretical underpinnings, as well as interpretations and forms (Tomovska, 2011).

Latin America is a “territory marked by inequality, violence, and injustice” (Lorenzano, 2012, p. 263). Thus Mexico is a country that does not escape this reality which is characterized by poverty, drug trafficking, and government inefficacy among other things. In this troubled context, children are raised.

In the *International Conference on Security and Justice in Democracy* at the UNAM, Jorge Carpizo McGregor who occupied prominent public offices in Mexico, pointed out that social problems have multiple causes and that the problem of public insecurity has much to do with the social inequality that Mexicans suffer (2011). I explored some of the causes of insecurity or violence and I actually could see the same idea shared by different theorists.

Today, there is a huge necessity for teaching peace (Anderson, 2007), I wonder if Mexicans need it more now than ever before or if it is just that some people agree that a peaceful world is a better place. HRE has been gaining ground on the public agenda in Mexico since 1990 (Conde, 2006). However, there is still much to be done since the practices of this education are not enough.

I would like to conclude with one thoughtful phrase said by Carpizo McGregor (2011): “young people do not represent any danger, but it is young people who are in danger” (p.12). This statement reinforces my commitment to work with youth as well as the hopes that I still I have for peace.

In the next chapter I will present my methodology in which I will describe how the *action research* and the *appreciative inquiry* will have an impact, how I will recruit my participants, and the phases of my data collection among other elements.

Chapter Three

Methods

Introduction

In the previous section, I focused on my first, second, and third objectives. I conceptualized PE, I discussed the forces driving PE as well as its obstacles, and I explored the PE initiatives and models in Mexico as well as their impact. A valuable aspect of this research relates to my fourth and fifth objectives:

4. What are the students' understandings of violence and peace?
5. Are students' aspirations commensurate with the principles of peace education?

Referring back to my Literature Review, it was identified that in Mexico there are a lot of initiatives in PE, however, there is no concrete proposal for the national curriculum for basic education. Likewise, because of the situation that Mexicans are living in their country, I presume that there is a slow advancement of PE in practice in day-to-day living. The opportunity, therefore, to gain a variety of different stakeholders' views, ought to contribute significantly not only to the study of PE in general, but to a richer understanding of how some junior high school students conceptualize violence and peace as well as if their aspirations are in accordance with the principles of PE identified in the Literature Review.

This section will provide the details on the methodology adopted to address the research issues identified above, together with the means of collecting data for analysis, including interviews, group sessions, and field notes. This section is organized in four sections. First, I will present the Research Strategy I will employ to collect my data. Second, I will explain the way I will collect my data and the rationale for it. Third, I will

explain the Framework I will employ to analyze my data. Fourth, I will present possible limitations and problem that I may encounter while collecting my data.

Research Strategy

This is a single case study of one school in which I was influenced by the critically-oriented action research (AR) and the appreciative inquiry (AI) principles. Now I will proceed to explain the similarities between these orientations and my study.

Even though I will focus on the case study approach, I mentioned in the first chapter that this study can also be situated in the critically-oriented AR also known as emancipating or enhancing AR. Though this approach could be argued within my study, the critically-oriented AR has some characteristics that encompass the purpose of this study. Grudy stated that this kind of AR “promotes emancipator praxis in the participating practitioners; that is, it promotes a critical consciousness which exhibits itself in political as well as practical action to promote change” (as cited in Berg, 2007, p. 232). Even though I cannot guarantee that my study will produce a change in my participants and much less in their environment, their analysis of social situations through interviews and group sessions will hopefully make my participants more able to criticize their environment and look at their own situation from different perspectives.

My second reason for suggesting that my study is a form of AR is because another approach that has influenced my study is the AI which focuses on what is valuable for people about what they do (Reed, 2007). David Cooperrider was the pioneer of this kind of AR, he saw that when he invited some workers to describe and discuss the aspects of their work that they valued, it seemed to encourage them to talk in an unrestricted way (Reed, 2007). I know that my study is not completely situated in this

approach because I will not only discuss positive aspects, however, I will emphasize the positive experiences of my participants over the negative so that they will value what is good for them. Critical theory which draws on the work of Freire is an approach that the AI considers as important since its method can stimulate reflection (Reed, 2007).

It can be argued that AR begins because of a specific problem at work that somebody wants to solve or understand better (see Cunningham, 1995). Consequently, AR is focused on solving real-life problems (Greenwood & Levin, 2007). The objectives of this research are not intended to resolve a particular problem and they are not focused on a specific job but are intended to be applied to communal or individual life in general. However, from the previous concept of AR, it is an *understanding* of social phenomena that is stated in my objectives, consequently, my study is influenced by this research. There is a definition of AR that I particularly think that fits within the context of this research:

Action research is a form of collective self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own social or educational practices, as well as their understanding of those practices and the situations in which the practices are carried out. (Kemmis and McTaggart, 1988, pp. 5-6)

Based on this definition, through this study, I have been focusing on components such as collective (and individual) critical thinking, participants, social situations, rationality, justice, understanding and practices (of a specific town or life in this case); that is why I also suggest that my study takes some of the elements of AR. Nonetheless, because of practical reasons and because I am focusing on a specific phenomenon that is peace in a

specific environment, it is the case study approach which is my main research strategy.

There are multiple definitions of case study, Hagan (as cited in Berg, 2007), defines it as: “in-depth qualitative studies of one of a few illustrative cases” (p. 283). From this definition I will try to get an in depth understanding of the phenomena of peace and violence illustrated with a few cases.

Another definition of case study is given by McMillan and Wergin (2010): “case studies are, in essence, stories about the phenomenon under study. They clearly define the boundaries of the subject and its contents” (p. 92). Indeed, my participants will tell me stories or experiences about their life which in turn will represent a phenomenon. The third definition I find as illustrative of case study is given by Creswell (2007):

Case study research is a qualitative approach in which the investigator explores a bounded system (a *case*) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving *multiple sources of information* . . . and reports a case *description* and case-based themes. (p. 73)

In particular I like this definition since it contains the main components of a case study, as a definition it is concise and clear. Because I am focusing on an understanding of a social phenomenon in a complex environment, this definition along with the previous ones, provide me with the rational for choosing this research strategy for this study.

However, there is no perfect research strategy, and one of the criticisms that this approach has received is that it cannot always make generalization (Bell, 2005). I agree with this statement because contexts can be very different even within one country, that is why I will attempt to give a detailed picture of the setting in which I will be working. The nature of my case study is exploratory since I will try to produce an in-depth

understanding of peace and violence in which the unit of analysis will be a group of individuals in El Mezquite.

With my Literature Review chapter, I provided a descriptive theory which establishes the overall framework of my study before I start to collect my data (Tellis, 1997, Introduction; Berg, 2007). The Literature Review revealed that there were a number of empirical studies but they were undertaken in Europe and North America, excluding Mexico. That is why besides gaining an improved understanding of the social situation that El Mezquite is experiencing, this study will also contribute to the development of PE in my country since I will compare my findings with the existing theory that I discussed in the previous chapter.

Since this is a case study, this study is qualitative. There are other reasons why this research is placed in this context, namely: I am focusing on a social, human problem (Creswell, 2007) or phenomenon; prospective participants will tell and analyze their *experiences* about the phenomenon under investigation; I will interpret a political, social and cultural context of myself as a researcher and of my participants in particular (Creswell, 2007); the data analysis will be inductive; and my means of data collection are qualitative in nature.

Likewise, because I will try to *understand* or *interpret* social phenomena using different qualitative data (interpretative and phenomenological), this is a multi-method study (Spratt, Walker, & Robinson, 2004). These kinds of studies have been actively promoted and according to Moran-Ellis et al. (2006), these have different benefits:

Increasing the accuracy of research findings and the level of confidence in them (e.g. Kelle, 2001); generating new knowledge through a synthesis of the findings

from different approaches (e.g. Foss and Ellefsen, 2002); hearing different voices and bringing into play multiple constructions of the phenomenon (Moran and Butler, 2001); reflecting the complexity and multi-faceted ontology of a phenomenon (Boaler, 1997; Coyle and Williams, 2000; Deren et al., 2003); or logically implementing a theoretical framework (Bowker, 2001; Coxon, 2005; Nash, 2002; Pawson, 1995). (pp. 46-47)

For this investigation, I cannot situate myself as an insider or outsider but both. I am an insider in the sense that I am Mexican and I know the social, religious, and cultural norms, I also know El Mezquite and I regularly had news about this town. But I am also an outsider because even though we share a nationality, culture means a lot of things that vary from town to town. I will try to understand the perspectives of different participants that have different stories and different worldviews from mine. And this, in a way, situates me as an outsider. In this case study I will use a mixture of data collection techniques, namely, observations of participants and of village life, individual and group semi-structured interviews and field notes.

Sampling Techniques

I will use various sampling techniques. For the seven students I will use the quota sampling technique, and for the three teachers and one school principal I will use the convenience sampling technique.

I will not choose my participants at random because of issues of time and money but also because of the kinds of participants; I tried to choose a suitable type of sampling technique. Consequently, I cannot claim to achieve representative views, however, my sampling strategies are appropriate considering that this is a case study and for these

kinds of studies, it is common to choose purposive sampling techniques when the sample is small (Seawright & Gerring, 2008; Marshall, 1996).

In April, 2012, I was taking the course Theory and Practice of Curriculum Design and Development in which I developed a course in PE for junior high school students, and the school principal of the Telesecundaria El Mezquite was one of the three people who read it and gave me suggestions to improve my paper. Then, I communicated with her once again about my intentions regarding this study via Skype, she agreed to facilitate the study and told me that the school was available. However, this first approach was informal because when I talked to her I just had some ideas of what I wanted to do. I believe that some of the reasons why this school principal agreed were because she had the background of my paper content as well as because she works in a troubled place.

Once I receive the approval for my study, I will email the school principal a Letter of Introduction (see Appendix C) in which I will explain my purpose of collecting my data at that Junior High School. I will communicate my intention to interview her and the three third year teachers if they agree. I will also explain that I want to work with seven 3rd year students. Upon securing consent from the principal to conduct the research in this school, I will acquire the secretary's email address so that I email her a Letter of Introduction to the teachers (see Appendix D) in which I will introduce myself and communicate my intention to interview them as well as to work with two or three of their students.

When I get to Mexico, I will go to this school to meet with the school principal. By that time, she will have known about my study and my intentions of interviewing her.

I will need her consent so that I can work in the school with teachers and students (see Appendix E). Her participation is crucial but voluntary and only if she agrees, will I interview her and will she be asked to sign a Consent Form (see Appendix F). For this interview I will use a semi-structured Interview Guide (see Appendix G).

I will also meet with the three third year teachers in order to find out what will be a convenient time to work with them and their students. At this point, I hope that they know about my study since they had already received a Letter of Introduction. I will explain my research to them, I will tell them about my intentions of interviewing them and I will ask them if they have questions. I will give them a Consent Form (see Appendix H) in which I will emphasize that their participation is very important but voluntary and only if they accept, will I interview them. I will also need their consent to work with their students (see Appendix I).

I will use the convenience sampling technique for the teachers and the school principal because they all work in the same school and I will be visiting the school almost every day over a three week period, it will be easy to have contact with them, which is convenient. It is also convenient because at the time I interview them, these persons would have been working for at least a couple of months (the school year started on August 20, 2012), this means that most of them have had experiences while working in this school that they could talk about as well as PE programmes in which they have participated. Convenience sampling is also used because it is not time-consuming and because it is relatively easy to contact people.

Regarding the student participants, I will use the quota sampling technique because I need seven participants who are third year students (normally these students

are 14 or 15 years old, but if they are older, that will be fine) and be residents in the community.

The first step in recruiting seven 3rd year students will be to visit their classrooms and let them know about the purpose of my study, invite them to participate and invite them to an information meeting that will take place the next day. I will mention briefly what they will need to do and will emphasize that they will be researchers too. In this visit, I will also mention that it will not cost them anything and that in the end, I will raffle one soccer ball and one volley ball among them. The ideal situation will be that more than seven people are interested in participating. I will also put up a Recruitment Poster (see Appendix J) in their classrooms and in other spaces of the school.

The next day the ones who are interested will attend a meeting of 45 - 60 minutes where I will explain the study in greater detail to them and we will check the Assent Form for them (see Appendix K) and I will also discuss the Consent Form for their parents or guardians (see Appendix L) because they are minors. Then, the students who want to participate, will have to sign their assent form as well as get their parent/guardian consent form signed. These forms will help me provide clarity of the project. They will bring me back their signed assent forms as well as their signed consent forms and I will select the first students who sign up for the study and then stop recruitment. Once I have selected my participants, I will inform them about their selection and we will meet the next day so that we set a timeline for their individual interview as well as the two group sessions.

I believe that I will obtain relevant information from all these participants. The reason why I want to obtain different stakeholder perspectives is to gain a richer understanding of the dimensions of peace.

Because I am trying to use an appropriate research strategy for the purpose of this research, as well as data collection/analysis techniques that suit each of the activities I do, my study is valid. The issue of reliability is more thorny, the way I am dealing with that situation is by providing detailed information about the place where I will collect my empirical data, the description of the people that will participate in this study and the techniques I will use (I will include as Appendices the description of the sessions I will have with the students and the different interview guides), and in the Analysis of my information chapter, what I found. My research will also be reliable because of the valid strategies and techniques appropriate to my research objectives.

Data Collection

I will collect my data at a telesecundaria located in El Mezquite. At the telesecundaria there are in total nine groups (three of first, second and third grade/year). I chose this town because it is a place in which children have access to illegal activities and are frequently influenced by the violent environment. At this school, I will interview 11 people. The necessary interviews will all be conducted in Spanish but the findings will be reported in English. I will also translate from English to Spanish the consent forms and other handouts that I will use in Mexico.

In particular, I will work with seven third year students. The school will provide us a room and the meeting times will be set by the school and the students.

These students constitute the principal data sources for this research since I will specifically focus on their understandings of peace and violence and their aspirations (objective fourth and fifth). However, because I want to gain a rounded picture of PE in Mexico, I will also work with the three third grade teachers regarding their perspectives and practices of PE as well as the experiences they have gained in teaching the future activity component of the Civic and Ethics course. Finally, I will interview the school principal about her perspective and practices of PE as well as her experience of working in a troubled community. My data sources are summarized in Figure 1.

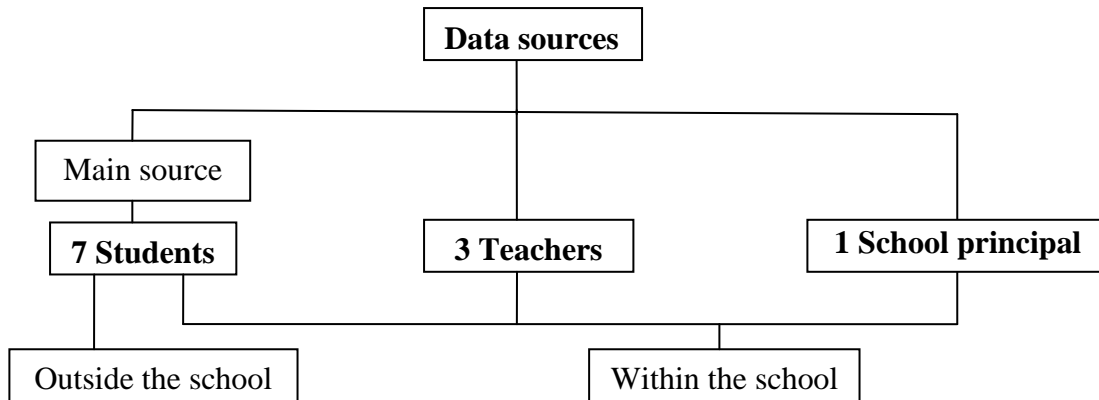


Figure 1. Kind and number of participants that I will use for this research.

With the school principal and the teachers I will have a perspective of PE of people who work at that institution. Regarding students, they will have the opportunity to provide me perspectives not just as students but as boys and girls who live in a difficult context. With these different interviews, I hope to achieve a fuller perspective of the issue of PE in a specific town in Mexico because I cannot generalize my findings.

My data will be collected by means of interviews and group sessions. As this will be qualitative research, I will use semi-structured interviews with my participants, which

permits me to create open-ended questions to encourage meaningful responses (Patton, 1990). Also, this technique will help me to create more questions in response to the information that they provide (Allen, 2012).

I will individually interview the teachers once they agree to take part in this study and have signed the Consent Form (Appendix H). For these interviews, I will use an Interview Guide (see Appendix M). The same procedure will be followed with the school principal.

Regarding the student participants, I will collect my data by means of an individual interview (see Appendix N) and two focus group sessions. This process will take approximately three weeks. Related to the focus groups, I will use a semi-structured Interview Guide for these sessions as well as some handouts (see Appendix O). On the one hand, even though individual interviews will be more time consuming, I can get a richer individual understanding of the experiences of every participant. For these individual interviews, I will ask some personal questions in order to get to know the person. On the other hand, the focus groups will enable them to work together in sharing and analyzing their experiences, here everybody will have the opportunity to participate, and this in turn can be considered as AR. During the interviews and the focus groups, I will be using the member check strategy suggested by Guba and Lincoln (as cited in Prins, 2010), which consists of paraphrasing participants' responses to clarify understandings.

According to Creswell (2007), a researcher is somebody who gathers information, while Bolton, Pole, and Mizen (2001) conceptualize participants as active and not passive. Therefore, my participants may also be considered as researchers. I will

let them know this to encourage them. Another advantage of focus group is that it is appropriate for an exploratory in-depth case study.

Related to my second chapter, I guess some of my participants will be bystanders and my empirical data will be very significant since I will have the opportunity to hear their reasons and ideology not only from them, but maybe from some of their acquaintances too. This technique will help us to highlight the participants' community assets, necessities, and concerns; share thoughts and promote a critical dialogue about peace and consequently, explore means of preventing or ending violence. Throughout the group sessions, I want to provoke dialogue, and when one says what one has inside, what one thinks, what one wants, what one experimented, it can be considered as enabling and therapeutic (Allen, 2012).

Regarding ethics, it is important to mention that interviews will be stored in a password-protected file in my personal computer and once I have transcribed them, I will delete the digital audio from my personal computer. After signing the consent form, participants will be assigned a pseudonym, in this way; I will make every effort to protect their confidentiality. I will be the only one who has access to their personal information. This is a self-funded study in which the safety of my participants will be vital and I will not reveal their names or identifiable information to protect them.

Considerations. If participants agree, all of the interviews and the focus groups will be recorded so that I am able to concentrate on the interviews and can transcribe them later. I consider that these techniques are the ones which best meet my research needs. The instruments to gather the information will be developed carefully and in advance so that they have validity and consequently, measure what they should measure.

As I stated before, my main participants are the students who are going to talk about what peace is for them as well as things that disturb them. I will give them some questions such as: In your community, what are some of the things you are proud of? What makes you angry about living in El Mezquite? What does the word peace mean to you? They will talk about their experiences living in a problematic area too. I believe that the fact of interviewing different stakeholders, will allow me to better understand the students' comments as well as to have a more detailed picture of the phenomena of peace (in particular) and violence. This will also allow cross-comparison of responses in which I will probably find different perspectives which will enrich my study.

Because I will use more than one technique, this will allow me to triangulate results. I will collect different information, and once I have it, I will process it. By making use of different data sources and techniques, this will allow me to triangulate results, that is, to compare the information (individual interviews, member checks, focus groups, observations, and field notes) and identify the similarities and differences among them, "methods can be triangulated to reveal the different dimensions of a phenomenon and to enrich understandings of the multi-faceted, complex nature of the social world" (Moran-Ellis et al., 2006, p. 48). This will help me so that the evaluation is valid too.

Framework for Data Analysis

Once I have interviewed and had the two sessions with the participants, I will proceed to transcribe the audios. Before I start analyzing the information, I will bring the participants a hard copy of their transcriptions so that they check if what I have is what they wanted to say and if not, modify it. This step can enhance validity (Allen, 2012;

Hartley, as cited in Kohlbacher, 2006, 3.3.2 Analyzing case study evidence). Regarding the transcriptions, I will save them for six months.

Once all the interviews have been transcribed and checked by the participants, I will first check the students' transcriptions. I will read every transcription several times to understand it in detail before I break it into parts (Agar, as cited in Creswell, 2007). In this first phase, I will also write memos in the margins of transcripts and fieldnotes. I will give a detailed description of every participant (Creswell, 2007). For this description I will not only include the individual interviews, but also the focus group sessions. This description is a relatively easy step that is straightforward in the sense that I will just report what I found. After this description, these transcriptions will be broken down into themes that emerged in the conversations (Creswell, 2007), this will help me to analyze the interviews as well as to focus on the objectives of this study. It could happen that if I find a lot of key issues or themes; I will compare them and perhaps combine some of them so that at the end I only have a few themes to deal with. Though the themes will be separated, they will be interrelated.

Once I finish describing the students' interviews, I will proceed with the reading of the school principal's and teachers' interviews. Then I will annotate them in order to group them by themes, to facilitate analysis. Then, I will compare these interviews (school principal and educators) with the students' interviews (who are my main participants), in this process I will also compare the Literature Review findings. This step is referred to as data analysis or synthesizing (combination of Literature Review work and my empirical findings). This stage is also known as cross-case analysis or assertions and it is more complex because this will require a cross-referencing of data descriptions

with references to my Literature Review (Creswell, 2007). To summarize my qualitative analysis process, I have included the Figure 2.

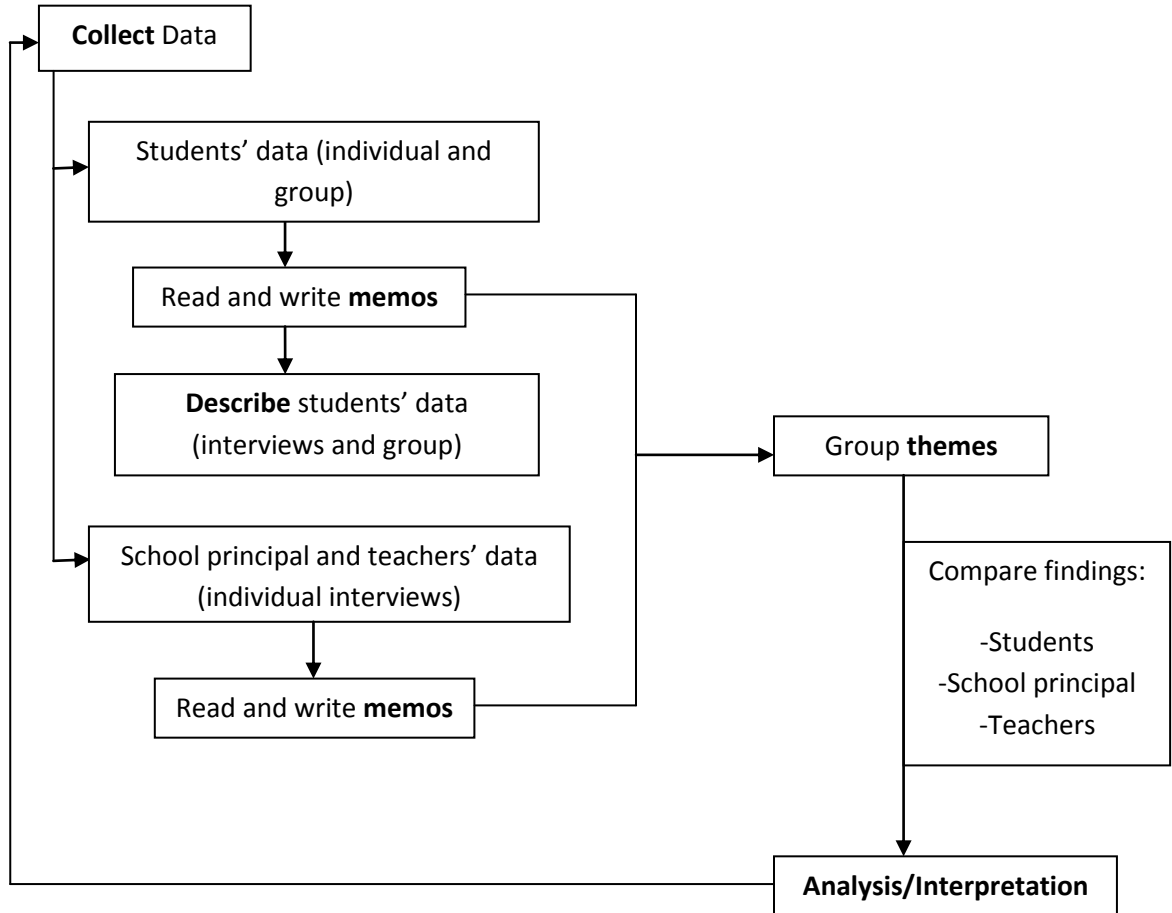


Figure 2. Analysis process of this research.

This is an analytic technique (Creswell, 2007) in which I will create a chart displaying the different themes I find. In this table I will identify the names of my different participants, what kind of participants they are, themes and citations (similarities and differences). It is noteworthy that the previous figure is not linear, I took this approach from the Data Analysis Spiral presented by Creswell (2007, p. 151).

Limitations

Even though I hope my study will make a contribution to peace studies in Mexico by increasing the understanding of the problem, I also recognize that there are limitations and potential problems in some of the techniques or strategies I am using to collect my data, getting access to my research subjects, and my research strategy.

First, I will not use any random sampling techniques, consequently there is a problem of generalizability (Berg, 2007), however, I will try to minimize this deficiency by giving detailed information of my principal participants as well as providing an in-depth picture of the phenomenon of peace in El Mezquite. To give detailed information, interviews are going to be essential since this technique can provide meaningful results. Because this is a case study, its results cannot be generalized, however, it is reliable because I am offering detailed information on the procedures I will follow in collecting and analyzing my data and besides that, I will include a copy of the interview guides, assent/consent forms, as well as the rest of instruments I will use to do this study. Another reason why I cannot generalize this study is because contexts of cases differ (Creswell, 2007), however, in the end I do not want to gain visual access *about* their culture, but *of* their culture (see Bolton et al., 2001).

Second, the size of my sample is not big enough. A first reason for this is that as an international student, I do not have enough time available to recruit and work with more participants. And a second reason is that I consider that this sample size is reasonable for a case study, and it is common that case studies address a particular phenomenon with a few participants.

Third, another problem has to do with the own culture. In Mexico there are a lot of small towns popularity known as *ranchos* which have few residents. There is the common belief that people living in those *comunidades* (communities) or ranchos are very timid, I have observed this. Tough El Mezquite is a relatively big town with a population of fewer than 5,000 inhabitants, there may be some very shy people that may not want to participate because of shame. So I hope that students want to participate.

Despite these problems, I think that with these techniques, my participants will tell their realities and it is a way for all of us to have a deeper understanding of their town.

Chapter Four

Findings and Analysis

Introduction

The research focused on three types of participants: seven students, three teachers, and one school principal within a telesecundaria located in El Mezquite, a small town located in central Mexico. For purpose of confidentiality, all the names for people, places, and institutions were identified with a pseudonym. This telesecundaria has nine classrooms with approximately 30 students each and it is large compared with most telesecundarias in Mexico where there are usually three classrooms (one per level).

Overall, this chapter will deal with the results of the case study described in earlier chapters about the concepts of peace and violence of junior high school students as well as the current practices of PE in Mexico. Having completed the data collection, I will proceed to describe and analyze my empirical data as well as synthesize both, the empirical and the theoretical data. I have divided this chapter into two major sections:

Firstly, the description of the students' interviews and sessions which have been divided into five major themes that emerged from the empirical data:

- El Mezquite
- The telesecundaria
- Peace and violence
- How students could contribute to create peace
- PE Programmes Outside and Inside the School

It is worth noting that I will not only describe the interviews' information but also the two group sessions, so this data will form the first section of this chapter.

Secondly, I will not only describe the teachers' and the school principal's data, but I will also integrate both, the teachers' and the school principal's data as well as the students' data against my Literature Review findings. Consequently, I will analyze my findings as well as synthesize both, the empirical and the theoretical information. This chapter has been divided into three major themes that emerged from the empirical data: El Mezquite, The Telesecundaria, and Peace Education. Within this chapter, as stated in previous chapters, the last two research questions will be addressed:

1. What is peace education?
2. What are the forces driving peace education and the barriers to the successful delivery of peace education programmes?
3. What are the peace education initiatives and models in Mexico as well as their effectiveness?
4. What are the students' understandings of violence and peace?
5. Are students' aspirations commensurate with the principles of PE?

By achieving these research objectives, I will be able to formulate some recommendations related to how to advance this research in the next chapter. It should be appreciated that since peace and violence are complex and context-based concepts, this is not an attempt to explain these phenomena as a fully culture based situation, but merely to place them in context.

Description of Students' Empirical Data

In this section, I will describe the students' data using the following themes:

- El Mezquite (description of the town, social problems identified, peace in El Mezquite, the shooting, and the kidnapping);

- The telesecundaria (school environment, social problems within the school, and how students feel at school);
- Peace and violence (how students conceptualize these phenomena);
- How students could contribute to create peace (their ideal future, their wishes, and what they would change);
- PE programmes outside and inside the school (in which students have participated).

I worked with seven students: two boys and five girls. All of them were in their third telesecundaria year which was their final telesecundaria year. All names used for participants are pseudonyms. Luis, Ana, Maria, Sandra and Pedro had always lived in El Mezquite, and Rosa lived her first 4 years in Monterrey, NL (one of the biggest cities in Mexico) and Laura lived her first 6 years in the United States. Regarding siblings, Sandra had nine siblings, Rosa and Luis had five siblings, Ana had six siblings and Maria, Laura and Pedro had two siblings. All the students were either regular or high academic achievers. They all did not have problems at school and the most of them liked to come to school. Ana was thinking about abandoning school but in the end her teacher helped her to change her mind. Most of them lived with both their respective fathers and mothers, except for Luis who lived with her mother.

The most important thing in life for six of them was their family. Only Laura said that she was not happy with her family but with her friends and boyfriend, and sometimes she preferred not to stay at home because quarrels were common between her parents. Regardless of her family problems, Laura had a very positive attitude and she

tried to be happy and cheerful outside because, as she stated, “I am going to go home and I will be sad, so I better have fun with my friends rather than being sad with them too.”

Besides the family, friends and school were also important for students. Six students mentioned the school as another important thing because they considered that it was easier to have a good future with an education. To this, Ana mentioned: “I want to be someone in life because as my dad and my mom did not study, I would like to keep on studying. As long as they continue supporting me, I will apply myself in school.”

El Mezquite. El Mezquite is a small town in central Mexico. The Pan-American Highway goes through this town which creates some problems that I will present. Even though some violent things have happened in El Mezquite which are known throughout the region, most of the participants felt relatively safe in the community, they attributed the big social problems to transients.

Six students agreed that people were one of the most important things in their town. They mentioned different traits such as the unity among citizens, and one of the students mentioned the willpower among the residents. Rosa explained that when there was a problem, everybody communicated among themselves and supported each other. Besides people, three students mentioned that important things in El Mezquite were the different traditions such as feasts dedicated to or worship of different saints organized by residents of the town. One participant mentioned the location of the town, and one the security.

Most of students had a positive image of the people who were from El Mezquite, however, this was not the case of people who moved there from other states. Three students expressed positive feelings toward people who came from other places. Three

had a negative view and the other two did not seem to have a positive or a negative image. Luis and Sandra had a positive view of people who moved from other places because according to them, they usually did not have negative intentions, and they both agreed that sometimes people were guided by rumours that were not true and this could have bad consequences. Sandra, who held a positive view and Laura who held a negative view, both mentioned that it was not common to see suspects or armoured cars that hung around the school. Some participants talked about armoured cars because in Mexico people usually are alert towards unknown cars since it is well-known that they are used by criminals. However, Laura was aware that when people in El Mezquite saw a strange car, they were alert because it might be someone who wanted to do something bad, so people described the car to each other.

Pedro, who held a negative view about newcomers, gave an example of people who came to town to cause problems. People, who came from a neighbouring state, caused a shooting approximately four years ago and because of that reason: “mistrust has grown between the settlers and the townspeople and even more towards migrants arriving from other towns.” This has generated another problem because as people became more distrustful, the new people were rejected as illustrated by a case mentioned by Pedro where a classmate and her mother had to leave the town about four years ago because her mother was accused of being a kidnapper. So when new people arrived in the town, people speculated about why they were there.

Related to the social problems in El Mezquite, five of the seven respondents mentioned insecurity issues such as theft, drug trafficking, and gangs (though not everybody perceived them as negative groups). Other social problems identified by the

respondents were minor problems between neighbours, fights (most of them between gangs), disunity between the population, lack of basic services on the outskirts of town, pollution, economic problems, and one boy mentioned women's discrimination.

Luis saw that women did not participate as much as they should do because they suffered from discrimination but also because he believed that women did not want to go out and have the same opportunities as men. He realized this because he had a relative who acted in this way: “[my relative thought that] a woman has to stay at home.” Nevertheless, they helped her so that she changed her mind and let her know that she could do more work for her own benefit.

Regarding minor problems, Luis recognized that these kinds of problems could become big problems. There was a case in which two neighbours were always in conflict and one day, they fought each other and the one who lost was furious and despondent about losing and that is why he committed suicide. Luis identified this problem, and he tried to identify the root of the problem finding that not only the macho culture was generated by men but also by women.

Gangs represent an important characteristic of El Mezquite. There are around five different groups and the opinions varied as to whether they were a danger to the society. Sandra and Pedro considered gangs as a grave problem. According to Pedro, they caused lots of problems, there were a lot of young people participating in gangs, the gangs did not talk to each other, they spray-painted lots of places, they disturbed others, and they sold drugs next to the highway to name a few. However, sometimes gangs helped the town. For example, Pedro remembered that for a September 16th celebration (Mexico's

Independence Day), a gang helped the municipal authorities by decorating the garden for the festivities; however, this was not always the case.

Three students agreed that gangs fought amongst each other or against gangs who came from other nearby towns. However, one of the students was not afraid of them because she knew them. Two of the students mentioned that gang members took drugs. Regarding their acquaintances, all of them knew people who were part of gangs. Laura mentioned that almost all her friends participated in gangs, and the ones who were not gang members, did not want to be in gangs. There were festivities in El Mezquite and two of them mentioned that it was likely that gangs fought during these festivities.

The people who involved in gangs included children, young people, adults, as well as elders. Two students mentioned that people started participating when they were in elementary school, two simply described them as young, and only one commented that people normally got involved in gangs when they finished junior high school or even before. According to four respondents, most of the participants were adolescents and adults, and even though to a lesser extent, there were also children and old people involved. According to Sandra, a lot of those adolescents studied at the telesecundaria. Regarding the reasons people participated in gangs, there were also different opinions, Maria identified that “maybe their parents do not pay attention to them and that is why they get together in gangs.”

Even though no student mentioned the highway directly as a factor for many of the problems that they were living under, Pedro considered pollution from the highway a social problem because after all, pollution is mainly caused by the human activity and it affects everyone who lives in El Mezquite. He explained: “many people in all the cars

that pass by, throw their trash out of the windows or dump the garbage.” Nevertheless, Pedro also mentioned that the local people dumped their garbage too. Besides Pedro, three more students also mentioned the pollution as a problem, so most of students identified it as a problem. Even though Pedro identified this problem, he also mentioned that he liked the location of the town; he knew that the location is convenient for the population. In this respect, Laura commented that it was easy for criminals to arrive in town and do their things, so even though she did not make it clear why it was easy for criminals to arrive in El Mezquite, perhaps it was because of the easy access the highway provided.

There were two particular events that have been transcendent in the history of El Mezquite in the sense that all the participants referred to at least one of them, and because some of them emphasized that they noticed a change in El Mezquite after these events. These events were the shooting that took place four years ago near the telesecundaria and the kidnapping of a girl that took place three years ago. All the participants mentioned the shooting and five mentioned the kidnapping. It is important to mention that I did not specifically ask students about these events, however, these topics came up spontaneously. Students either told about their experiences regarding these events or just referred to them at some point, especially during the interviews.

I have already addressed what students thought about strangers or transients. Regarding Luis, I have already mentioned that he had a positive view of non-resident people and newcomers. However, he mentioned a case of some non-residents that moved to the town and then turned out to be drug dealers and later there was the shootout between them and some policemen: “they had settled down in the community . . . This is

the only case of crime that has been caused by outsiders.” Laura also blamed this group of outsiders, nonetheless, according to her; new people in the town were usually received well.

Ana described her own experiences regarding the shooting. At that time, the participants were elementary school students. The town is relatively small and the gunshots were clearly heard by everyone. Ana remembered that day, one of her sisters was going to work in a factory at 5 a.m. and when she left home, there were policemen in the street and one of them told her to keep quiet and go back home for her own safety. That day, Ana was forced by her mother to go to school and on the way, they saw a lot of policemen and soldiers and she and her mother tried to ignore them but Ana thought that something was happening, she remembered:

We were in class and suddenly, a helicopter started flying over the school, and then another one . . . we were very scared and the teachers told us: “crouch down, group together in the corner, do not stand up nor look out the windows or anything.”

She remembered that everybody was scared, crying and praying since it was something shocking, then they began to hear the gunfire and then a second phase of gunfire. Of the seven participants, only one made an explicit reference to her own experience, another one made a reference to her mother’s experience and the remainder of the students talked about some of the implications that the shootout had had for the town. For instance, Sandra commented: “[El Mezquite] has been a centre of serious things, of violence.” By *things*, she referred to troubles between the different gangs but also to the shooting.

The second major event that occurred in El Mezquite was the kidnapping of a 9 year old girl. Four students emphasized that right from the beginning of this event, citizens supported the family whose child had been kidnapped. These students mentioned that people organized a walkout and blocked the highway to attract the attention of the authorities. In spite of this, the girl was found dead some days later, Rosa stated: “that family was very hurt and worried and then the town organized meetings and offered the girl’s family their economic and moral support.”

This girl was Maria’s younger sister. This was a traumatic event for Maria since she was with the girl when she was kidnapped. Maria remembered that a car was parked at the corner, her sister started walking, Maria yelled to her to wait but a man got out of the car and grabbed her. After that event, she considered that her parents were overprotective of her and she was on her guard when she left home. This event had a great impact on her immediate and extended family, they get sad sometimes.

Regarding the residents’ support that the other students mentioned, Maria also perceived it in that way. Maria said that a lot of people tried to support them by organizing pickets along the highway and also a lot of people attended the girl’s burial. However, Maria felt that she did not receive the support from her family she needed during this stressful time, she felt alone and she did not even remember how she got home. She still felt depressed and wanted more attention from her family, to try to escape from her home atmosphere, she talked with an aunt and a couple of friends.

Regarding the consequences of these events, on the one hand, students mentioned negative things such as fear among the population, distrust of strangers, and worried parents; but on the other hand, some students mentioned that residents became more

united and that problems such as drug trafficking decreased. Related to measures which might have contributed to the decrease in problems, two students mentioned that cameras were installed in strategic places and only one student mentioned that in her street, there was a Neighbourhood Watch programme, and basically it was about neighbours looking out for each other. I asked the other students if they knew something similar to this organization in their streets but they replied “no.” Consequently, the local people only in one neighbourhood organized themselves when the kidnapping took place.

After these events, according to Sandra, there were more negative situations: “heads were found, bodies close to here were found, and it was said that there were dangerous gang members in the [abandoned] estate.” Regarding the members of these gangs, Sandra imagined that even though she never saw them, they were from other places but when they moved to El Mezquite, they started to get together with people from the town. These situations scared people, that is why people stopped going out in the evening.

Regarding safety in El Mezquite, three students identified it as safe, one of them stated that it was more violent before, so this led me to think that according to him/her, it is safer now. Three judged El Mezquite as unsafe but one of them admitted that it was a little bit safer than before and furthermore, this student also generalized that there were insecurity problems everywhere, and another student commented that it was unsafe because violence came from other places. Even though these three students thought that El Mezquite was an unsafe place, it is important to mention that only one of them considered El Mezquite as a totally unsafe place and this student did not notice any changes after the shooting and the kidnapping. And one student did not have a defined

point of view since she stated that it was not totally peaceful but neither was there a lot of chaos.

Compared with nearby places, Pedro and Rosa considered El Mezquite as a little bit more dangerous, Pedro mentioned that it was because a lot of things had happened there and Rosa commented that violence accumulated there. Pedro, as well as Sandra, thought that a lot of people considered El Mezquite as an unsafe place. Pedro remembered that he liked to go to the country with some friends because it was quiet but now he avoided going because he preferred to be where there were people.

Some students talked about the reasons people got involved in gangs. I found that peer pressure was one factor, even though they did not refer to it as such, the concept was palpable. Three students mentioned that one reason people got involved in gangs was because of their friends (peer pressure). One student mentioned that when people decided to take part in a gang it was their own decision, consequently, according to this student, there was no peer pressure. And Rosa did not make it clear whether or not she thought that students were part of gangs because of peer influence, however, she thought that they decided to get involved in those groups: “I think that if people have problems, they unconsciously look to get together with people who have the same problems.” Consequently, looking at her answer, she suggested that it was more a personal decision because of a particular situation that a person was experiencing than peer pressure.

However, Ana was an example of a person who suffered from peer pressure. She remembered that when she was younger, she wanted to fight with other girls, nevertheless, she did not fight and she recognized that there was peer pressure on her because her “friends” wanted her to fight telling her “ah, you are a coward . . . you’re

afraid.” She did not care about these comments and she decided not to fight because students were punished by the school but also because she would not have had peace.

Pedro mentioned another example in which companions were another risk factor. He mentioned that there were some good students; however, they allowed themselves to be influenced by others. In particular, there was one boy who made good marks; nevertheless, he was influenced by one of his friends and he was not doing well at school.

The telesecundaria. Some of the problems mentioned by the students inside the school included peer pressure, rude and disobedient people, minor quarrels between students, but also one mentioned infrastructure problems and one more mentioned that some students came to school on empty stomachs and had problems at home. Even though these last two problems may be seen as reasons why some students misbehave, they are also problems that affect their relationships as well as their academic achievement. From the problems mentioned above, two students referred to peer pressure as a problem, and, four students agreed that there were minor quarrels among students. The other problems were answered by five different students but only once.

Luis agreed that there were small problems. However, before he entered the telesecundaria, he was told that everybody fought each other, that the older ones took advantage of the younger ones, that one had to defend oneself; and this is why he was afraid of entering the telesecundaria. But when he entered the telesecundaria, he realized that these things were not true and, conversely, from the very first day he could talk with everybody without knowing them and sometimes, the most advanced students, helped the ones who were in their first telesecundaria year. So according to this, things have

changed. Pedro also agreed that problems among students were infrequent. Nevertheless, sometimes there were fights and students were suspended but suspensions did not always work since sometimes students kept on having problems.

One student stated that most of the quarrels were between girls. This attracted my attention because usually, at least in this society, people believe that fights are more common between boys than between girls.

Regarding why there were social problems at school, two students thought that poverty, personal problems, lack of dialogue, and lack of reasoning might be some of the factors. Rosa mentioned the first two reasons, she commented: “persons with low [economic] resources are usually the most problematic . . . and they sometimes are the ones who form groups or gangs and seek to fight with the other [gangs].”

No student stated that being part of a gang was a problem. Nevertheless, when they talked about gangs, four students mentioned that students participated in gangs and they held different views. For example, Rosa commented that students normally participated in gangs but she did not consider that they were very delinquent, Laura stated that students normally participated, and Pedro commented that there were a lot of students who participated.

Even though students identified some problems that took place at the school, three of them commented that they felt safe at school. Luis gave a reason: “I feel safe at school because I have the company of my classmates and teachers here.” And Sandra gave another reason affirming that the door was always locked, strangers could not enter the school unless they provided all the information about the student that they were looking for and, when students wanted or needed to go out, they needed to see the

principal first: “if you have to go somewhere, you have to have a note signed by your parent, otherwise, you cannot go, that is, they have a lot of responsibility for security.” Therefore, while Luis was talking about people who helped him feel safe, Sandra was talking about the commitment of the school to provide security.

Ana also commented that she felt safe, though not completely because even though she was not studying at the telesecundaria when the shooting took place, she was afraid that there would be another shooting, but this was the only concern that she had, so overall she felt safe as well. Even though Pedro did not concretely answer my question regarding how he felt at school, he talked about some infrastructure problems and about some things that according to him were missing:

[The school] could provide computers, internet, improve the playing fields, and the classrooms because the last time they came [people who just remodelled the school], [the school] gave money but I think that the masons and the engineer did not do a good job because [the school] threw away a lot of money on things that were already okay and they should have remodelled others.

Pedro also talked about putting in a chemistry laboratory, but telesecundarias in Mexico usually do not even have a lab, at least, I do not know of any, so we cannot compare telesecundarias with regular junior high schools because the differences are huge. One of the characteristics of telesecundarias is that there is a remarkable lack of resources.

Peace and violence. Within this section, I will specifically deal with the fourth research question: “What are the students’ understandings of violence and peace?” However, in order to better understand the context of the participants as well as their answers, the previous sections increase in importance.

Regarding how students felt about living in El Mezquite, Luis felt safe in the town because he said that even though it was not evident, people were always watching and protecting each other, that is why he considered El Mezquite as a united town. Also, when the citizens realized that there were conflicts between gangs, they called the police. Maria and Laura felt unsafe, to this, Laura mentioned that “a lot of things have happened here in El Mezquite and it is no longer as it used to be when you could play in the street until late at night.” Laura said this because from her point of view, there were “bad” people, and then she mentioned something quickly about the kidnapping mentioned earlier.

And Ana, Sandra, and Pedro did not feel totally safe. While Ana mentioned three different times that she felt safe, she also mentioned once that sometimes she did not feel very safe because “sometimes it scares you to walk alone here on the streets, I always look for somebody to go with me.” She mentioned this because she had had a bad experience when a man driving a car chased her, in the end, it only was a scare.

Regarding Sandra, she neither felt completely unsafe nor totally safe, she felt “normal.” She felt unsafe when a body had just been found because then the streets were empty but then, after a while people forgot about it and she felt normal again. But what does “normal” mean for her? Even though she did not explain it, perhaps normal means *safe* because the opposite is unsafe which is when something negative has just happened. And finally Pedro, on the one hand, Pedro felt a little bit unsafe because of the things that had happened, but on the other hand, he felt okay because he was near his family and friends.

Maria and Sandra considered that being at peace should be very important. Maria stated that if: “a lot of people can change and then there would not be any problems as there are today.” And Sandra stated that: “practicing peace, we could avoid problems among guys and El Mezquite would have a better image.”

Six students in describing a peaceful person, used adjectives or characteristics such as: tranquil, friendly, non-problematic, patient, tolerant, responsible, honest, hardworking, non-annoying, converser (when one had a problem), and that one had inner peace. From this list, two people mentioned that a person who was at peace was “non-problematic,” and the remaining characteristics were mentioned by different students.

During the second session, I asked students if they agreed that if everybody worked together, a lot of problems in their town could be solved; and I think that everybody or at least the most of them answered “yes”. Some students commented that some activities, campaigns, or places (such as playing fields) would help the town to be more peaceful. Some activities mentioned by Sandra were organizing different events such as sports and workshops around the town to encourage gangs to contribute to the well-being of the citizens instead of causing problems. Laura agreed with Sandra in organizing sports activities, especially football (soccer). Ana mentioned activities such as dance classes, as well as, she would like to have a high school (because if students wanted to continue their studies after the telesecundaria, they had to go to other towns). And Maria thought that it would be helpful to organize different kinds of campaigns, for example, remodelling or cleaning places, and building walls.

Even though students had good intentions, Rosa and Laura commented on some possible problems that could affect that the aforementioned activities take place. While

Rosa mentioned that there was little initiative and the people who had initiative did not have any money in El Mezquite, Laura did not think that the entire town was able to organize itself.

Likewise, when they were asked if they believed that gangs would be willing to participate in the different activities that they mentioned, Maria answered that when they were invited to do something, they looked at the one(s) who was(were) the leader(s) and if the leader(s) said “yes,” then everybody said yes. Consequently, it basically depends upon the leader(s). To this, Ana replied that as long as there was a benefit in it for them, they accepted and then some other students agreed with her.

During the second session, I asked the students what peace was for them and they brainstormed. I collected 60 different words (adjectives, nouns, and verbs) or phrases to describe peace. Some of the words that the students used to describe peace had the same meaning or were similar to other phrases/words that other students used such as supporting (people) or helping to resolve problems, and prevent wars or no wars. Some words were general such as love, safety, unity, and justice; and other words or phrases were more specific such as reading a book, sitting under a tree, doing yoga, and being at ease with oneself.

The most repeated word mentioned by five participants was tranquility; then four students mentioned supporting the needy ones; three mentioned reading (a book), being with family and friends, and dialogue; and two mentioned helping to resolve problems, getting along well with everybody, being alone listening to music, enjoying nature, tolerance, respect, and support. While some of the words related to their own preferences such as listening to relaxing music, walking in the country, and having a clean room;

other words related to the current social situation of the town such as: no gangs, no corruption, justice, equal opportunities, and dialogue.

During this session, I also asked the students what violence meant to them. After brainstorming together they came up with 42 different words to describe violence. When they were asked this question, Laura mentioned that this part was easier than when they talked about peace, and then more students agreed with her. However, I collected fewer keywords than during the previous activity that referred to peace.

As with the activity about defining peace, some of the words they used to describe violence were synonyms (such as offences, insults and aggressions), some words were general (such as hatred, problems and crime), and others words were very specific (such as drug cartels and gangs). The most repeated word mentioned by five students was bullying; four students mentioned wars and hitting; three students mentioned fights, deaths, and gangs; and two students mentioned crimes, insults, killings, lack of dialogue, social inequalities, disputes, problems, and corruption.

There were three words related to death mentioned by six students: murders, killings, and deaths. Some of the words related to social problems that were already identified by the students in El Mezquite were: gangs, drug trafficking, kidnappings, hitting, drug cartels, parties (because some students commented that gangs generally fought at parties), family conflicts, corruption, crimes, lack of dialogue, and tolerance among others. I have described what students thought about peace and violence, now, I will move on to what they thought about these phenomena in their town and what they could do to create peace.

How students could contribute to create peace. This section deals with the students' aspirations among other topics related to my fifth research question. As stated in the previous section, students were aware of many of the problems that El Mezquite was facing. During the first and the second sessions, students talked about how they would like their town to be different, as well as about things they were not proud of about their town. Students offered several insights into their reality. Some of their ideas seemed utopian, at least for Mexican people, such as improving the politicians' and the police's behaviours, but also about how badly funds were distributed. And some others suggestions seemed more realistic such as eradicating chauvinism and respecting the environment. The reason I consider these ideas to be more realistic is because nowadays chauvinism is not as unremarkable as it used to be and this is shown by more women who study or work than men, among others.

Regarding the environment, different students mentioned the concern of preserving it. If students were already aware of some of the consequences of polluting the earth, they were more likely to do something about it; at least they already had taken the first step which is to recognize the problem.

They mentioned several things that they would like to see changed in El Mezquite and they were asked about three wishes that they had for their town. Their answers were: eradicating chauvinism, being more tolerant towards others, caring about the environment, that El Mezquite would be safer, that there would be no delinquency, that there would be more opportunities for people, that people would get along well with each other or love each other, that the government would give more support to education, that there would be no corruption, that there would be no poverty, that there would be no

deaths, that there would be money in El Mezquite, and that it would be peaceful. Every student mentioned different wishes, but three agreed that there should be no corruption and that El Mezquite have peace.

The participants mentioned 39 things that they would like to be different. There were different keywords related to crime or violence that they would like to eliminate such as vandalism, bad organization to distribute funds (because it is well known that politicians commit frauds), corruption, graffiti, insecurity, violence, drug trafficking, problems among gangs, politicians' behaviours, deaths (they referred to people who died because of the social situation in Mexico, specifically drug trafficking), pollution of the environment, and crime.

The students talked about what things they would like to be different in El Mezquite but also they were asked about how they could help to create peace or what was needed to have peace. From these topics I obtained 49 different answers. Students mentioned a variety of strategies to promote peace and to be at peace and a few of them were slightly different. Some of their answers were general such as respecting others, avoiding conflicts, resolving problems, and being fair. Some of their answers were more specific, such as reading a book, relaxing, being patient, and loving oneself. Some of their answers were similar such as not picking fights, not inciting violence, not having problems with people, and avoiding conflicts; launching campaigns to avoid violence and promoting peace; helping people and doing something for people who cause problems; and dialoguing, listening to others, saying what you think, and talking respectfully.

The most repeated actions mentioned by five students were: respecting people, being tolerant, and dialoguing. Then three students mentioned helping people. And two students mentioned not inciting violence, caring about the environment, creating peace for oneself, and denouncing wrongdoing.

Most of their strategies could be applied by them but there was one strategy that referred to teachers. Pedro mentioned that teachers should be more aware of problems that happened at school and try to resolve them before they get more complicated. According to Pedro, when students complained to the teachers, the problem they complained about was not fixed: “there have been occasions when students complain to the teachers but the problem they complain about is not fixed.”

Five different people mentioned that being at peace with oneself was important so that one could offer it to others. According to Rosa, “[we need] tolerance and empathy to put ourselves in the place of other people and respect their views but first; you need to be at peace with yourself.”

Dialogue was a common word used through the interviews and sessions. To this, Luis considered that dialogue was an important ingredient to solve conflicts because one could think, and he learned this because of some talks that students received from the government or other institutions the last year. Pedro believed that in order to achieve peace, it was important to be tolerant, open to dialogue and if everybody endeavoured to have peace, it was possible to achieve it: “I believe that in this way, we can achieve peace because problems are unavoidable sometimes but the way to resolve them through dialogue can be effective even though sometimes we commit errors.”

Helping the town was another topic that was addressed on repeated occasions during the interviews and sessions. In particular, there were two people who were interested in helping their community in some way. Luis said at different times that he wanted to help his community and in fact, when he talked about his aspirations, he mentioned: “in my life plan that I have already made, I want to help others, especially to help my town.”

Laura was another student who wanted to help her town. She commented that when she attended one of the groups she belonged to, next to the town hall, there was a room with a bathroom that was not used and was neglected. Laura along with some of her friends had the idea of asking permission to fix up that room so that they could use it when her group had their meetings to talk among other things, about what they could do to help their town such as remodelling the playing fields, painting the walls white so that they could divide them and then they could design a wall painting dedicated to the main saint of the town (because in Mexico, every town chooses one saint to be the “patron” of the town).

Another idea she had was to fence in a space behind the town hall so that she could help stray dogs by taking care of them (because in Mexico there are a lot of homeless dogs). Also because some of them are beautiful, people could adopt them. However, the problem was money, they wanted to talk to the authorities but they did not get a hearing because either the person in charge was not there or he was busy.

Regarding their aspirations, all the students wanted to keep on studying; they all mentioned that they wanted to have a bachelor’s degree. Three students would like to study at the closest technical/vocational high school that was approximately 15 minutes

away by bus. One student would like to study at another technical high school that was recognized as one of the best in the region. Another student would like to study at a regular/academic high school that was also recognized as one of the best in the region. Laura would like to attend high school in the United States (she was born there) but her father did not want to let her go, so if she did not get his permission, she would probably also study at the technical high school where some of her classmates planned to go. And another student wanted to go to high school but she did not know yet where to study because her mother did not want to send her far away.

Every student wanted to be something different: medical examiner, accountant, business administrator, criminologist, teacher, broadcaster or journalist, and automotive engineer or mechatronics engineer. Sandra wanted to continue with her studies, however, because she came from a big family, she would not keep on studying if her mother did not allow her to. It was not an easy situation since Sandra was aware that her family was big but if her mother allowed her to go to high school, Sandra wanted to find a job (as their sisters did) and pay for her studies. Regarding her six brothers: “most of my brothers were not interested in further studies; only one of them went on to high school and then went to work.” However, the situation of her three sisters was very different in the sense that two of them had finished their university studies and one of them was currently attending university. Sandra wanted to follow in her sisters’ footsteps and pay for her studies herself.

Everybody mentioned that their studies were going to help them to achieve their life’s goals and no one said that he/she did not want to study. Besides the studies, Maria

expressed that the support she got from her parents was going to help her achieve her goals as well.

Regarding the student participants' classmates, students from two classrooms stated that most of their classmates wanted to keep on studying. The students from the other classroom stated that most of their classmates either did not know what they wanted to become or were not going to study.

There were two students who talked about the economic problems that some of their friends would face if they wanted to continue studying. Luis acknowledged that the government was giving more economic support to students, but he believed that some of his classmates were not going to make it because of economic problems. Pedro also remarked on this, according to Pedro, some of the degrees for which his classmates wanted to study were not accessible to them, and that is why he would like to see more financial support from the government: "there is a girl who wants to be a designer but it is a very expensive school and therefore she cannot become that." Because of cases like these, some students will not probably continue their studies.

PE programmes outside and inside the school. Related to PE programmes inside the school, almost all the students mentioned the Civics and Ethics subject as a course that promoted peace. Regarding programmes offered by other organizations or institutions inside the school, three students agreed that they had received talks or courses that promoted peace; two stated that they had not; and two mentioned that the talks they had had were not exactly about peace, however, they told me what those talks were about and according to the characteristics of PE, they may be considered as PE programmes.

Among the talks and recreational activities that the students had had, sometimes other students from other telesecundarias visited them to play football, basketball, and volleyball. There were organizations and institutes that also had visited the telesecundaria to give different kinds of talks: about peace, about how to prevent violence in El Mezquite, about suicide, about how to avoid corruption, about administrative failures, about what to do about crime, and about self-defence among others. According to Maria, a psychologist had visited the telesecundaria since they were in their second year and had addressed different topics such as drugs. There was also a new project called “A Vegetable Garden at my Junior High School” in which only 40 students were participating: one full classroom and 12 students from another classroom. Within this project, students would not only plant (fruit) trees at school, but they would also receive seeds to plant at home.

Luis commented that they received talks about peace from the government (or other institutions) during the last year. From these talks he learned that dialogue was an important ingredient to solve conflicts because one could reflect and act differently as a consequence. According to Luis, these talks were about peace, coexistence, security, and respect. Luis also mentioned that a psychologist had visited them and she did different activities that made them reflect, and from all these activities he commented: “I think that these are key steps so that we can all live together and accept our differences, accept ourselves.”

Unlike Pedro and other students, Sandra mentioned that they had received different talks but she did not identify them as programmes to promote peace. She mentioned that they had received talks about how to prevent violence in their town, about

suicide, about how to avoid corruption, and about administrative failures. Even though she liked the talks, the problem that she identified was that there was no follow-up (either from the people who gave the talks or from her own teacher) on these topics or activities.

Students had also received defence classes. Pedro commented that they were told that: “if someone offends you, do not fight, try to talk with them but do not come to blows, only defend yourselves; it is not necessary to hit them, talk to them and try to reason with them.”

As I have expressed it, there were PE programmes at school; however, they were not identified as such by most of the students. Now I will move on to PE programmes offered outside the school. Six students talked about three different groups that they knew about or had been part of. From these six students, one mentioned a group that she knew that existed but she had not been part of; and another one mentioned that he/she only had belonged to a Football League that was already inactive because the local government did not provide funding. The Football League is a recreational activity that may be considered as a sport to promote a healthy living and this is related to peace. And a seventh student mentioned that he/she did not know about any programme that promoted peace outside the school.

Regarding the different programmes that the students mentioned, three students mentioned one named “Voluntary Watchman” (known by its Spanish acronym as ViVo) and another student mentioned VIVA but I presume that he/she referred to the ViVo group. Three of these four students had participated in this group. This group was currently on hold because there was a new president of the municipality and the instructors were waiting for the order to start the course. This was a weekly group

programme where different activities took place such as talking about the social context, about themselves; students played a sport and sometimes they even went to other towns to compete against other ViVo group members because there were ViVo groups in other municipalities; they went to camp; students were informed about the state's emergency phone numbers and they were told when and how to use them; and there were talks about suicide prevention, about crime, about the right to dialogue, about family conflicts, and about drug addiction among others.

The instructors were a woman and a policeman. Sometimes the group was divided by age but sometimes there were some activities for everybody and the meetings took place in different places. This programme was free and if they needed any material, the instructors would provide it.

Luis went for around a year before he entered the telesecundaria and Rosa and Laura went for around a year too but after they started the telesecundaria. They all liked this programme. According to Luis, most of the members of the group were children but there were also adolescents. Luis did not understand why so few older people participated. Luis thought that one of the reasons for this was that the current generation was more active and this had to continue so that the next generation would also be involved. However, unlike Luis, Laura commented that in the past there were more children than adolescents in the ViVo group and then, there were more adolescents than children. Rosa also agreed with Laura that recently, there were more adolescents than children.

Besides the ViVo group, Laura also participated in a religious group known as Youth Group in which there were also talks, they read chapters from the Bible and there

were singing and dance contests. It was in this group where she had the idea of helping stray dogs as well as remodelling a room next to the town hall among other activities.

Ana mentioned another group known as GAPS. From the seven student participants, she was the only one who was participating in this group. This was a monthly group and it was free as well. Around 20 students participated and most of the students who attended were from the telesecundaria and a few of them from a high school.

Among other things, students received talks about vandalism, they also put on plays that were shown in other towns, and they had potlucks. This group also helped the community, for example, students agreed to meet on a Saturday at a health centre that it was going to be inaugurated to help to clean it. Ana went because she received a scholarship named “Opportunities” since she was an elementary school student but the reality is that not everybody who received this scholarship attended. And she started going when she entered the telesecundaria. Finally, Pedro commented that he had participated in a few groups outside of school, for example, he participated in a Football League.

These were the programmes provided outside the school that promoted peace according to the students. In essence, most students (five), had participated in different groups outside the school, only two had not.

Analysis of Teachers’ School Principal’s and Students’ Data

Within this section, I will describe the teachers’ and the principal’s data into the next themes: El Mezquite (description, social problems, and positive and negative things); The telesecundaria (school environment, social problems within the school, and

how students feel at school); and Peace education (how students define peace and how they address PE at the telesecundaria). It may be worth noting that it is in this second phase, where I will not only describe the teachers' and principal's data, but also compare the students' data against teachers' and principal's data. Likewise, I will compare and contrast the Literature Review findings against the case study findings.

Within this section, I will compare the principles of PE discussed in the Literature Review chapter with the students' aspirations. This section will help to round out the answers of the fourth and fifth objective as well as paint a better picture of PE in Mexico.

El Mezquite. I interviewed three teachers whose pseudonyms were Roberto, Ramon, and Victor; and the school principal whose pseudonym was Sophia. None of them lived in El Mezquite. The teacher Roberto had been a teacher for 17 years and he commented that 90% of his teaching had been at the third year level. The teacher Ramon had been working for 20 years at the Secretariat of Public Education: first as a pedagogical advisor for teachers in agricultural projects; then teaching sex education, gender equality and prevention of addictions, and in multigrade schools among others; then as a computer teacher at this telesecundaria; and the last 4 years as a regular teacher. The teacher Victor had worked as a teacher for around 15 years, the last 8 years of which had been in El Mezquite. And the school principal worked 13 years as an elementary school teacher, 11 as a telesecundaria teacher, and had worked the last 13 years in El Mezquite as the telesecundaria principal.

Regarding the social problems in El Mezquite, the teachers and the principal mentioned problems such as gangs; more frequent fights among women than among men; prostitution; drug trafficking; it was common for students to see problems, which

were the consequences of transience, criminal activities associated with the highway (location of the town), and alcoholism. According to Roberto, the situation was very tough in El Mezquite, there were a lot of gangs and even though gangs were not always bad or involved in criminal activities, sometimes they fought among themselves a lot. Ramon commented that some years ago, some surveys revealed that El Mezquite was one of the towns considered as a highlighting area because problems such as drugs, alcoholism, and gangs existed.

Victor described El Mezquite as a transient town that faced many social problems, it was a violent town and he found similarities between labourers who worked in the United States and laborers who worked in the town. According to this educator, transients were a factor for the insecurity of the town. He mentioned the arrival of the cartel that caused the shooting as an example: “it was said that they carried weapons openly in cars . . . and the town took no action because of the fear that they inspired.” However, this statement was contrary to what one student commented.

Sophia described El Mezquite as easily accessible because it was next to the highway; however, she also commented that this accessibility had led to problematic activities along the highway. These activities included: “drug sales, theft, black market, crimes, and burglaries.” The principal emphasized that most of these activities were done by people who were not originally from the town; they came from different states, specifically from Mexico City following the 1985 earthquake.

Besides the highway, another reason for the social problems according to Ramon was the location of the town. Newcomers had changed the customs of the town. Both Victor and Sophia mentioned that these people might represent a problem. Roberto also

believed that one of the reasons for the insecurity of El Mezquite was that the highway went through the town:

El Mezquite is a very risky place because it is roadside community and in the past, there were speed bumps that made the vehicle traffic slow down and there were many illegal activities. I think that there are still a lot of illegal activities here in El Mezquite; therefore the criminal activity is very high and the guys are at a high risk of engaging in illegal acts.

Roberto agreed with my prior comments in the Literature Review where it was discussed that children who had grown up in this violent environment, saw crime as part of their lives, as something normal. However, the teacher went further when he added that they saw it as an opportunity to live and as a way of life: “we live in a society that sees criminal activity as normal.” Roberto, who identified this violent environment as negative for his students and who tried to do something about it from his position as a teacher, said that: “the challenge is to disengage students from this crime-prone society, and I think that we are achieving it.” Consequently, two teachers and the principal agreed that the highway was a factor in the insecurity that the town was living under.

Therefore, the environment plays a basic role in the development of students. Teachers talked about the location of the town, but most students mentioned that friends could also be an influence. So, most participants would agree with Dewey’s idea discussed in the Literature Review about the potential capacity of the environment to encourage the good side or the bad side of human nature (as cited in Noddings, 1998).

Victor also mentioned that prostitution and drug trafficking were some of the most serious problems in the town. He also emphasized that students had direct contact

with those issues. I already mentioned the social problems that these participants knew in El Mezquite; however only two teachers and the principal considered El Mezquite as an unsafe place.

Regarding the shooting, two teachers and the school principal referred to it talking about their experiences during this event or the consequences of this event.

Roberto talked about his experience: “three years ago there was the shooting and it was horrible . . . some teachers panicked. It looked like a war zone: machine guns, a grenade that exploded . . . That was the society of El Mezquite.” Though this event was shocking and traumatic for the people who saw it, Victor related a positive experience that he had during this event:

I had a student who used a wheelchair and a cane to move. We were asked to move to another classroom for safety . . . and I said to myself: “I will take Sara,” and suddenly when we were on our way, the gunshots started and two boys returned and took her even though their safety was at risk . . . It was a pretty good group where the unity was the main thing, and that is what is happening now.

He thought that the shooting was a starting point for a drastic change in El Mezquite because local people were afraid and there were even local people who had to move to other states. According to Victor, members of the gangs were used to distribute the drug dealers’ merchandise and after the shooting, the gangs disappeared and nowadays, he did not hear about gangs in El Mezquite.

From this event, two people mentioned that they noticed a difference among the population. In essence, they believed that crime had decreased; a third one did not precisely mention the shooting as a starting point for the decrease in violence; and a

fourth one even though he/she talked about the experiences and consequences of this event, did not make it clear whether or not he/she believed that crime had decreased.

Even though Ramon thought that the violence had decreased, he mentioned that there were still problems. This is why he considered that it was important that the different people who were around students, worked together: “it is important that all teachers and parents try to protect our homes and in some way, try to educate students toward nonviolence.” However, this educator explained that parents were not generally concerned about the education of their children.

Regarding the kidnapping, another event that had an impact on El Mezquite, one person referred that he/she noticed a unity among the population who reported every strange vehicle. He/She also noticed the solidarity with the girl’s family.

Victor and Ramon considered that social problems in El Mezquite had decreased. Though Victor commented on the general talk about peace in Mexico, he thought that violence had not decreased but the opposite: “I feel latent violence.” Related to violence in other nearby towns, two respondents stated that El Mezquite was more violent than other places; a third one commented that the situation was the same everywhere in Mexico; and a fourth one did not give a concrete answer. Compared El Mezquite to other places, the principal considered it as a more violent place taking into account the size of the population. This last answer makes sense since there are other nearby places considered as violent, however, they are bigger than El Mezquite, and if one takes into account the population size and the crimes that have happened, El Mezquite will turn out to be more dangerous.

The telesecundaria. Three participants commented that the number of students had increased. The teacher Roberto explained that about three years ago, approximately 60 students were received for their first telesecundaria year, and now, they were enrolling almost 100 students.

In the same way that there are problems outside the school, there are also problems inside the school. Two teachers and the principal stated that students participated in gangs and the third teacher mentioned that this was true some years ago, but nowadays not any more. According to participants who stated that students still belonged to different gangs, they said that there were fights among them, this is why during recess, teachers were assigned to keep an eye on specific places to watch over students.

Ramon stated that even though there had not been problems between students for some time inside the school, they did not know if there were fights outside the school, although other students could have told them. Roberto mentioned as well that students did not fight at school because even though they participated in different gangs, they respected spaces such as the school. According to the educator, gangs represented a long tradition in the town and women, men, children, young people, adults, and even old people participated. The principal mentioned one of the reasons students were part of gangs. She commented that it was because there were adults that were assigned to recruit young people to do the “dirty work” such as robbing and delivering merchandise.

According to these participants, it seemed that participating in gangs was something not unusual for people who lived in El Mezquite. Even though Roberto mentioned that gangs not necessarily got together to commit crimes, the other teachers

and the principal talked about some of the activities that gangs undertook and almost all of them were negative things. When students talked about gangs, some of them mentioned that they did not precisely do bad things (as Roberto said), but they just got together; however, most of them linked gangs with problems such as constant fights with people who visited the town. Consequently, most participants had a negative image of gangs and according to the Literature Review chapter, this is known as devaluation of the other which in turn can make it more difficult to resolve conflicts and this leads to violence and intractable conflict.

Two teachers mentioned that women caused more problems than men. To this, Roberto commented that most of the fights were caused by women and not by men, and according to him, this was an alarming situation. The educator mentioned that maybe men did not fight as frequently as women because they took into consideration the school policy which stated that if students fought (even if it was outside the school) and the school became aware of it, they would be punished. Also, even though he stated that he did not know for sure, he mentioned that another factor could be women's liberation since historically, women have been oppressed in the Mexican macho society, and he said that nowadays, women had more liberty; however, maybe they were having trouble controlling it.

What most teachers and one student commented about women seemed to be contrary to what I stated in the Literature Review, where according to Shapiro (2002), men were usually recruited to participate in criminal activities. According to these participants, women caused more problems than men, women fought more than men, for instance. Even though women also participated in gangs, participants were probably

referring to gang violence and non-gang violence perpetrated by women. Even though all kinds of people participated in gangs, gangs were led by men and mostly men were part of them, so from this point of view, I agreed with Shapiro's suggestion (2002).

The three teachers stated that students saw violence as normal, in the teacher Victor's words: "violence is part of them." This was surprising for Ramon because according to him, students talked so calmly about their experiences related to violence, alcoholism, and drug addiction. He gave me an example in which some years ago, he taught a student girl who liked to go to parties and when there was fighting, she used to say that the party was enjoyable; however, if there was not fighting, she mentioned that the party was boring. Victor cited a similar example. Nonetheless, Ramon commented that not everybody was inclined to aggression; he said that in his current classroom, probably four students out of 27 were inclined to fight. Unlike Ramon, Victor thought that most of the students were inclined to violence. Victor also considered that the environment influenced students.

Peace education. Regarding programmes that promote PE inside the school, there is not concrete plan for teachers, students or the school principal. Inside the school, one of the subjects that includes PE topics is Civics and Ethics. This subject was created approximately 10 years ago and it is offered from the second telesecundaria year. Roberto remembered when this subject did not exist, however, there was a subject related to values education, so according to Roberto, the telesecundaria curricula had addressed PE themes. It is in this subject where the future plan activity takes place. The three teachers commented about their experiences in addressing this activity.

Two teachers mentioned that almost all their students already knew what they wanted to become. These teachers also commented that what students wanted to become had changed a lot over the years since most of students did not want to continue their studies and today it was the opposite. Roberto commented that because this was the students' last telesecundaria year, he brought them information about the nearest high schools. However, this was the first year in which two students asked him for information about an official high school that was considered as one of the best in the state. There was also one more student who asked him for information about a technical high school that was considered as a very good school as well. How many would succeed is uncertain but at least, they all wanted to keep on studying.

Nonetheless, this has not always been the same. The teachers talked about some of the things that students wanted to become and that had impressed them throughout the years that they had been working there. Roberto and Ramon remembered that there were students who mentioned that they wanted to be hired assassins. This was said around three or five years ago in Roberto's classroom, he commented that he asked these students why they wanted to be that and they curtly responded: "because they earn a lot of money," and the teacher told them: "but you are going to live a short time," and they replied back: "but a well-lived life." Roberto did not know what happened to these boys. Ramon had a similar experience and he believed that students chose that kind of future because it was perhaps an easy and fast way to get money.

Victor also remarked on other things that students wanted to become once they finished their telesecundaria. According to him, they only wanted to finish the telesecundaria and then work washing trailers or immigrate to the United States to work.

According to the teacher's view, they did not want to be a somebody in life and they did not have any aspirations. However, I would add that they did have aspirations; it is just that they were limited. Victor added that when he began to work in El Mezquite, four out of 30 students continued studying, but today it was the opposite. The principal also agreed that most students continued their studies nowadays. She mentioned that approximately 75% of students kept on studying, the remainder decided to work, get married, or just live with a partner.

However, even though a lot of students wanted to study nowadays, one of the principal obstacles why some of them (or a lot of them) would not be able to study was because of economic reasons (as also expressed by some of the students). Besides the economic issue, another thing that Victor considered as negative was the syllabus, which was not congruent with the students' reality. He believed that the syllabus was very "light" to ensure that students did not fail; however, this was counterproductive because students learned less. Also, the educator mentioned that "the scholarship system was an attendance system rather than an achievement system, and this was stopping good education in Mexico."

Fortunately, for the last three generations, according to Roberto, these kinds of ideas had decreased. Ramon also agreed that what students wanted to become had changed for the good. Finally, only one teacher mentioned that his students were still very undecided.

In the Literature Review, it was highlighted that the Civics and Ethics subject that started in the second telesecundaria year, included PE topics and in fact, all teachers and some students identified it as a subject that contained some PE components. However,

the Literature Review revealed that the Civics and Ethics' themes ended up being diluted because there were a lot of other topics from other subjects included (Ramírez, n.d.). This is why Quintero Romero and Wences Reza (2006) suggested reform of the educational plans and programmes. This was suggested only by the principal and not by the teachers, they only mentioned that peace was essential throughout life.

As stated in the Literature Review, there is currently an absence of PE research in Mexico (Ramírez, n.d) and a concrete proposal for PE (Abrego Franco 2010). In fact, nobody but the principal, had heard about PE before they knew about this research; however, they all commented what they believed PE referred to. Among some of the characteristics that they mentioned, they commented that PE was a current name for some of the activities that they already did; and that some of the values that could be part of PE were respect and coexistence that were required to have a society without problems. Some of these characteristics were included in the principal's definition of PE: "a program that focuses on improving the coexistence, on respecting everybody regardless of their religion, race, and social status."

Respect has been repeated at different times throughout this chapter. As stated in the Literature Review, for Montessori, respect for diversity had to be included in everyone's education (Duckworth, 2008). And in fact, it seemed that this component had been addressed in the telesecundaria and it had had a positive impact on the students because while the teachers and the principal mentioned that respect should be included in a PE curriculum, five students mentioned respect as an important action to create peace. So respect was a significant value for most students. It is worth noting that respect for students did not only mean respect towards others but respect towards nature as well.

Therefore, in a sense, the Environmental Education approach discussed in the Literature Review, had been addressed at the telesecundaria because some students were concerned about the ecological damage that was being caused and also because of programmes such as recycling that the principal mentioned.

Another element of PE at the telesecundaria was dialogue because even though teachers did not mention it as such, they all agreed that “informal talks” with students were one of the most important strategies that they used to help students that were having problems. Ramon mentioned that usually this strategy worked but sometimes it did not because the problems were already deep-seated. Also, even though they did not mention it, it seemed that dialogue had been working for students since most of them mentioned dialogue as an essential element to resolve conflicts. Dialogue was a concept used during the whole data collection process with the students. In this sense, teachers had been employing dialogue as a strategy to make students know that problems could be resolved through dialogue accompanied by reflection as Freire suggested (Bartlett, 2008). The dialogue element was also found in Noddings’s work (2008) when she talked about the relationship between the care giver and the cared for since both of them should listen to each other.

I addressed some PE skills that could be included in a PE programme. All the strategies that students proposed to keep or reach peace can actually be related to all the skills that I mentioned in the Literature Review such as analysis, communication, listening, and understanding different perspectives, among others (Montessori, as cited in Duckworth, 2008; Nario-Galace & Navarro Castro, 2010; Canadian Centres for Teaching Peace, 2000). They did not mention as such some of the elements that I addressed in the

Literature Review chapter, however, they were implicit. Besides skills, other elements were attitudes and values (Montessori, as cited in Duckworth, 2008; Nario-Galace & Navarro Castro, 2010), students mentioned almost all these elements, so in some way, they had a sense of what peace was about according to these components of PE addressed in the Literature Review. Consequently, based on the empirical data, their aspirations were commensurate with the principles of PE explored in the Literature Review.

Besides the Environmental Education approach, I could see that Values Education and Gender Equity as part of the *Secondary 2006 Curricular Plan*, were other components addressed in the telesecundaria curriculum. Even though some students did not refer to them as such, they talked about these topics and for them, they were significant. In the Literature Review chapter, I developed a section about Human Rights (HR), and it was highlighted that HR was one of the approaches of PE more practiced in Mexico because of the injustices and inequalities that the oppressed have suffered. I commented that the National Commission of Human Rights (CNDH¹²) had workshops for junior high school students; however, the telesecundaria where I collected my data did not have these workshops.

Roberto and Ramon thought that PE was already included in the curricula but it was not referred to as such. Besides the Civics and Ethics subject, a second example was the project named “A Vegetable Garden at my Junior High School” in which some people would train students so that they learned how to plant. Other activities that were mentioned as PE practices inside the school were:

¹² Spanish acronym.

- sports tournaments and physical activities;
- different talks on topics such as prevention issues, how to use their free time, not to be afraid of the police, guidelines that the police follow for drug prevention, staying away from strangers, and safety standards that the police apply;
- a dog show in which it was explained how police used dogs against violence or to detect drugs;
- talks about suicide and cultural festivals that had been offered by organizations or institutions such as the State Board of Public Safety during the last two years, the DIF (that especially worked with second and third year students); and the The Youth Institute (known by its Spanish acronym as INJUVE).

However, the principal mentioned that the talks were not complete programmes and that sometimes, students received two or three sessions of one or two hours each.

This was also identified by Sandra. Regarding Sophia, there were different activities that promoted PE at school. She mentioned some of them:

- every classroom was assigned to protect some trees because in the principal's words, if students were able to respect nature, they would be able to respect human relationships;
- some campaigns to improve the town were held, for example, students cleaned a specific place or kept the streets clean;
- there was a recycling programme supported by the state government;
- respect was promoted;
- the school staff tried to identify students who required attention;
- the school staff tried to talk to parents so that they both worked together;

- the school staff applied rules that Sophia considered were working because students who were aggressive now behave.

Regarding PE programmes for teachers and the school principal, one teacher mentioned that there were none. One mentioned that there was a course that was about the Civics and Ethics subject but as far as he knew, no one at school had taken it. Another teacher mentioned that some courses had been brought because of the head office initiative; however, he did not give any example. And Sophia stated that there were no programmes referred to as PE, nonetheless, in August (which was the beginning of the year) teachers and principals had some activities aimed at eradicating bullying for example. So three people agreed that there were programmes for teachers and school principals that addressed some PE topics.

Regarding bullying, none of the teachers or the principal referred to it as a current problem inside the school, they just said that when the new school year began, they received a course in which bullying was one of the topics. Anderson (2007) gave possible reasons why bullying was more frequent nowadays. He mentioned that people were more exposed to violence (from television, computer games, toys...), and in fact, two students expressed specifically that they had suffered from bullying episodes: one of them did not really care and the other one mentioned that he/she did not like it. Also, when students described violence, bullying was one of the most repeated words. They knew about this topic and they acknowledged that it was something negative that one needed to avoid. So bullying had been addressed at the telesecundaria because almost all participants mentioned it as a negative issue.

Related to PE programmes outside the school, two teachers did not know any. One teacher commented that he only knew about a programme that the Social Security Office was going to offer in which football and basketball tournaments as well as karate classes would be offered, but in the end they did nothing. And Sophia only mentioned a programme named “School for Parents” that was sometimes offered by external counsellors as well as the school staff. Some of the topics addressed included “human rights, love in the family, family violence, bullying, sex education, and the importance of education.” However, the attendance was generally low, for example, they had had 40 out of 180 parents or even 8 out of 200 parents. This is why Sophia believed that parents were not interested and Ramon agreed with her. Victor differed with this view because he commented that some parents (but not the majority of them) were not interested.

One of the strategies suggested by Stomfay-Stitz and Wheeler (2010) was to promote a caring classroom working with both, students and parents, however, the principal mentioned something alarming. She said that on the one hand, most parents, whose children had problems at school did not contact the school. On the other hand, the kinds of parents who were in touch with the school were the ones whose children did not have any problems. Consequently, there was a need for programmes that attracted parents because to work with students only was not enough to educate for peace since it was fundamental to involve parents but also to incorporate political, economic, and socio-cultural forces in the process (Abrego Franco, 2010; Quintero Romero & Wences Reza, 2006).

Prevention was another strategy suggested by Noddings (2008) to promote a caring classroom. According to the new political plan, prevention is a component, but there is no information about how to work with the problems that already exist.

All the participants agreed that PE should be very important. Ramon and Victor agreed that PE should be included in the curriculum as a core component or as one of the most important values to develop in students since in this way, conflicts would be avoided both on and off campus. However, everybody visualized a different meaning of PE.

Victor commented that PE complemented with Civics and Ethics, would help to make better citizens, undoubtedly. However, Victor did not see Civics and Ethics as a PE approach; he considered that they both should complement each other. Roberto commented that from his point of view, PE was seen as a macro concept that was related to war but, according to him, Mexico was not at war; that is why he suggested that “peace should be addressed as a micro concept that involves peace at home and peace for coexistence.” And finally, Sophia commented that PE should be addressed as a subject but not only at the telesecundaria level but it should be started in kindergarten and that teachers should be trained in these topics in order to work with them and not only to cover a curriculum requirement. Consequently, all participants considered that PE has the potential to help students to develop integrally, and this will in turn help to solve a lot of social problems in Mexico. However, PE should be addressed from a micro concept as Roberto suggested so that it really has an impact.

As suggested in the Literature Review, there was no agreement about a unique definition of peace because it was a subjective concept and also because of the

contextualized setting where peace emerged and in fact, every student had a different concept of peace influenced by their own context. Nevertheless, what I came across was that their closest context (such as family, friends, and themselves) gave them the basis for defining peace and secondarily their social context (such as the town and the country). Students used different words to describe peace in their town; however, they used fewer descriptors when they described their social context as compared to their closest context.

I could also identify different levels of maturity in the students taking into account their definitions of peace. While some concepts were more elemental such as: don't argue, everybody gets along well, and express oneself without shouting; others were more complex such as: coexistence, no wars, unity, justice, and harmony. Likewise, when I compared the students' definitions of peace and the teachers' and principal's definitions of PE, I could also identify that there were different levels of understandings among the different definitions because even though PE is an approach, the basis of this approach is peace.

Nowadays, various researchers consider that PE should be promoted among young people from an early age (Anderson, 2007; Chowdhury A., as cited in Nario-Galace & Navarro Castro, 2010). When the staff described what PE was for them, Sophia agreed with this suggestion when she mentioned that PE should be incorporated as a mandatory subject from kindergarten on and that teachers should be trained to teach PE topics. This made me think that she suggested a systemic approach for PE that according to the Hague Appeal for Peace Global Campaign for Peace Education (as cited in Nario-Galace & Navarro Castro, 2010), will lead to understanding global problems. I also realized that even though teachers were not specifically trained on topics about peace,

they had addressed some PE topics without knowing it because of their common sense. I mention this because of what students told me, students identified injustices and respect (for the Earth and for each other) as important to them. These topics are part of a culture of peace. The teachers solely mentioned that PE was important and one added that peace was important throughout life.

The school staff had faced different challenges working in El Mezquite. Even though some participants identified El Mezquite as a more violent place than others, three staff members mentioned challenges related to the safety of the town and only one mentioned absenteeism as the only problem that he was facing nowadays. While Roberto stated that the most important challenge for him had been to “divert students from the risky life that exists in El Mezquite,” Sophia stated that the main challenge for her had been to keep students safe at school. Other challenges for her had been to ensure that parents considered the telesecundaria as a reliable institution, to improve academic achievement, to encourage students to remain at school, and to make them interested in their own education. Regarding the safety issue, three participants mentioned it as a challenge at school and it seemed that they were really working on it since almost all students felt safe at school.

The ITP (Integrative Theory of Peace) that was developed by Danesh (2008), addressed three dimensions or stages of worldviews: survival-based worldview, identity-based worldview, and unity-based worldview. Teachers mentioned that students saw conflict as normal. For example, two teachers mentioned that some students did not have fun at parties if there were no fights. However, the answers I got from the students were very different, several times they talked about the unity of the town when there was the

kidnapping; but they also talked a lot about helping the ones who needed it, and these characteristics are part of the unity-based worldview which is the third and last stage of the worldview scale according to Danesh (2008). Consequently, unlike the Literature Review chapter where I stated that most Mexicans were situated at the second worldview stage, most participants in this study would be situated at the third stage.

Another important topic from the Literature Review chapter was structural violence (Galtung, 1969; Salomon, 2002) that was visible in Mexico. When all participants described the social problems that El Mezquite was facing, structural violence was addressed by every participant, and it was reflected in the fear that some participants were living under and the poverty among other things. Another kind of violence addressed in the Literature Review chapter was personal violence (Galtung, 1969). It is noteworthy that both these kinds of violence are linked since structural violence is a consequence of a long history of personal violence. Taking into account this view, some students told me that people misbehaved because maybe they were having problems at home and these problems may be expressed through personal violence.

The distribution of wealth was another topic addressed in the Literature Review chapter. I mentioned that there was an inequitable distribution of wealth in Mexico, and only one teacher said that the government made a few people rich and a lot of people poor. Regarding students, there were only two students that believed that the rationale behind social problems was poverty as well as family problems (Delors, 1997).

Going back to the unity among people when there was the kidnapping, according to Staub (2002), many voices make it easier to make a difference than just one. Some students mentioned that because the population was organized, the authorities heard

them. Consequently, when Laura talked about remodelling that room and doing other activities, and, when she and some of her friends went to talk to the person in charge of the town and they could not get a hearing, they probably needed more people so that they would have been heard. But there was a problem because maybe only a few people saw the problem while other people were not aware of those social problems, so here I saw a need for PE so that people became sensitized to the context.

In the Literature Review, I pointed out that Shapiro (2002) suggested that in their classrooms, teachers should know and work the pedagogy of justice which explores how hierarchies are built to favor some people and oppress others. Participants only shared some experiences or thoughts related to the causes of some of the bigger social problems in Mexico. They mentioned factors such as poverty and personal problems.

It is noteworthy that even though throughout this chapter I specifically concentrated on the fourth and fifth research questions, some of the topics previously discussed may be considered as empirical responses to the first three research questions that were addressed in the Literature Review chapter. It may be seen that these questions were first explored from a theoretical perspective in the Literature Review, and now, in this chapter, these questions were explored as well but from an empirical perspective (because the respondents had already experienced it).

This is, regarding the first research question (What is peace education?), while every student gave his/her insights into what peace was, the school staff gave their insights into what PE meant. Some of the characteristics mentioned by students and the school staff were actually part of the definitions and elements of PE addressed in the Literature Review.

Regarding the second research question (What are the forces driving peace education and the barriers to the successful delivery of peace education programmes?), this was also addressed from an empirical point when I collected the data. Even though in Mexico there are reasons driving PE, there is no concrete plan for PE such as exists in other countries. Participants mentioned the social problems inside and outside schools such as the intractable conflict, and what the population aspired such as the will of students to continue studying. So one step to start building a PE meaningful to Mexican society, would be to focus on those elements that together could be a force driving PE in Mexico. Likewise, participants mentioned that peace should be very important which can be another reason to create a PE that responds to the needs of Mexican society.

Regarding the barriers of PE, the Literature Review highlighted a number of barriers to PE. The participants mentioned some of these barriers such as inequalities, devaluation of some people, the behaviour of bystanders and witnesses, and the lack of opportunities for education. Devaluation of the individual is very noticeable in Mexico; Mexicans have more prejudices and criticize more easily without knowing the person and consequently, devaluation is more common. There were other barriers to PE in Mexico that I did not actually mention in the literature review but they were mentioned during the data collection, such as the location of the town and peer pressure. Structural violence was another element mentioned by every participant. According to participants, these elements may produce violence, consequently they may be regarded as potential barriers to PE. I appreciated that participants showed honesty in discussing matters that otherwise they would not discuss with others for fear of negative consequences of witnessing illegal activities.

Related to the third research question: (What are the peace education initiatives and models in Mexico as well as their effectiveness?), even though there is not particular initiative or model of PE practiced in Mexico, participants also talked about PE programmes or initiatives that they had known or even participated in. There were a number of PE programmes offered either inside the school or outside the school but they were not identified with a particular model of PE; they were eclectic in the sense that different topics were worked on. Regarding their effectiveness, some students mentioned elements of PE such as values and actions that they learned from the different groups they belonged to outside the school but also from workshops that they had had inside the school. So it seemed that the programmes they had received had a positive impact on these students. Nevertheless, there was one criticism made by one student and the school principal towards some of the workshops offered at school by different organization. They both agreed that a problem they saw was that the workshops did not receive any follow-up either by the same organizations or by the teachers.

In this chapter I examined my fourth and fifth research questions. Related to the fourth research question (What are the students' understandings of violence and peace?), I did not only discuss the students' understandings of violence and peace, but also the understandings of others such as some of their friends or acquaintances. Specifically, I focused on this research question in the section entitled Peace and violence. However, the sections such as El Mezquite and The telesecundaria, helped to better understand the context of the student participants and consequently, why they thought in a specific way about the peace and the violence phenomena.

Regarding the fifth research question (Are students' aspirations commensurate with the principles of peace education?), there was a section entitled How students could contribute to create peace, in which in order to better understand their aspirations, I described what they thought about the social situation in their town as well as how they could contribute to create peace.

Finally, in this endeavour to provide an in-depth picture of the PE approach in El Mezquite, as well as the students' understanding of violence and peace, and if students' aspirations were commensurate with the principles of PE, I wrote the Analysis of all the empirical data and the theoretical data. The next chapter will deal with the conclusion of this study. I will present a summary of the study and its findings, as well as recommendations and reflections of this research.

Chapter Five

Conclusions

Introduction

The overall aim of this research was to examine the impact of peace education in Mexico; how junior high school students conceptualize peace and violence; and how these phenomena impact their aspirations at a telesecundaria in El Mezquite. From this research aim, the following questions were addressed:

1. What is peace education?
2. What are the forces driving peace education and the barriers to the successful delivery of peace education programmes?
3. What are the peace education initiatives and models in Mexico as well as their effectiveness?
4. What are the students' understandings of violence and peace?
5. Are students' aspirations commensurate with the principles of peace education?

Within this section, I will re-examine the research questions above, summarize the findings of this case study, and offer conclusions. In addition, recommendations for future studies will be provided regarding how to advance this research study, as well as reflections on my experience in undertaking this research. By employing this structure, I will examine whether or not the research questions mentioned above, as well as the research aim have been met. This chapter will also present the conclusions of this study.

Research objectives: Summary of Findings and Conclusions

This section will offer a summary of the findings as well as conclusions based on the findings. It was interesting to note that even though the first three research questions

were addressed in the Literature Review chapter, some of the participants' responses discussed in the Findings and Analysis chapter might also address these objectives but from an empirical/practical view. This suggests that in a sense, these research questions were interrelated in these chapters. I will present every research question followed by a summary of its findings and conclusions.

The first research question dealt with the definition of PE. It was found that there was some confusion about the meaning of PE, I explored some of its early proponents' as well as current gurus' contributions. In order to define PE, I included a section focused on the definition of peace in which it was concluded that peace is seen as one of the most relevant values for most societies (Bar-Tal, 2002). One of the first peace movements was undertaken by some of the world's most ancient religions although religions have also caused violence (Harris, 2008). Regarding modern peace movements, they can be traced back to the end of the Napoleonic wars (Harris, 2008). A third phase of peace movements can be traced at the end of the twentieth century when different countries challenged stereotypes such as humiliation, victimization, and hatred (Harris, 2002).

Because vastly different strategies have been employed to achieve peace throughout history, there was no agreement among peace educators and researchers about a unique definition of PE, however, I employed one of the most accepted definitions formulated by Reardon (as cited in Fountain, 1999). I also examined contributions by some of the earlier proponents of PE such as Comenius, Aristotle, Dewey, Maria Montessori, Paulo Freire, and philosophies such as critical theory, existentialism, hermeneutics, phenomenology, and postmodernism that have contributed to the development of the PE theory. I also examined contributions of current proponents such

as Johan Galtung, Betty Reardon, Ian Harris, Bar-Tal, Noddings, Maxine Greene, and H. B. Danesh.

Because values are relative to every society (Noddings, 1998), then the values that PE promotes, reflect these societal variations. I discussed the Integrative Theory of Peace (ITP) developed by Danesh (2008) in which there are basically three dimensions of worldview: survival-based worldview, identity-based worldview, and unity-based worldview. The last kind of worldview is the ideal one.

The dichotomy of peace is violence; when people talk about peace, they need to know what violence is for them so that they can define peace. That is why I developed a section entitled Concept of Violence where different forms of violence were addressed such as structural violence and personal violence. While structural violence is silent, stable, static, and it may be perceived as natural (Galtung, 1969), personal violence is dynamic and it may be more noticeable although structural violence may be much more aggressive (Galtung, 1969). I cited some examples of structural violence in Mexico such as poverty and the terror the people are living under due to drug trafficking. I explored some reasons for violence such as devaluation (or negative view) of the other, exposure to violence shown in television programmes, children's literature and toys, and the behaviour of children who model the behaviour of adults.

In the case of Mexico, I would conclude that there is a need to conceptualize PE according to their social context so that future PE programmes and strategies to promote peace, have relevance in Mexico because as I stated, there are multiple definitions of PE. Multiple experts have contributed to the development of this discipline and PE is growing in importance (Danesh, 2006).

PE is a long-term process whose practices have taken place informally in most countries (Harris, 2008), and since it is an eclectic discipline, it is not associated with one philosophy but several (Synott, 2005).

The second research question explored the forces driving PE and the barriers to the successful delivery of PE programmes. Regarding the forces driving PE, there are many types of PE, PE elements, practices of PE around the world, and PE programmes. There are many different PE approaches, orientations, or alternatives around the globe such as:

- A-bomb education which is one of the first kinds of PE.
- Critical pedagogy one of whose major exponents is Paulo Freire.
- Human rights education (HRE) that is mainly practiced in countries whose citizens have suffered constant violations of their human rights such as Mexico (Ramírez, n.d.).
- Multicultural education that is practiced in countries whose citizens have different nationalities such as Canada.
- Education for sustainable development emerged to care for the environment.
- Conflict resolution education that is one of the latest types of PE emerged in first world countries.

These alternatives to violence have emerged in different periods of human history and even though their goals, aims, and purposes have been different, they all coalesce around the necessity to live in harmony with everyone and everything around us.

Consequently, there have been different PE programmes around the world. Likewise, there are different PE elements of which communication, analysis, decision

making, group building, and social responsibility are some examples. Attitudes and values also differ within the different PE approaches. Attitudes and values such as appreciation for diversity, gender equality, compassion, ecological concern, justice, and positive vision may be included. Additionally, many strategies have been employed either by schools or other organizations to promote peace such as sharing painful experiences (Pearlman & Staub; Pennebaker & Beall; Pennebaker, Hughes & O'Heeron; Staub & Pearlman, as cited in Staub, 2002), narratives (Salomon, 2002), travelling theatre, peace campaigns, newspaper articles (Bar-Tal, 2002; Fountain, 1999; Galtung, 2008), recreation programmes, workshops for parents and so on. Organizations such as Peace Education Commission, UN, UNICEF, and UNESCO have been active promoters of PE.

Despite all the efforts to promote PE, there are barriers that impede the successful delivery of PE programmes. Barriers are a direct component of the second research question which was: What are the forces driving peace education and the barriers to the successful delivery of peace education programmes? It was discussed that according to Harris (2002), PE by itself is not very successful in resolving huge and complex social problems and that only a few countries have based their curricula on the UN mandates to include PE (Harris, 2008). One possible reason for this is that there are countervailing political interests. Other barriers to PE include grave inequalities (Salomon, 2002), devaluation of "the other," the lack of opportunities for employment and education (Carpizo McGregor, 2011; Narro Robles, 2011), the behaviour of bystanders and witnesses (Staub, 2002), and the commitment by different countries to promote PE practices (Bar-Tal, 2002) among others. From these barriers, according to Jorge Carpizo

McGregor (2011), it is social inequality which is one of the main factors of the social insecurity that Mexicans are living under.

The different forces driving PE reflect the specific reality that a society is living, that is why PE is based on different theoretical underpinnings, interpretations, and forms (Tomovska, 2011) shaped by the context.

The third research question addressed the PE initiatives and models in Mexico as well as their effectiveness. It was emphasized that in South America, the content of PE is structural violence, human rights (HR), and economic inequality (Garcia, Rivera, as cited in Bar-Tal, 2002). In Mexico, there are practices of PE inside and outside school. Within schools, the Secretariat of Public Education (SEP) has reformed its curricula for basic education including PE content and values; however, according to Ramírez (n.d.), this content refers to the Civics and Ethics subject and PE end up being diluted by the other subjects. This is why it is necessary that PE is expanded into the educational plans and programmes (Quintero Romero & Wences Reza, 2006). The Secondary 2006 Curricular Plan integrated Environmental Education, Values Education, Sex Education, and Gender Equity that can be considered as PE topics. Other topics that have been incorporated into the Civics and Ethics subject are HR and nonviolent resolution of conflict (Abrego Franco, 2010).

Besides the SEP, there have been different PE programmes launched by other organizations; however, they are limited to specific groups of people or places. An example of this is the programme *Against Violence Educating for Peace [sic]: For Me, For You And For Everyone* that the SEP, UNICEF, and the Popular Education Group with Women Civil Organization have promoted since 2000 in some elementary schools

in Mexico City; and the *Safe School* programme promoted by the SEP for basic education (SEP, 2011) in which some schools have participated. Despite the different strategies to promote PE in Mexico, a number of individuals have suggested the involvement of families, the educational system, and the political, economic, and socio-cultural forces to educate society for a peaceful coexistence (Abrego Franco, 2010; Quintero Romero & Wences Reza, 2006).

Academics and researchers have been investigating themes related to PE. Probably the most important university that studies HR issues in Mexico is the UNAM which in collaboration with UNESCO, launched the Chair in Human Rights in the 80's (López García as cited in Ramírez, 2006). This chair teaches HR both at public and private universities around the world (Abrego Franco, 2010; Ramírez, 2006). Additionally, non-credit undergraduate and postgraduate courses in PE, HR, Gender, Violence and Public Policy, Peace Studies, and Environmental Education are offered across the country at different universities. However, although academics and researchers have undertaken efforts to promote peace at different universities, according to Ramírez (n.d.), there is still too little research in PE.

Outside schools, NGO's have had a big impact. I mentioned different organizations such as the Human Rights Centre Victoria Diez, the Justice Centre for Peace and Development, and the Community Builders Youth. HR is the most common PE approach in Mexico, it was incorporated into the public agenda in Mexico in 1990, however, it was only relatively recently added to the curricula (Conde, 2006). The National Commission of Human Rights (CNDH¹³) created in 1990, is an organization

¹³ Spanish acronym.

present in every state. This organization has contributed substantially to the teaching of HR. Some of the topics addressed by this organization include citizenship education for gender equality, the environment, multiculturalism, and non-violence (Conde, 2006). This organization promotes HR both inside schools and outside schools; however, the CNDH has not been able to provide HR workshops or courses to most Mexican schools since there are not enough people working there to cover the needs of the population. Besides HR, environmental education is another approach that has been employed in Mexico but to a lesser extent than HR. In addition to the CNDH, there are other organizations such as the AMNU.

I discussed some PE programmes offered for teachers, however, they are not offered in all Mexican school divisions and sometimes they are not even mandatory. This leads me to the conclusion that educators have not received a systematic training in PE, consequently, how can they educate for a culture of peace if they do not even know about PE strategies? Focusing on Mexico, I wonder if the government does not care about education, is it possible that they do care about peace for the country? I do not think so because in the end there are political interests in which the most powerful politicians and rich people collude.

I explored many different PE initiatives in Mexico. However, I consider that it would be empowering that people who have worked on different PE programmes, share their experiences and results among themselves so that people interested in designing more PE initiatives in Mexico, focus on programmes that have been successful and try to adapt them to the specific context where they are to be implemented.

The fourth research question related to the students' understanding of peace and violence. I analyzed the empirical data as well as synthesized both, the empirical information and the Literature Review findings. I first described the students' information employing five themes: El Mezquite, The telesecundaria, Peace and violence, How students could contribute to create peace, and PE programmes outside and inside the school. The students were five women (Ana, Maria, Sandra, Rosa, and Laura) and two men (Luis and Pedro). These students were in their third telesecundaria year and they were either regular or high academic achievers. It is noteworthy that even though the fourth research question was concretely addressed in the Peace and violence section, the other sections were also relevant so that I provided a more in-depth picture of the phenomena of peace and violence in El Mezquite. In an effort to understand the context of the place where I collected the data, I developed the section entitled El Mezquite, where I described this town divided by one of the major highways in Latin America.

Students were the main participants of this case study, but I also interviewed the three third year teachers (Roberto, Ramon, and Victor) and the school principal (Sophia). It may be noteworthy that they did not live in El Mezquite, however, they had worked there for several years, and this is why they knew some of the characteristics of the town. Their information was analyzed in the second major section of the previous chapter that was divided into three topics: El Mezquite, The telesecundaria, and Peace education. Within this section, I synthesized both, the students' and the academic staff's data, as well I compared the empirical findings and the theoretical findings.

El Mezquite is a small town located in central Mexico. Most of students felt relatively safe living in El Mezquite and most of them blamed transients for some of the

bigger social problems that they had. Consequently, they had a negative attitude toward transients since some of them had caused problems in the past. For instance, regarding participants, some newcomers were blamed for having caused the shooting around four years ago that had a big impact on the town. This suspicion of strangers led to a rejection of newcomers.

Some of the social problems mentioned by the students included insecurity problems, minor problems between neighbours, fights, disunity in the population, lack of basic services on the outskirts of town, pollution, drug trafficking, and economic problems, among others. Structural violence was spoken about by the participants as well as personal violence.

Gangs were another social problem mentioned by the participants; however, not all of them stated that gangs were dangerous or criminal groups. When they talked about them, they actually linked gangs with problems such as fights. This is why gangs suffered from devaluation or in other words, negative perceptions which in turn made it more difficult to resolve intractable conflict. There were around five different gangs. The members of the gangs were children, young people, adults, elders, and women. There were different opinions related to the reasons people participate in gangs. Roberto commented that it was a long tradition in the town and Maria mentioned that it was perhaps because their parents did not pay enough attention to them. It was also mentioned that other factors were peer pressure and personal decisions.

Four students, two teachers, and the school principal stated that students were involved in gangs, and conversely only one teacher disagreed with this statement. He said that this was true some years ago. Taking into account these statements, it seemed

that participation in gangs was not unusual for the residents. The school staff also mentioned some of the social problems remarked upon by the students as well as their possible causes, for example, one teacher and the school principal, emphasized that parents were not generally concerned about the education of their children. So in this sense, if parents did not care about the education of their children, then the strategy suggested by Stomfay-Stitz and Wheeler (2010) to promote a caring classroom would not be achieved.

In the Literature Review, I mentioned that the highway and the location of the town were probable reasons for some of the social problems that El Mezquite was facing. However, on the one hand, no student mentioned the highway as a factor but it was implicit in their answers, and on the other hand, the school staff mentioned that the highway was a factor for some of the social problems.

There were two events that had been particularly important in El Mezquite. The first event was the shooting. All the students were elementary school students when this happened and all of them could hear the gunfire while they were at school. In addition to the shooting, another event that had a great impact in El Mezquite was the random kidnapping of a 9 year old girl that happened approximately three years ago. Some students described their own experiences around this event which was traumatic, especially for Maria who was the girl's older sister. Some students mentioned that when the kidnapping occurred, citizens organized a march and blocked the highways to get a hearing with the authorities and to support the girls' family. To this, Maria agreed that her family felt supported. Nevertheless, the end was tragic since some days later the girl was found dead.

There were positive and negative consequences of these events. Students, as well as some members of the school staff mentioned that citizens became more united and that drug trafficking decreased but also, they mentioned negative things such as fear and distrust of transients and worried parents. The use of cameras in strategic places and the Neighbourhood Watch programme which was established on one street, might have had contributed to the decrease in drug trafficking. Two members of the school staff also agreed that crime had decreased.

Even though in the Literature Review I stated that I considered El Mezquite as a violent place, three students described it as relatively safe. Three as unsafe and only one of them described it as totally unsafe. And one did not make it clear whether she thought that El Mezquite was peaceful or not, she only mentioned that she felt “normal,” and I assumed that normal meant safe for her. Compared with nearby places, only two students identified El Mezquite as a little bit more dangerous. So in the end, it seemed that most students considered El Mezquite as a relatively safe place compared to other Mexican towns, however, two of the teachers and the school principal identified it as unsafe. The school principal explained why El Mezquite was considered as a violent place; she mentioned that a large number of complex events had come about in relation to the size of the population and this made sense.

Inside the telesecundaria there were also social problems such as peer pressure, misbehaviour of some students, minor quarrels between students, and poor diet of some students. However, Luis considered that there had been a reduction in problems at the telesecundaria and related to this, Pedro agreed that problems among students were unusual. Interestingly, concerning quarrels between students, one student commented

that these quarrels were more frequent between girls than between boys and actually, two members of the school staff shared this perception. Among the reasons for the social problems at school, students mentioned poverty, personal problems, thoughtlessness, and a lack of dialogue. Despite the problems identified at school by students, three of them commented that they felt safe at school.

Students in describing a peaceful person used descriptors such as: tranquil, friendly, non-problematic, patient, responsible, honest, and that one had inner peace. Students agreed that if everybody worked together in their town, problems could be solved. They recommended some possible activities that could be held to improve their town; however, two of them mentioned that there were some problems that could impede the success of these activities such as the lack of initiative of the residents and the lack of economic resources.

Students described as well what peace meant to them and I accumulated 60 different descriptors. Some of the most frequently repeated words were tranquility, supporting the needy, reading (a book), being with family and friends, dialoguing, helping to resolve problems, getting along well with everybody, being alone listening to music, enjoying nature, tolerance, respect, and support. Some of these words referred to their personal lives and others were more general and referred to their town.

Then students described what violence was for them and I collected 42 different descriptors, the most repeated ones being: bullying, wars, hitting, fights, deaths, gangs, crimes, insults, killings, lack of dialogue, social inequalities, disputes, problems, and corruption. Six students mentioned words related to death: murders, killings, and deaths. Interestingly, when they started this activity, Laura mentioned that it was easier than the

previous one about peace and most of the students agreed with her; nevertheless, I actually received fewer descriptors than when they described peace.

This activity allowed me to know that students were aware of many of the problems in El Mezquite. Nonetheless, the three teachers agreed with me in the sense that students or citizens saw criminal activity as something normal. To this, the teacher Roberto emphasized that residents saw crime as an opportunity to earn a living.

The fifth objective explored whether the students' aspirations were commensurate with the principles of PE. There was a section entitled "How students could contribute to create peace" where this objective was concretely answered. Besides this section, I also provided the other sections (See section Description of Students' Empirical Data) that were important to better understand the students' thoughts.

Regarding their aspirations, all the students wanted to keep on studying and they all wanted to obtain a bachelor's degree in such specialties as medical examiner, accountant, business administrator, and criminologist. They all agreed that their studies would help them to achieve their life's goals. Nevertheless, their future is uncertain because of economic issues mentioned on different occasions, so this can stop them from gaining their objective.

I was particularly interested in asking teachers about the students' future plans addressed in an activity in the Civics and Ethics subject since past results of this activity led me to undertake this research. Two teachers emphasized that most of their students already knew what they wanted to become. However, this was not so approximately three or five years ago when most of students did not continue their studies. Some

students used to mention that they wanted to work washing trailers, to emigrate to the United States to work, or to be hired assassins.

According to Ramon, one of the possible reasons of some of these vocational aspirations was that students thought that these activities meant an easy and fast way to get money. Teachers commented that students did not have any aspirations; nevertheless, students appeared to have aspirations of their future, but they were limited because of different factors such as the lack of decent job prospects and the lack of money in their families.

Students were asked about things they would like to change in El Mezquite, and among the answers, they mentioned eradicating chauvinism, being more tolerant towards others, caring about the environment, that El Mezquite would be safer, that there would be more opportunities for people, that there would be no corruption, that there would be no poverty, that there would be no deaths, and that it would be peaceful. In total, participants mentioned 39 things that they would like to be different.

They were also asked about how they could help to bring about peace in their town and I accumulated 49 different answers that although some of them seemed utopian for Mexican society, some others did not. The most repeated actions were respecting people, being tolerant, dialoguing, helping people to avoid inciting violence, caring about the environment, creating peace for oneself, and denouncing wrongdoing. Although most of their answers could be implemented by them, there was one that was meant for teachers who according to Pedro, should be more aware of problems that happened at school. Helping their town was a theme repeated throughout the data collection, specifically there were two students who constantly mentioned this.

It is noteworthy that all the strategies suggested by students to create peace, can be related to the PE skills explored in the Literature Review. So because of what they wanted to become and because of how they conceptualized peace and violence, according to the principles of PE, it shows that they had a good understanding of the concept of peace, thus, their aspirations were commensurate with the principles of PE.

Likewise, taking into account their definitions of peace and violence, I reconsidered my assessment stated in the Literature Review that I thought most Mexicans were situated at the second stage (identity-based worldview) of the ITP (Danesh, 2008) since at least the majority of participants in this study were situated at the third stage (unity-based worldview).

I also explored PE programmes offered inside and outside school. In the Literature Review it was highlighted that there was no concrete conception of PE in Mexico and in fact, the school staff agreed with this statement, however, there were PE practices. Regarding PE programmes inside the school:

- there was the Civics and Ethics subject;
- there were recreational activities;
- different organizations and institutes had visited the school to offer talks about peace, about how to prevent violence, about suicide, about how to avoid corruption, and about self-defence among others;
- a psychologist had visited the school to address topics such as drugs;
- there was a new project named “A Vegetable Garden at my Junior High School” in which students would be taught to plant trees;
- every classroom was assigned to protect some trees;

- and there was a recycling programme.

Sandra liked the different talks that they had received, however, she identified that there was no follow-up on these themes, and this was also commented by the principal. Most of the aforementioned programmes or activities were not identified by students as PE programmes; however, according to the principles of PE, they may be considered to be PE programmes.

Respect was a PE value mentioned in the Literature Review chapter. This value has turned out to be pivotal for most students; this is why I assumed that this component had been addressed at the telesecundaria. Dialogue, which was another PE component and that it was found in Freire's (as cited in Bartlett, 2008) and Noddings's work (2008), had been addressed too since students knew that dialogue was a powerful strategy to resolve conflicts peacefully.

Likewise, I knew that Environmental Education, as stated in the Literature Review, was addressed at this telesecundaria since students were aware of the importance of caring for the environment but also because there were different programmes at the school such as recycling. Other PE approaches employed in the telesecundaria were Values Education and Gender Equity. Although HRE is one of the most practiced PE approaches in Mexico, the telesecundaria had not received any workshops or talks on this topic from the CNDH.

Despite all these programmes, Quintero Romero and Wences Reza (2006) suggested a reform of the curricula for basic education in which PE would be integrally incorporated. Interestingly, only the school principal suggested this as well. She proposed a systematic PE curriculum that would start in kindergarten, while the teachers

simply mentioned that peace was pivotal throughout life. This is why I would say that participants agreed that PE is a powerful approach to help students to develop integrally and peacefully. However, it is noteworthy that the kind of PE adopted in Mexico, has to be reconceptualised and tailored to its particular reality so that it is relevant.

Regarding PE programmes offered outside the school, students mentioned three programmes. First, four students mentioned a group called “Voluntary Watchman” in which three of them had participated. They had activities such as talking about the social context and about themselves; they played sports, went to camp, and were given talks about prevention, crime, the right to dialogue, and about drug addiction among others. Second, Laura mentioned a religious group known as Youth Group in which she had participated and besides talking about chapters from the Bible, they also had different contests. It was in this group where she had the idea of remodelling an abandoned room next to the town hall and helping stray dogs among other ideas; nonetheless, these projects did not go farther since they did not get a hearing with the authorities. And third, Ana mentioned a group named GAPS in which students had talks about vandalism, put on plays that were shown in other towns, and participated in social activities such as cleaning spaces among other activities.

Participants offered some insights related to the causes of the violence in El Mezquite and I agreed with most of their statements; however, I also think that one of the bigger reasons which was not mentioned by the participants is the current Mexican worldview reflected among other things by an easygoing culture. But I went beyond these, from my point of view, we Mexicans are part of the problem in some way either

because we participate directly or because we are bystanders who do not do anything to change our reality and nobody raised these points.

I think that there is not a particular group that has not been affected in the war of insecurity; Mexicans have all had an adverse effect as a nation. I believe that evil is present everywhere, it is present in Mexican society. In other words, I think that what Mexicans are experiencing is a result of something that they as a nation have been dragging from the start: the culture of illegality, the culture of soft option, the culture of indolence. And consequently, if they engendered that way of life, they are the ones who have to change their worldview again and PE can help. I am convinced that the way will be tough and that every Mexican will have to move out of their comfort zone and do something and that is why I am also convinced that there is so much more left to do employing PE approaches to change the situation in Mexico.

Recommendations

To date, there is a notable lack of in-depth research of PE issues in Mexico; consequently, this case study is important. Within this section, I will provide recommendations for future research as well as recommendations for the implementation of future programmes so that PE is actually practiced within the context of this school and town.

Recommendations for future research. In order to continue my work, which was a starting point to know what students thought about peace and violence in El Mezquite, I believe that there are many avenues to advance this research. For example, I focused on one small community, so I think that a farther step would be to focus on one school division, city, or even a whole state. If somebody else would focus on one school

division for instance, it would be crucial to define the aims and objectives of the study, as well as the intended population of the new study; for instance, poor/rich people, age of the participants, private/public institutions and inside/outside schools. It would also be important to consider whether the particular characteristics of the location in which the data are to be collected is important as was the case with this study. I would strongly recommend taking these elements into account with the intention of collecting more information regarding PE in Mexico and thus have a deeper knowledge of the understandings of peace and violence of a particular group in the population. This in turn will lead to more information which can be used to develop PE programmes.

I also suggest that future PE initiatives, focus more on the positive rather than on the negative experiences of the participants. Even though in my findings there were a lot of negative experiences expressed by the participants, when I interviewed them, I focused on positive things and then when they were narrating their stories, negative things came out and I did not even follow up on some of them.

I strongly recommend using personal interviews to collect data because I obtained lots of material through them. But also I found that it was helpful to use worksheets during the sessions because my strategy behind this was that for some people, it was easier to communicate in writing rather than by talking. In addition to this, I considered that they did not know me and some of the topics were going to be sensitive, so I thought that maybe during the group sessions, some participants were going to prefer to write down their answers rather than talk about them. When I analyzed the handouts, they helped me a lot to complete a chart in which I identified all the topics that appeared during the interviews and sessions.

Another recommendation is to encourage students to participate. At the beginning of every interview as well as group sessions, I first thanked them for having agreed to take part in this study. I also emphasized that I wanted to listen to them and that everyone had rich stories to share that were going to contribute for the enrichment of this study, and that everybody could learn from everybody.

The last recommendation regarding the continuation of this study is that it is essential to pay special attention to the recruitment of participants as well as to the strategies or techniques that will be used to collect the data. One of the steps I followed to recruit the student participants, involved the use of a poster whose title was “PE project,” then I visited every classroom and I invited them to attend the information session the next day. Then, during the last session, they wrote some feedback about the project and one comment that attracted my attention was that one student decided to participate when she heard the word “peace.” Some of them in identifying what was the best part of the project for them, wrote down that they liked to share their thoughts with others, to listen to others’ thoughts, and to think about some relevant social problems in their town. They all mentioned that they would participate in a similar project and finally, three of them mentioned that they would have liked that the study had lasted longer.

Recommendations for PE programmes. One of the essential elements of a successful PE programme is that it reflects the particularities of the society for which it is constructed, in this case Mexican society, so that it is meaningful and relevant to that society. In Mexico, there is not a PE concept or approach that reflects its needs. In this respect, the needs and problems of El Mezquite identified by its residents should be a starting point in identifying the traits of this approach as well as in understanding these

needs and problems (how they originated and how they have evolved). Other sources of information to create this approach would include particular morals and values of the community, the age and characteristics of the learners, and the kind of knowledge that is going to be transmitted (Ornstein & Hunkins, 2009).

Once identified the needs, problems, and positive traits of El Mezquite (or another concrete place) such as values, besides creating a PE concept, it would be vital to propose a whole PE approach/framework. This approach has to include philosophical, psychological, and social foundation(s), a defined curriculum design and developments, aim, specific objectives, methodology, and content of the curriculum.

With this study I realized that students did care about peace, they all knew that if we had peace, we would have a better world. In order to continue cultivating the spirit of the students to live in a peaceful world, I encourage educators to use the book *Creating Caring Schools: Peace-Promoting Activities for all Seasons* (van Gorp, 2007), which has lots of different activities that promote peace. Another resource that educators can use is the book *Tomorrow's Children: A Blueprint for Partnership Education in the 21st Century* (Eisler, 2000) which not only provides some samples of curriculum materials and handouts, but also recommends more materials (such as books). This book distinguishes the differences between the dominator education and the partnership education which is the ideal one according to Noddings (2000): “struggle, conquest, and destruction must be supplanted by cooperation, mutual aid, and respect for creation” (as cited in Eisler, 200, p. ix). This book may be a basis for teachers who want to explore PE alternatives. Besides these books, educators can also use Google to acquire resources or activities to create peace because educators, to a greater extent than researchers, are the

ones who stay longer with students and consequently they can help them not to forget or not to deny their inner wishes to build a better society.

Regarding implementing PE at this telesecundaria, I believe that before PE starts being promoted among students, teachers should also be trained in PE issues. Some components of this training would include knowing and understanding the social problems of the town, understanding the need and importance of PE, and knowing a variety of intervention strategies to teach PE according to the social problems identified in El Mezquite such as theft, drug trafficking, and gangs. It would be particularly important that teachers really know the context of El Mezquite, and this includes not only knowing positive characteristics, but also negative ones. Among the things that teachers should be aware of, are the risks that students face in living in El Mezquite as well as the opportunities that they have.

In this process of getting to know the community, teachers could approach and talk informally with different kinds of residents (such as parents, people who work at the school, and of course students). Teachers could also use some of the strategies that I used to collect the empirical data, such as group sessions in which students can discuss social problems in their town in small groups, face-to-face.

Since teachers would be required to investigate the social problems of this town and adjust their practices, the action research approach would be employed. This programme would help teachers analyze their own educational function, as well as to acquire strategies for the resolution of conflicts through peaceful means.

I do not recommend a PE subject at the telesecundaria, but a cross-cultural, integrated approach based on the existing curriculum (Anderson, 2007; Duckworth,

2008; Harris, as cited in Bar-Tal, 2002) in telesecundarias for students. The reason I do not recommend PE as a “separate” component is because the programme would not be that effective since the classes of the other subjects can contradict what they learned or were told in this “isolated” subject. So if a programme is incorporated in the existing curriculum, then, in a way, the components of this programme would be reinforced because there will be a unified approach throughout the whole curricula.

There are many avenues so that students can actually implement PE in their lives. I know that the ideal situation would be to incorporate components of PE starting at the kindergarten level. However, for the purpose of this study, I will only offer some advice regarding the components of a PE programme for the third telesecundaria year because the students and teachers participants of this study were studying or teaching at this level. This programme can be incorporated into subjects such as Spanish III, History II, Civics and Ethics II, Foreign Language III, and Guiding and Counselling. I would recommend these subjects because according to the telesecundaria curricula, they are similar to the subjects that I mentioned in the Literature Review (history, geography, the social sciences, literature, languages, sociology, anthropology, and psychology).

I strongly recommend that some components of a PE programme include activities to promote tranquility among students as well as supporting the needy ones. I suggest including these elements since they were the most repeated descriptors of what peace and violence meant for the student participants. Other components that may be included are dialoguing, tolerance, respect, and support among other elements.

There are many activities that could be used to create tranquility among students such as teaching how to use *the awareness wheel* (Miller, Nunnally, & Wackman, 1975)

that can be used whenever students feel negative feelings (anger, frustration, sadness...). The use of this technique could help students to diminish negative feelings and consequently, bringing back a calm atmosphere. Other activities could include breathing techniques, some yoga postures, discussing in small groups the social problems in El Mezquite or in Shampiro's words, "narrating" (2002), among other activities. These kinds of activities may be implemented at school. Regarding the helping others component, based on the findings, teachers could promote PE projects in which students would be able to identify social problems in their town and design strategies to help resolve them peacefully. For a PE specially designed for this telesecundaria, the curriculum sources emphasized may be the learner because if content, materials, and strategies are not relevant, then goals and objectives will be unlikely to be met. The society could be another source because a PE programme should focus on current social problems and in this sense; this curriculum is influenced by the *place based education approach* (see Ornstein & Hunkins, 2009). Once students identify the needs of the population, they will propose solutions and hopefully implement their strategies; this is also known as action research.

According to the previous recommendations, I include an outline of a PE programme for this telesecundaria (see Appendix P) that can be completed within a two months period but actually, the ideal situation would be that some of the strategies presented, are practiced in day-to-day living. The reason I decided to design a programme that do not require a long time to complete is because I wanted to propose a more realistic programme which takes into account the lack of resources that

telesecundarias usually face as well as time concerns due to activities which are part of other subjects that students have to undertake.

The programme presented in the Appendix P is designed for this telesecundaria. Regarding PE programmes offered outside the telesecundaria, five students had actually participated in three different groups that can be considered as PE programmes taking into consideration the activities that they undertook. I would strongly recommend continuously offering these kinds of groups since one of the problems is that one of them is currently on hold and in fact, most of the students were participating in it.

Regarding the content of PE in el Mezquite, I already mentioned some elements according to the empirical findings, but actually, PE in Mexico could be influenced besides the Human rights education, by the Conflict-free conflict resolution also known as Education for conflict resolution, Education for sustainability sometimes referred to as Education for sustainable development and/or Environmental education, Nonviolence education, Resilience education, and Violence prevention education. So a PE pedagogy in Mexico could be eclectic and the above PE approaches could influence it.

Self-reflection

I honestly believe that not only were there benefits for the researcher in investigating issues related to peace and social problems in Mexico but also for participants. My rationale behind this is that interviews helped participants who had suffered from intractable conflict to process their reality, talk about things that oppressed them as well as to have an opportunity to think about feasible avenues for changing it.

For me, this thesis did not only represent an academic requirement but a fundamental learning process for my life. The way has been arduous but I recognize that

I have obtained more positive things than what I first anticipated. This research has accompanied me for more than a year of my life, and every difficulty was a challenge that I had to overcome. I will mention three of the various difficulties that I overcame.

First, when I started this research, I only knew that I wanted to do it about PE, but because I already knew that PE was a huge field, I did not know how to address it. I had a vague idea of some sort of connection between the students' aspirations and PE. In this difficulty, my advisor helped me to clarify my thoughts and formulate a feasible aim as well as research questions.

Second, when I had already selected the general topic of my case study and I wrote the first chapter, I had to design the way I was going to collect my data. I chose a technique named *photovoice* which is a “participatory action research method that employs photography and group dialogue as a means for marginalized individuals to deepen their understanding of a community issue or concern” (Palibroda et al., 2009, p. 6). I wrote my second and my third chapters and I even presented my proposal based on employing this data gathering technique. It was after the presentation that I was advised that my proposal would probably not be accepted since I wanted to collect my data in a “dangerous” place using pictures, and the action of having the participants taking pictures might have had caused suspicion and distrust among the residents. This distrust is based on a history of “surveillance and betrayal by the state or citizens, [and] people may perceive cameras and photography as instruments of surveillance and social control” (Prins, 2010, p. 430). However, I submitted my proposal to the Ethics Board Committee and the result was disappointing since it was not approved because the ethics committee

had a lot of concerns regarding the safety of participants by going around the town taking pictures.

At that time I felt disappointed since I was really interested in using this technique and I dedicated a good amount of time reading about and learning how to use this technique and how I was going to adapt it to my research. Then, my advisor suggested that I removed this technique from my work so that my proposal would be more easily approved. I agreed with him and in the end I am happy to have taken this decision because otherwise, the issue of the photovoice technique would have stopped me. In future, I hope to have the opportunity to employ the photovoice technique, but for now, I am sure that I took the best option.

Third, when I talked to the teachers and the school principal about my study, two of them asked me if they could choose some student participants since these students were having problems not only at school, but were involved in gangs. The rationale behind this was that the school staff thought that these students would benefit from participation in this study. However, in order to follow the ethics research requirements, I told them that this was not possible and that the decision to participate in this study had to be personal and voluntary. Regarding the participants who decided to take part in this research, they were good students in the sense that they did it well or excellent at school, they did not have any problems with their classmates, and they were not involved in gangs or participated in delinquent activities like some of their friends. This is why I am aware that the findings that I am presenting in this study, are not representative of students or people who were involved in gangs or other delinquent activities since they

chose not to participate and consequently, I did not know their thoughts around peace and violence.

The first piece of advice is that the researcher chooses a topic that really interests him/her, this is essential. This may sound like a repetition of statements made by professors or in books; however, I think that this is repeated often because of its importance. Once I learned about the PE approach in my course Theory and Practice of Curriculum Design and Development and knowing the social problems in my country, it was not that difficult for me to choose this topic, the problem was when I had to specify what I was going to do.

With this study, I learned that research really requires careful and detailed planning. For instance, there was lots of information to deal with; one had to be organized to store the information and work with it. Also, I learned that we plan to collect the data in a certain way; nevertheless, it is good to be prepared with alternatives in case something goes differently than what we first thought during the planning.

To conclude, despite all the difficulties that I overcame, I really enjoyed having undertaken this research because of my inner commitment that I have made to myself of being a better person, but also because of my genuine commitment to help my country develop and to end these chaos at this crucial time that we are living under. I seriously believe that PE may be a powerful strategy to overcome some of the most important social difficulties in Mexico. I know that there will always be wars and violence, but our work is to lessen their effects and above all, to avoid them peacefully.

References

- A surprising safe haven: How central America's poorest country became one of its safest. (2012, January 28). *The Economist*. Retrieved from <http://www.economist.com/>
- Abrego Franco, M. G. (2010). La situación de la educación para la paz en México en la actualidad [The situation of education for peace in Mexico today]. *Espacios Públicos, 13*, 149-164.
- AFP. (2012, March 13). Cayó el porcentaje de católicos en México de 88 a 83.9%: arquidiócesis [The percentage of Catholics in Mexico dropped from 88 to 83.9%: Archdiocese]. *La Jornada*. Retrieved from <http://www.jornada.unam.mx/2013/05/17/>
- Allen, Q. (2012). Photographs and stories: Ethics, benefits and dilemmas of using participant photography with Black middle-class male youth. *Qualitative Research, 12*(4), 443-458. doi:10.1177/1468794111433088
- Álvarez Arellano, L. (2006). El programa de educación en derechos humanos de la Secretaría de Educación Pública [The human rights education programme of the Secretariat of Public Education]. In J. C. Gutiérrez Contreras (Ed.), *Educación en derechos humanos* (pp. 263-274). Mexico: Secretaría de Relaciones Exteriores.
- Anderson, T. (2007). Peace education as a pedagogical perspective. *Our Schools, Our Selves, 16*(2), 43-47.
- Aristotle. (2004). *Ética nicomáquea* [Nicomachean Ethics] (20th ed.). (A. Gómez Robledo, Trans.). Mexico: Porrúa. (Original work published 350 BC).
- Autonomous University of Ciudad Juárez. (n.d.). *Posgrado* [Graduate programme]. Retrieved from <http://www.uacj.mx/Paginas/Posgrado4.aspx>

Autonomous University of Mexico City. (n.d.). *Oferta académica* [Academic offer].

Retrieved from

<http://www.uacm.edu.mx/Aspirantes/Ofertaacad%C3%A9mica/tabid/61/Default.aspx>

Avital, M. & Cooperrider D. L. (2004). Advances in appreciative inquiry - constructive discourse and human organization. In M. Avital & D. L. Cooperrider (Eds.), *Constructive Discourse and human organization: Advances in appreciative inquiry* (pp. XI-XXXIV). Oxford, UK: Elsevier Science.

Bajaj, M. (2008). 'Critical' peace education. In M. Bajaj (Ed.). *The Encyclopedia of Peace Education*. Retrieved from

http://www.tc.edu/centers/epe/PDF%20articles/Bajaj_ch16_22feb08.pdf

Bar-Tal, D. (2002). The elusive nature of peace education. In G. Salomon & B. Nevo (Eds.), *Peace education: The concept, principles, and practices around the world* (pp. 27-37). Mahwah, NJ: Lawrence Erlbaum Associates.

Bartlett, L. (2008) Paulo Freire and peace education. In Bajaj, M. (Ed.). *The Encyclopedia of Peace Education*. Retrieved from

http://www.tc.edu/centers/epe/PDF%20articles/Bartlett_ch5_22feb08.pdf

Bell, J. (2005). *Doing your research project: A guide for first-time researchers in education and social science* (4th ed.). London: Open University Press.

Berg, B. L. (2007). *Qualitative research methods for the social sciences* (6th ed.). Boston: Allyn & Bacon.

Blackburn, S. (1996). *The Oxford Dictionary of Philosophy*. Oxford, MA: Oxford University Press

- Bolton, A., Pole, C., & Mizen, P. (2001). Picture this: Researching child workers. *Sociology*, 35(2), 501-518. doi:10.1177/S0038038501000244
- Buñuel, L. (Director). (1950). *Los olvidados* [Motion picture]. Mexico: Televisa.
- Bushe, G. R. (1995). Advances in appreciative inquiry as an organization development intervention. *Organization Development Journal*, 13(3), 14-22.
- Canadian Centres for Teaching Peace. (2000). *Peace education theory*. Retrieved from: <http://www.peace.ca/peaceeducationtheory.htm>
- Carpizo McGregor, J. (2011, August). Los jóvenes no representan peligro alguno; son los jóvenes los que están en peligro [Young people do not represent any danger, it is young people who are in danger]. *Revista de la Universidad de México*, 90, 11-17.
- Carr, W., & Kemmis, S. (1986). *Becoming critical: Education, knowledge and action research*. London: Falmer Press.
- Carroll, B. A. (1969). Introduction: history and peace research. *Journal of Peace Research*, 6(4), 287-293. doi: 10.1177/002234336900600401
- Chomsky, N. (2005). *On war and activism: Noam Chomsky interviewed by Charngchi Way*. Retrieved from <http://www.chomsky.info/interviews/20051209.htm>
- Comisión Nacional de los Derechos Humanos. (n.d.). *Antecedentes* [Background]. Retrieved from <http://www.cndh.org.mx/node/90017>
- Conde, S. L. (2006). La educación en derechos humanos: Huellas del camino andado [Human rights education: Traces of the travelled road]. In J. C. Gutiérrez Contreras (Ed.). *Educación en Derechos Humanos* (pp. 147-177). Mexico: Secretaría de Relaciones Exteriores.

- Cooperrider, D. L., & Whitney, D. (n.d.). *A positive revolution in change: Appreciative inquiry*. Retrieved from: <http://appreciativeinquiry.case.edu/uploads/whatisai.pdf>
- Cosentino, E. (Producer/Director). (2010). *Mexico's Drug War* [Documentary]. United Kingdom: BBC.
- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Cunningham, J.B. (1995). Strategic considerations in using action research for improving personnel practices. *Public Personnel Management*, 25(4), 15–30.
- Curriculum Advisory and Support Service. (n.d.). *Education for mutual understanding*. Retrieved from <http://www.seelb.org.uk/curriculum/areas/emu.htm>
- Danesh, H. B. (2006). Towards an integrative theory of peace education. *Journal of Peace Education*, 3(1), 55–78. doi: 10.1080/17400200500532151
- Danesh, H. B. (2008). Unity-based peace education. In M. Bajaj (Ed.), *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Danesh_ch17_22feb08.pdf
- Delors, J. (1997). *La educación encierra un tesoro* [Learning: the treasure within] (6th ed.). Mexico: Correo de la UNESCO.
- Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education textbook series in education*. New York: The Macmillan Company.
- Dewey, J. (1997.). *Experience and Education*. New York: Touchstone. (Original work published 1938).
- Dirección General de Desarrollo Curricular. (2007). *Plan de estudios 2006* [Syllabus, 2006] (2nd ed.). Mexico: Secretaría de Educación Pública.

- Dolan, K. A. (2013, March 25). Inside the 2013 billionaires list: Facts and figures. *Forbes*. Retrieved from <http://www.forbes.com/>
- Duckworth, C. (2008). Maria Montessori's contribution to peace education. In Bajaj, M. (Ed.). *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Duckworth_ch4_22feb08.pdf
- Education in Universal Human Values. (n.d.). *An Introduction to Peace Education*. Retrieved from: http://www.bahaiacademy.org/index.php?Option=com_content&task=view&id=104&Itemid=1
- Educational Pathways International. (n.d.). *What is a Developing Country*. Retrieved from http://www.educationalpathwaysinternational.org/?page_id=97
- Eislet, R. (2000). *Tomorrow's children: A blueprint for partnership education in the 21st century*. Boulder, CO: Westview Press.
- Escuelas UNESCO. (n.d.). *Coordinación de la red de escuelas asociadas a la UNESCO en el Estado de Jalisco, México* [UNESCO associated schools project network coordination in the State of Jalisco, Mexico]. Retrieved from <http://escuelasunesco.galeon.com/index.html>
- Finley, L. L. (2011). *Building a peaceful society: Creative integration of peace education*. Charlotte, NC: Information Age Publishing.
- Fountain, S. (1999). *Peace education in UNICEF*. Retrieved from <http://www.unicef.org/education/files/PeaceEducation.pdf>
- Freire, P. (2007). *Pedagogy of the oppressed* (M. Bergman Ramos, Trans.). New York: Continuum. (Original work published 1970).

- Galtung, J. (1969). Violence, peace, and peace research. *Journal of Peace Education*, 6(3), 167-191. doi: 10.1177/002234336900600301
- Galtung, J. (2008). Form and content of peace education. In M. Bajaj (Ed.). *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Galtung_ch6_22feb08.pdf
- Gandhi, M. (1920, August 11). *Gandhi's views on nonviolence*. Retrieved from http://www.gandhi-manibhavan.org/gandhiphilosophy/philosophy_nonviolence_nonviolence.htm
- González Gómez, G., & Teresinha Bertussi, G. (2006). *Los académicos y la investigación sobre educación en derechos humanos en México* [Academics and research on human rights education in Mexico]. In J. C. Gutiérrez Contreras (Ed.). *Educación en Derechos Humanos* (pp. 255-260). Mexico: Secretaría de Relaciones Exteriores.
- Greene, M. (1988). *The dialectic of freedom*. New York: Teachers College Press.
- Greenwood, D. J., & Levin, M. (2007). *Introduction to action research: Social research for social change* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Griffiths, M. (1998). *Educational research social justice: Getting off the fence (doing qualitative research in educational settings)*. Buckingham, UK: Open University Pres.
- Haavelsrud, M. (2008). Conceptual perspectives in peace education. In M. Bajaj (Ed.). *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Haavelsrud_ch7_22feb08.pdf
- Harris, I. M. (1988). *Peace education*. Jefferson, NC: McFarland.

- Harris, I. M. (2002). Conceptual underpinnings of peace education. In G. Salomon & B. Nevo (Eds.). *Peace education: The concept, principles, and practices around the world* (pp. 15-26). Mahwah, NJ: Lawrence Erlbaum Associates.
- Harris, I. M. (2004). Peace education theory. *Journal of Peace Education*, 1(1), 5-20.
doi: 10.1080/1740020032000178276
- Harris, I. M. (2008). History of peace education. In M. Bajaj (Ed.). *The Encyclopedia of Peace Education*. Retrieved from
http://www.tc.edu/centers/epe/PDF%20articles/Harris_ch2_22feb08.pdf
- Harris, I. M., & Morrison, M. L. (2003). *Peace education* (2nd ed.). Jefferson, NC: McFarland.
- HeroicImaginationTV. (2011, September 25). *Jane Elliott - Brown eyes vs. blue eyes* [Video file]. Retrieved from <http://www.youtube.com/watch?v=Hqp6GnYqIjQ>
- History of the centre. (n.d.). Retrieved from University of Manitoba, Arthur V. Mauro Centre for Peace and Justice Web site:
http://umanitoba.ca/colleges/st_pauls/mauro_centre/about/history.html
- Honderich, T. (Ed.). (2005). *The Oxford companion to philosophy*. New York: Oxford University Press.
- Howlett, C. F. (2008). John Dewey and peace education. In M. Bajaj (Ed.). *The Encyclopedia of Peace Education*. Retrieved from
http://www.tc.edu/centers/epe/PDF%20articles/Howlett_ch3_22feb08.pdf
- Iannone, A. P. (2001). *Dictionary of world philosophy*. London: Routledge.
- Iberoamericana University. (n.d.). *Programa: Derechos humanos* [Programme: Human rights]. Retrieved from <http://www.uia.mx/uiainstitucional/dh/derechosh.htm>

- Instituto Nacional de Estadística y Geografía. (2010). *Principales resultados: Censo de población y vivienda 2010* [Main results: Population and housing census 2010. PowerPoint slides]. Retrieved May 6, 2012, from http://www.inegi.org.mx/est/contenidos/Proyectos/ccpv/cpv2010/default.aspx?_file=Presentacion.pptx
- Instituto Tecnológico Autónomo de México. (1984). *Forma y realidad de la democracia en México* [Form and reality of democracy in Mexico]. Retrieved from http://biblioteca.itam.mx/estudios/estudio/estudio01/sec_30.html
- Irwin, R. M., & Szurmuk, M. (Eds.). (2012). *Dictionary of Latin American cultural studies*. Gainesville, FL: University Press of Florida.
- Johns, C. J. (1995). *The origins of violence in Mexican society*. Westport, CT: Praeger.
- Kavaloski, V. (1999). Movement toward peace in the twentieth century: Internationalists and transnationalists. In G. J. Boelhower (Ed.), *Journal for the Study of Peace and Conflict*. Retrieved from <http://jspc.library.wisc.edu/issues/1999-2000/article2.html>
- Kemmis, S., & McTaggart, R. (1988) *The Action research planner* (3rd ed.). Geelong, Victoria, Australia: Deakin University Press.
- Kohlbacher, F. (2006). The use of qualitative content analysis in case study research. *Forum: Qualitative Social Research*, 7(1). Retrieved from <http://www.qualitative-research.net/index.php/fqs/article/view/75/153#g332>
- Lewis, C. T., & Short, C. (1879). *A Latin dictionary*. Oxford, UK: Clarendon Press.
- Retrieved from <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0059:entry=aspiratio>

- LibreExpressionMEX. (2011, June 30). *Pedro Ferriz de Con - La ignorancia de Enrique Peña Nieto* [Video file]. Retrieved from <http://www.youtube.com/watch?v=njkyRNzK6U0>
- Lorenzano, S. (2012). Postmodernity (L. Kanost, Trans). In R. M. Irwin & M. Szurmuk (Eds.). *Dictionary of Latin American Cultural Studies* (pp. 263-271). Gainesville, FL: University Press of Florida.
- Luther King, M. (1967). *Where do we go from here: Chaos or community?* Boston: Beacon Press.
- Mandoki, L. (Director). (2007). *Fraude: México 2006* [Documentary]. Mexico: Contra El Viento Films.
- Marshall, M. N. (1996). Sampling for qualitative research. *Family Practice*, 13(6), 522-525. doi: 10.1093/fampra/13.6.522
- Martin, J, R. (1985). *Reclaiming a conversation: The ideal of educated woman*. New Haven, CT: Yale University Press.
- Marx, K. (1967). *Critique of Hegel's philosophy of right*. Cambridge, UK: Cambridge University Press.
- McMillan, J. H., & Wergin, J. F. (2010). *Understanding and evaluating educational research* (4th ed.). Upper Saddle River, NJ: Pearson.
- Michaud, H. (2004, June 7). Jan Amos Comenius - A bohemian in Amsterdam. *Český rozhlas*. Retrieved from <http://www.rozhlas.cz/portal/portal/>
- Montessori, M. (1949). *Education and peace* (H.R. Lane, Trans.). Chicago: Henry Regerny.

- Moran-Ellis, J., Alexander, V. D., Cronin, A., Dickinson, M., Fielding, J., Slaney J., & Thomas, H. (2006). Triangulation and integration: Processes, claims and implications. *Qualitative Research*, 6(1), 45-59. doi:10.1177/1468794106058870
- Nájar, A. (2012, January 25). Cherán, el pueblo mexicano que se gobierna a sí mismo [Cheran, the Mexican town that governs itself]. *BBC Mundo*. Retrieved from <http://www.bbc.co.uk/mundo/>
- Nario-Galace, J., & Navarro-Castro, L., (2010). *Peace education: A pathway to a culture of peace* (2nd ed.). The Philippines: Center for Peace Education, Miriam College.
- Narro Robles, J. (2011, August). Hacia una propuesta integral de desigualdad y justicia [Towards a comprehensive proposal of inequality and justice]. *Revista de la Universidad de México*, 90, 5-10.
- National Polytechnic Institute. (n.d.). *Defensoría de los derechos politécnicos* [Polytechnics rights advocacy]. Retrieved from <http://www.defensoria.ipn.mx/WPS/WCM/CONNECT/DDP/DDP/INICIO/INDEX.HTM>
- Neill, A. S. (2004). *Summerhill: Un punto de vista radical sobre la educación de los niños* [Summerhill: A radical approach to child rearing] (2nd ed.). Mexico: Fondo de Cultura Económica.
- Nobelprize. (n.d.). *The Nobel peace prize 1905: Bertha von Suttner*. Retrieved from http://www.nobelprize.org/nobel_prizes/peace/laureates/1905/suttner-bio.html
- Noddings, N. (1998). *Philosophy of education*. Boulder, CO: Westview Press.

- Noddings, N. (2008). Caring and peace education. In Bajaj, M. (Ed.). *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Noddings_ch10_22feb08.pdf
- O'Loughlin, E., & Wegimont, L. (Eds.). (2002). *Global education in Europe to 2015: Strategy, policies and perspectives*. Retrieved from http://www.coe.int/t/dg4/nscentre/Resources/Publications/GE_Maastricht_Nov2002.pdf
- Ornstein, A. C., & Hunkins, F.P. (2009). *Curriculum: Foundations, principles, and issues* (5th ed.). Boston: Pearson/Allyn and Bacon.
- Page, J. S. (2004) Peace education: exploring some philosophical foundations. *International Review of Education*, 50(1), 3–15. Retrieved from <http://eprints.qut.edu.au/3650/1/3650.pdf>
- Page, J. S. (2008). The United Nations and peace education. In Bajaj, M. (Ed.). *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Page_ch9_22feb08.pdf
- Palibroda, B., Krieg G., Murdock., L., & Havelock, J. (2009). *A practical guide to photovoice: Sharing pictures, telling stories and changing communities*. Retrieved from http://www.pwhce.ca/photovoice/pdf/Photovoice_Manual.pdf
- Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Newbury Park, CA: Sage Publications.
- Pawlikowski, J. T. (2011). Introduction to special issue of peace and change: higher roads to peace. *Peace & Change*, 36(4), 489–493. doi: 10.1111/j.1468-0130.2011.00715.x

- Perraton, H., & Creed, C. (2000, February). *Applying new technologies and cost-effective delivery systems in basic education*. Retrieved May 19, 2012, from <http://www.unesco.org/education/wef/en-docs/findings/technofinal.pdf>
- Prins, E. (2010). Participatory photography: A tool for empowerment or surveillance? *Action Research*, 8(4), 426-443 doi:10.1177/1476750310374502
- Quintero Romero, D. M., & Wences Reza, R. (2006). Diagnóstico sobre la educación en Derechos Humanos en México [Diagnosis of education in Human Rights in Mexico]. In J. C. Gutiérrez Contreras (Ed.). *Educación en Derechos Humanos* (pp. 229-254). Mexico: Secretaría de Relaciones Exteriores.
- Ramírez, G. (Ed.). (2007). *Ombudsman y sociedad civil: Retos y propuestas* [Ombudsman and civil society: challenges and proposals]. Mexico: Academia Mexicana de Derechos Humanos.
- Ramírez, G. (n.d.). *La educación para la paz y los derechos humanos: Significados, alcances y retos en México* [Education for peace and human rights: Meaning, scope and challenges in Mexico]. Retrieved from Cátedra UNESCO de Derechos Humanos de la UNAM Web site: <http://catedradh.unesco.unam.mx/ver2000/cndh1www.htm>
- Ramírez, G. (Ed.). (2006). *Informe de actividades 1991- 2006* [Activity report 1991 - 2006]. Mexico: Cátedra Unesco de Derechos Humanos.
- Raviv, A., Oppenheimer, L., & Bar-Tal, D. (1999). Preface. In A. Raviv., L. Oppenheimer & D. Bar-Tal (Eds.), *How children understand war and peace: A call for international peace education* (pp. 1-26). San Francisco: Jossey Bass.

- Reed, J. (2007). *Appreciative inquiry: Research for change*. Thousand Oaks, CA: SAGE Publications.
- Regency. (n.d.). *Telecommunications & education*. Retrieved from http://regency.org/t_in_act/pdf/english/educate.pdf
- Rufo, J. C. (Director). (2012). *¡De Panzazo!* [Documentary]. Mexico: La media luna.
- Salazar Mastache, I. I. (2009). *Paz y ciudadanía en el proceso de formación básica de los jóvenes de secundaria* [Peace and Citizenship in the process of basic education for junior high school students]. (Unpublished master dissertation). Colegio de Estudios de Posgrado de la Ciudad de México, Cuautitlán Izcalli, State of Mexico, Mexico.
- Salomon G., & Cairns, E. (2010). Peace education: Setting the scene. In G. Salomon & E. Cairns (Eds.), *Handbook on peace education* (pp. 1-7). New York: Psychology Press.
- Salomon, G. (2002). The nature of peace education: not all programs are created equal. In G. Salomon & B. Nevo (Eds.). *Peace education: The concept, principles, and practices around the world* (pp. 3-14). Mahwah, NJ: Lawrence Erlbaum Associates.
- Salomon, G., & Nevo, B. (2002). Preface. In G. Salomon & B. Nevo (Eds.). *Peace education: The concept, principles, and practices around the world* (pp. x-xiii). Mahwah, NJ: Lawrence Erlbaum Associates.
- Seawright, J., & Gerring, J. (2008). Case selection techniques in case study research: A menu of qualitative and quantitative options. *Political Research Quarterly*, 61(2), 294-308. doi 10.1177/1065912907313077

- Secretaría de Educación Básica. (2011). *Base de datos de escuelas que participan en el programa escuela segura, última fecha de actualización: 31 de diciembre de 2011* [Database of schools participating in the program safe school, last update: December 31, 2011]. Retrieved from <http://basica.sep.gob.mx/escuelasegura/pdf/ENTERATE/BD2011/EscuelasParticipantes44874.xls>
- Secretaría de Educación Básica. (n.d.). *Programa nacional escuela segura* [National programme: Safe school]. Retrieved from <http://basica.sep.gob.mx/escuelasegura/start.php>
- Servicios Educativos integrados al Estado de México. (2007). *Formación ciudadana para jóvenes Mexiquenses: Asignatura estatal* [Citizenship education for state of Mexico students: State subject]. Mexico: Gobierno del Estado de México.
- Shapiro, S. (2002). Toward a critical pedagogy of peace education. In G. Salomon & B. Nevo (Eds.). *Peace education: The concept, principles, and practices around the world* (pp. 63-72). Mahwah, NJ and London, UK: Lawrence Erlbaum Associates.
- Siegel, H. (1988). *Educating Reason: Rationality, Critical Thinking and Education*. New York: Routledge.
- Simpson, J. (Ed.). (2013). *Oxford English dictionary: The definitive record of the English language*. Retrieved from <http://www.oed.com/>
- Slattery, P. (1995). *Curriculum development in the postmodern era*. New York: Gerlend Publishing, Inc.

- Smith, D. W. (Fall 2011). Phenomenology. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Retrieved from <http://plato.stanford.edu/entries/phenomenology/#1>
- Snauwaert, D. T. (2008). The moral and spiritual foundations of peace education. In Bajaj, M. (Ed.). *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Snauwaert_ch8_22feb08.pdf
- Snauwaert, D. T. (2011). Social justice and the philosophical foundations of critical peace education: Exploring Nussbaum, Sen, and Freire. *Journal of Peace Education*, 8(3), 315-331. doi: 10.1080/17400201.2011.621371
- Spratt, C., Walker, R., & Robinson, B. (2004). Module A5: Mixed research methods. In C. Creed, R. Freeman, B. Robinson & A. Woodley (Eds.). *Practitioner Research and Evaluation Skills Training in Open and Distance Learning*. Retrieved from <http://www.col.org/SiteCollectionDocuments/A5.pdf>
- Staub, E. (2002). From healing past wounds to the development of inclusive caring: contents and processes of peace education. In G. Salomon & B. Nevo (Eds.). *Peace education: The concept, principles, and practices around the world* (pp. 73-86). Mahwah, NJ: Lawrence Erlbaum Associates.
- Stomfay-Stitz, A. M., & Wheeler, E. (2010). Peace education in action with kindness and caring as goals. *Childhood Education*, 86(5), 320-325.
- Synott, J. (2005). Peace education as an educational paradigm: review of a changing field using an old measure. *Journal of Peace Education*, 2(1), 3-16. doi: 10.1080/1740020052000341786

- Tellis, W. (1997). Application of a case study methodology. *The Qualitative Report*, 3(3). Retrieved from www.nova.edu/ssss/QR/QR3-3/tellis2.html
- Tibbitts, F. (2008). Human rights education. In M. Bajaj (Ed.), *The Encyclopedia of Peace Education*. Retrieved from http://www.tc.edu/centers/epe/PDF%20articles/Tibbitts_ch12_22feb08.pdf
- Tomovska, A. (2011). Peace education: Exploring ethical and philosophical foundations. *Journal of Peace Education*, 8(1), 81-82. doi: 10.1080/17400201.2011.552266
- United Human Rights Council. (n.d.). *Genocide in Rwanda*. Retrieved from http://www.unitedhumanrights.org/genocide/genocide_in_rwanda.htm
- United Nations cyberschoolbus.home. (n.d.). *Peace education*. Retrieved from: <http://www.un.org/cyberschoolbus/peace/home.asp>
- United Nations Educational, Scientific and Cultural Organization. (n.d.a). *UNESCO, history of non-violence*. Retrieved from http://portal.unesco.org/education/en/ev.php-URL_ID=2201&URL_DO=DO_TOPIC&URL_SECTION=201.html
- United Nations Educational, Scientific and Cultural Organization. (1974, November 19). *Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms*. Paper presented at the General Conference of UNESCO at the 18th Session. Retrieved from http://www.unesco.org/education/nfsunesco/pdf/Peace_e.pdf

- United Nations Educational, Scientific and Cultural Organization. (n.d.b). *The UNESCO Associated Schools Project Network*. Retrieved from <http://www.unesco.org/new/en/education/networks/global-networks/aspnet/>
- Usher, R., & Edwards, R. (1994). *Postmodernism and education*. London: Routledge.
- van Gorp, H. (2007). *Creating caring schools: Peace-promoting activities for all seasons*. Annapolis Royal, NS: Peaceful Schools International.
- Villalobos, H. (Main anchorman). (2012, July 23). Nocturninos [Television programme]. Mexico: MVS.
- Vision of Humanity. (2013). *Global peace index 2013: Measuring the state of global peace*. Retrieved May 31, 2013, from http://www.visionofhumanity.org/pdf/gpi/2013_Global_Peace_Index_Report.pdf
- World Bank. (n.d). *Glossary*. Retrieved June 10, 2012, from <http://www.worldbank.org/depweb/english/modules/glossary.html#d>

Appendix

Appendix A: Modalities of Junior High Schools in Mexico

The Mexican educational system is divided into four levels: preschool (ages 3-6), basic education (ages 6-15), upper secondary education (ages 15-18) and post-secondary education. The first two levels are compulsory, which means that the government has to offer free education.

At the same time, basic education is organized into two stages: elementary school (ages 6-12) and junior high school known as *secundaria* in Spanish (ages 12-15). Nowadays, there are three different modalities for the last stage: general junior high school which is the most common system and whose educational model is similar to that of the high schools, this kind of schools offers an education in science and the humanities; technical junior high school which also offers an education in science and the humanities and besides that, includes technology activities that will eventually allow students to enter the labor market; *telesecundaria* where unlike the general or technical junior high school, students have just one teacher for all the subjects and one of the most important tools for the educator is a television on which students watch some of their lessons broadcast nationally via satellite (United Nations Educational, Scientific and Cultural Organization, 2003, p. 6). It is worth noting that the three modalities of junior high school described, are public and are subsidized by the State. On the other hand, there are also private junior high schools, but those depend on private funding. But they are incorporated by the Secretariat of Public Education (known by its Spanish acronym

as SEP¹⁴) and the other way to be certified is by the so called ‘autonomous institution’¹⁵ (National Institute for the Evaluation in Education, n.d.).

The *telesecundaria* appeared in Mexico in 1965 because there were places where formal education was inaccessible and there was a need of expanding this educational level. Apart from a television, the teacher also uses tutorials to teach all subjects.

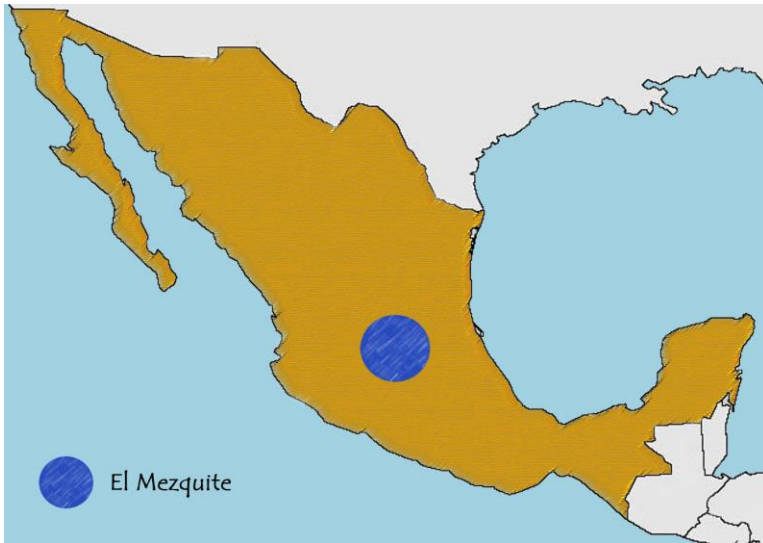
References

- United Nations Educational, Scientific and Cultural Organization. (2003, October). New technologies: mirage or miracle? *Education TODAY*, 7, Retrieved from <http://unesdoc.unesco.org/images/0013/001319/131987e.pdf>
- National Institute for the Evaluation in Education. (n.d.). *How is the secondary education in Mexico?* Retrieved from <http://www.secundariasgenerales.tamaulipas.gob.mx/opcioneduc.htm>

¹⁴ Secretaría de Educación Pública.

¹⁵ It refers to a university which exercises independent control over its day to day operations and curriculum.

Appendix B: El Mezquite Map



Appendix C: Letter of Introduction to the School Principal

* This letter is an English representation of the one that I used in Spanish.

Project title: Peace Education and Violence in Mexico: What Do Junior High School Students Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, Education,
University of Manitoba
[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba
(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

To Whom It May Concern:

Hereby I inform you that my study “Peace Education and Violence in Mexico: what do junior high school students aspire to be?” has been approved by the University of Manitoba’s Education/Nursing Research Ethics Board. The purpose of my research is to examine the impact of peace education in Mexico and how junior high school students conceptualize peace and violence and how these phenomena impact their aspirations.

This is a qualitative case study for my M.Ed. thesis. I anticipate that I will complete this study by the end of February 2013. The purpose of my research is to examine the impact of peace education in Mexico and, specifically, how junior high school students conceptualize peace and violence; and, how these phenomena impact their aspirations.

I know that El Mezquite has faced hard social problems - this is why I feel that it would be interesting to know how students view peace as well as to compare the principles of peace education with the students’ aspirations. I would be working at your

school for around three weeks and all the interviews will be in person and will take place after school at a mutually convenient time and location.

Regarding students, they will have a personal interview and two focus groups to discuss things that are important to them in their town. I would also like to interview the three third year teachers as well as yourself. I would also request that I email the school secretary a “Letter of Introduction” to the teachers so that she emails it to them. There will be minimal risk in taking part in the study, as there is no physical or emotional stress involved as part of its design. You will not receive any payment for your participation; nevertheless, you will be contributing to a study about a topic that is very important.

In order to protect the confidentiality of the participants, I will assign them a number so their names will not be on my notes. I will not use their names or other personal identifiers in any presentation or in my thesis. All data will be kept for six months and destroyed.

I will visit the school soon and I will discuss in detail my project as well as some consent forms. If you have any questions, please do not hesitate to contact me by phone or email [my phone number] / [my e-mail address].

Appendix D: Letter of Introduction to the Teachers**Project title:** Peace Education and Violence in Mexico: What Do Junior High School

Students Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, Education,

University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

To Whom It May Concern:

My name Yareli Serrato and I am doing a research study that explores peace and peace education in Mexico. I am a graduate student at the University of Manitoba in Canada. This is a qualitative case study for my M.Ed. thesis. I anticipate that I will complete this study by the end of February 2013. The purpose of my research is to examine the impact of peace education in Mexico and, specifically, how junior high school students conceptualize peace and violence; and, how these phenomena impact their aspirations.

I know that El Mezquite has faced hard social problems - this is why I feel that it would be interesting to know how students view peace as well as to compare the principles of peace education with the students' aspirations. The purpose of my research is to examine the impact of peace education in Mexico and how junior high school students conceptualize peace and violence and how these phenomena impact their aspirations.

I would be working at your school for approximately three weeks and all the interviews will take place after school hours at a mutually convenient time and location. I would like to work with two or three of your students. They would have a personal interview and two focus group sessions to discuss things that are important to them in their town. I would be working with them after school. In this interview, I will ask pose questions about their perceptions of peace and peace education within the context of their roles as students and community members. Within the student focus groups, I will facilitate discussion about peace within the context community participation and citizenship. Besides the work with the students, I would also like to interview the school principal and yourself. The interview will take less than one hour in length. In the interview with you, I will ask you some questions about your perceptions of peace and peace education within the context of your role as an educator. Your participation will be confidential (this means that I will remove any identifying information and I you will be assigned a pseudonym). This confidentiality will also be maintained with the students.

I will use the interview information for my thesis, which I expect to finish in March, 2013. Your participation is voluntary and if you do not want to participate, that is okay, I will understand.

There are no anticipated risks associated with this study. You will not receive any payment for your participation; nevertheless, you will be contributing to a study about a topic that is very important. If you have doubts at any time, please, feel free to contact me.

In order to protect the confidentiality of the participants, I will assign them a number so their real names will not be on my notes. I will not use their names or other

personal identifiers in any presentation or my thesis. All information containing personal identifiers, such as consent forms, will be kept for six months,

I will visit the school soon and I will discuss in detail my project as well as some consent forms. If you have any questions, please do not hesitate to contact me by phone or email [my phone number] / [my e-mail address].

Regards,

Yareli Serrato

Appendix E: Consent Form for the School Principal to Work at the Telesecundaria

UNIVERSITY
OF MANITOBA

Faculty of Education

203 Education Building,
71 Curry Place
Winnipeg, Manitoba
Canada R3T 2N2
Ph: (204) 474-9004
education@umanitoba.ca

Consent Form for the School Principal to Work at the Telesecundaria

Project title: Peace Education and Violence in Mexico: What Do Junior High School

Students Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

My name is Yareli Serrato Mandujano and I am a graduate student at the University of Manitoba in Canada. I am writing you to request permission to conduct research for my master thesis titled *Peace Education and Violence in Mexico: what do junior high school students aspire to be?* in

your school. The purpose of my research is to examine the impact of peace education in Mexico, how junior high school students conceptualize peace and violence, and how these phenomena impact their aspirations.

The main theme of my thesis is Education for Peace in Mexico. I would like to acquire data from seven students, three teachers and yourself as principal. I would be working at your school for approximately three weeks. This would be an opportunity for the aforementioned participants to contribute to the advancement of the peace education discipline in Mexico. We would also gain a deeper knowledge about this community, which can in turn inspire other projects or programmes.

I have chosen your school because it is one of the largest schools in the area and also because it is located in a community which is experiencing social problems. I would begin conducting data collection in your school on 21 January 2013 up to an including 08 February 2013. Student participants will have a personal interview (60 minutes each) and two focus groups (60 minutes). These events would take place after school. They will discuss things that are important to them in their town within the context of peace and peace education. The other participants in this study, three teachers and yourself, would take part in interviews that would last approximately 60 minutes. These interviews with teachers and yourself would take place at a mutually convenient time and location. I would appreciate it if the school can provide a room for the student interviews and the focus groups discussions with the students. During these interview and focus group sessions, I request that you remain in the school. These student interviews and focus groups would take place on a day after school that is suitable to all those involved. Should you provide your consent that I may conduct research with some of your students, I would conduct an initial session to introduce myself and communicate the aims of my study and what is requested of students, and I would ask that students bring home parental consent forms and that the students themselves sign assent forms. I will circulate invitational posters in the school prior

to this session. Only after the acquisition of parental consent and student assent would I identify the seven students (on a first-come basis), after which the data collection with students may begin.

I will make every effort to ensure that confidentiality is maintained for all participants in this study. When aggregating data, numbers will be assigned to participants and pseudonyms will be used if and when necessary. Participants' contact information will be located in a different electronic file than the rest of my research documents and will be password-protected. I will be the only one who has access to their personal information and the acquired data.

I will keep data acquired from this study strictly confidential. All data will be identified only by code numbers and kept in a locked drawer in my room. Only I will have access to the data. It is noteworthy that the name of the town will be replaced with another name and any identifying information regarding the town and the school will be omitted in the aggregated data and in any form of dissemination. I will be recording the interviews and group sessions so that I can transcribe them later and I will keep the transcriptions for six months. Once I have the transcription from the interview, I will delete the audios from my personal computer. Then, I will bring the participants a hard copy of their transcriptions so that they check if what I have is what they wanted to say and if not, modify the transcriptions before I actually analyze the transcriptions. I will aggregate and analyze the data and, at an appropriate time after completion of these activities, shred all hard copy data and erase/re-format all USB drives containing un-aggregated data. I will use some participants' quotes to better illustrate some ideas I will develop during the analysis, but these will be presented in aggregated form with no personal information of the participants.

This study is for my master's thesis. You are free to ask for an electronic file of my thesis, which I can send you by email; or a summary about my findings, which I can send you by email or mail depending upon your preference. Your decision to participate in the study is completely

voluntary. You are under no obligation to participate. If you do not accept the invitation, there will be no adverse consequences for you. If you decide to participate and later you decide to withdraw, you do not have to give reasons for your decision; your decision will be respected.

There will be minimal risk in taking part in the study. You or any of the participants will not receive any payment for participating. However, you will be contributing to a study about a topic that is very important. In case that students present emotional distress, your student services staff will be notified. Also, there are different public organizations that could help them. The Human Rights Commission will be a basic organization to contact, this is a public organization and other public organizations are the Integral Development of the Family and the Women's Institute of the State. These organizations are free. There may be benefits to participants in terms of having the opportunity to analyze their experiences, and the social situation of their town. Furthermore, participants will be contributing to a more informed understanding of the phenomenon of PE in Mexico which can inspire in turn the development of PE programmes, initiatives and/or courses. In case you have any questions, feel free to contact me.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research Project and agree to participate as a subject. In no way does this waive you legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education /Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Researcher's signature _____

School principal's signature _____

Date _____

Check the box below if you wish to receive an electronic file of my thesis or a summary of the results of the study.

- Thesis
- Summary

If you check one of the options above, please provide an address where the results can be sent (either email or regular mail) _____

Appendix F: Consent Form for the School Principal



UNIVERSITY
OF MANITOBA

Faculty of Education

203 Education Building,

71 Curry Place

Winnipeg, Manitoba

Canada R3T 2N2

Ph: (204) 474-9004

education@umanitoba.ca

Consent Form for the School Principal

Project title: Peace Education and Violence in Mexico: What Do Junior High School Students

Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

My name is Yareli Serrato Mandujano and I am a graduate student at the University of Manitoba in Canada. I am writing you to request permission to interview you for my master's thesis research titled *Peace Education and Violence in Mexico: what do junior high school students*

aspire to be? The purpose of my research is to examine the impact of peace education in Mexico, how junior high school students conceptualize peace and violence and how these phenomena impact their aspirations.

I would like to interview you because you are the principal of a school that is located in a community that has experienced social problems. This interview could take place in your school during the three week period of 21 January 2013 up to an including 08 February 2013. The interview would last one hour in length. The interview will take place at a mutually convenient time and location after school. I will ask you some questions regarding the experiences you have had while working as a school principal in El Mezquite. I will ask you questions pertaining to peace education programmes offered for principals, educators, students that the Secretariat of Public Education promotes, the challenges that you face while working in El Mezquite, what it is like to work in this town and the ideal future that you want for your school or for this town or country in general. If there is information you consider important to give that will help to better understand your experiences, you will be invited to express them. If there are questions you prefer not to answer, there will not be negative consequences.

I will make every effort to ensure that your confidentiality is maintained in this study. When aggregating data, numbers will be assigned to participants and pseudonyms will be used if and when necessary. Your contact information, as is the case with all participants, will be located in a different electronic file than the rest of my research documents file and will be password-protected. I will be the only one who has access to their personal information.

I will keep data acquired from this study strictly confidential. All data will be identified only by code numbers and kept in a locked drawer in my room. Only I will have access to the data. It is noteworthy that the name of the town will be replaced with another name and any identifying information regarding the town and the school will be omitted. I will be recording your interview so that I can transcribe it later and I will keep the transcription for six months.

Once I have the transcription from the interview, I will delete the audio file from my personal computer. Then, I will bring you a hard copy of this transcription so that you may check that what I have transcribed is what you wished to say and, if not, I will modify the transcription before I commence aggregation. I will aggregate and analyze the data and, at an appropriate time after completion of these activities, shred all hard copy data and erase/re-format all USB drives containing un-aggregated data. I will use some participants' quotes to better illustrate some ideas I will develop during the analysis, but these will be presented in aggregated form with no personal information of the participants.

This study is for my master's thesis. You are free to ask for an electronic file of my thesis, which I can send you by email; or a summary about my findings, which I can send you by email or mail depending upon your preference. Your decision to participate in the study is completely voluntary. You are under no obligation to participate. If you do not accept the invitation, there will be no adverse consequences for you. If you decide to participate and later you decide to withdraw, you do not have to give reasons for your decision; your decision will be respected.

There will be minimal risk in taking part in the study. You or any of the participants will not receive any payment for participating. However, you will be contributing to a study about a topic that is very important. In case that students present emotional distress, your student services staff will be notified. Also, there are different public organizations that could help them. The Human Rights Commission will be a basic organization to contact, this is a public organization and other public organizations are the Integral Development of the Family and the Women's Institute of the State. These organizations are free. There may be benefits to participants in terms of having the opportunity to analyze their experiences, and the social situation of their town. Furthermore, participants will be contributing to a more informed understanding of the phenomenon of PE in Mexico which can inspire in turn the development of PE programmes, initiatives and/or courses. In case you have any questions, feel free to contact me.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research Project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education /Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Researcher's signature _____

Participant's signature _____

Date _____

Check the box below if you wish to receive an electronic file of my thesis or a summary of the results of the study.

- Thesis
- Summary

If you check one of the options above, please provide an address where the results can be sent (either email or regular mail) _____

Appendix G: Interview Guide for the School Principal

Thank you for agreeing to take part in this study. Is there something you want to say before we start the interview? Are you ready to begin?

- Are there peace education programmes for principals, educators or students that the Secretariat of Public Education promotes? Do you participate?
- Do most of children continue studying once they finish the telesecundaria?
- What is it like to work in El Mezquite?
- What challenges you face while working in El Mezquite?
- What is peace for you?
- What would be the ideal future you want for your school or for this town or country in general?
- Is there anything else you would like to say?

Appendix H: Consent Form for Teachers



UNIVERSITY
OF MANITOBA

Faculty of Education

203 Education Building,
71 Curry Place
Winnipeg, Manitoba
Canada R3T 2N2
Ph: (204) 474-9004
education@umanitoba.ca

Consent Form for Teachers

Project title: Peace Education and Violence in Mexico: What Do Junior High School Students

Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

My name is Yareli Serrato Mandujano and I am a graduate student at the University of Manitoba in Canada. I am writing you to request permission to interview you for my master's thesis

research titled *Peace Education and Violence in Mexico: what do junior high school students aspire to be?* The purpose of my research is to examine the impact of peace education in Mexico, how junior high school students conceptualize peace and violence and how these phenomena impact their aspirations.

I would like to interview you because you are a teacher in a school that is located in a community that has experienced social problems. This interview could take place in your school during the three week period of 21 January 2013 up to an including 08 February 2013. The interview would last one hour in length. The interview will take place at a mutually convenient time and location after school. I will ask you some questions regarding the experiences you have had while working as a teacher in El Mezquite. I will ask you questions pertaining to peace education programmes offered for school staff and students that the Secretariat of Public Education promotes, the challenges that you face while working in El Mezquite, what it is like to work in this town and the ideal future that you want for your school or for this town or country in general. If there is information you consider important to give that will help to better understand your experiences, you will be invited to express them. If there are questions you prefer not to answer, there will be no negative consequences.

I will make every effort to ensure that your confidentiality is maintained in this study. When aggregating data, numbers will be assigned to participants and pseudonyms will be used if and when necessary. Your contact information, as is the case with all participants in this study, will be located in a different electronic file than the rest of my research documents file and will be password-protected. I will be the only one who has access to their personal information.

I will keep data acquired from this study strictly confidential. All data will be identified only by code numbers and kept in a locked drawer in my room. Only I will have access to the data. It is noteworthy that the name of the town will be replaced with another name and any identifying information regarding the town and the school will be omitted. I will be recording

your interview so that I can transcribe it later and I will keep the transcription for six months. Once I have the transcription from the interview, I will delete the audio file from my personal computer. Then, I will bring you a hard copy of this transcription so that you may check that what I have transcribed is what you wished to say and, if not, I will modify the transcription before I commence aggregation. I will aggregate and analyze the data and, at an appropriate time after completion of these activities, shred all hard copy data and erase/re-format all USB drives containing un-aggregated data. I will use some participants' quotes to better illustrate some ideas I will develop during the analysis, but these will be presented in aggregated form with no personal information of the participants.

This study is for my master's thesis. You are free to ask for an electronic file of my thesis, which I can send you by email; or a summary about my findings, which I can send you by email or mail depending upon your preference. Your decision to participate in the study is completely voluntary. You are under no obligation to participate. If you do not accept the invitation, there will be no adverse consequences for you. If you decide to participate and later you decide to withdraw, you do not have to give reasons for your decision; your decision will be respected.

There will be minimal risk in taking part in the study. You or any of the participants will not receive any payment for participating. However, you will be contributing to a study about a topic that is very important. In case that students present emotional distress, your student services staff will be notified. Also, there are different public organizations that could help them. The Human Rights Commission will be a basic organization to contact, this is a public organization and other public organizations are the Integral Development of the Family and the Women's Institute of the State. These organizations are free. There may be benefits to participants in terms of having the opportunity to analyze their experiences, and the social situation of their town. Furthermore, participants will be contributing to a more informed understanding of the

phenomenon of PE in Mexico which can inspire in turn the development of PE programmes, initiatives and/or courses. In case you have any questions, feel free to contact me.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research Project and agree to participate as a subject. In no way does this waive you legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education /Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Researcher's signature _____

Participant's signature _____

Date _____

Check the box below if you wish to receive an electronic file of my thesis or a summary of the results of the study.

- Thesis
- Summary

If you check one of the options above, please provide an address where the results can be sent (either email or regular mail) _____

Appendix I: Consent Form for Teachers To Work with Their Students



UNIVERSITY
OF MANITOBA

Faculty of Education

203 Education Building,
71 Curry Place
Winnipeg, Manitoba
Canada R3T 2N2
Ph: (204) 474-9004
education@umanitoba.ca

Consent Form for Teachers to Work with Their Students

Project title: Peace Education and Violence in Mexico: What Do Junior High School Students
Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

My name is Yareli Serrato Mandujano and I am a graduate student at the University of Manitoba in Canada. I am writing you to request permission to conduct research with your students for my

master thesis titled *Peace Education and Violence in Mexico: what do junior high school students aspire to be?* The purpose of my research is to examine the impact of peace education in Mexico, how junior high school students conceptualize peace and violence, and how these phenomena impact their aspirations.

The main theme of my thesis is Education for Peace in Mexico. An important part of this research is the acquisition of narratives from students in your class. I am seeking participation from seven students in year three of your school – which could involve students in your class. Because there are a number year three classes in your school, I anticipate that a small number (2-3) students will come from your class. I would be working at your school for approximately three weeks. This would be an opportunity for the aforementioned participants to contribute to the advancement of the peace education discipline in Mexico. We would also gain a deeper knowledge about this community, which can in turn inspire other projects or programmes.

I have chosen your school because it is one of the largest schools in the area and also because it is located in a community which is experiencing social problems. I would begin conducting data collection in your school on 21 January 2013 up to and including 08 February 2013. Student participants will have a personal interview (60 minutes each) and two focus groups (60 minutes). These events would take place after school. They will discuss things that are important to them in their town within the context of peace and peace education. I have requested that your school provide a room for the student interviews and the focus groups discussions with the students. During these interview and focus group sessions, I have requested that the principal remain in the school. These student interviews and focus groups would take place on a day after school that is suitable to all those involved. Should you provide your consent that I may conduct research with some of your students, I would conduct an initial session to introduce myself and communicate the aims of my study and what is requested of students, and I would ask that students bring home parental consent forms and that the students themselves sign assent forms. I

will circulate invitational posters in the school prior to this session. Only after the acquisition of parental consent and student assent would I identify the seven students (on a first-come basis), after which the data collection may begin.

I will make every effort to ensure that confidentiality is maintained for all participants in this study. When aggregating data, numbers will be assigned to participants and pseudonyms will be used if and when necessary. Participants' contact information will be located in a different electronic file than the rest of my research documents and will be password-protected. I will be the only one who has access to their personal information and the acquired data.

I will keep data acquired from this study strictly confidential. All data will be identified only by code numbers and kept in a locked drawer in my room. Only I will have access to the data. It is noteworthy that the name of the town will be replaced with another name and any identifying information regarding the town and the school will be omitted in the aggregated data and in any form of dissemination. I will be recording the interviews and group sessions so that I can transcribe them later and I will keep the transcriptions for six months. Once I have the transcription from the interview, I will delete the audios from my personal computer. Then, I will bring the participants a hard copy of their transcriptions so that they check if what I have is what they wanted to say and if not, modify the transcriptions before I actually analyze the transcriptions. I will aggregate and analyze the data and, at an appropriate time after completion of these activities, shred all hard copy data and erase/re-format all USB drives containing un-aggregated data. I will use some participants' quotes to better illustrate some ideas I will develop during the analysis, but these will be presented in aggregated form with no personal information of the participants.

This study is for my master's thesis. You are free to ask for an electronic file of my thesis, which I can send you by email; or a summary about my findings, which I can send you by email or mail depending upon your preference. Your decision to allow me to conduct research with

your students is completely voluntary. If you do not accept this invitation, there will be no adverse consequences for you. If you decide to allow me to conduct research with your students and later you decide to that permission, you do not have to give reasons for your decision; your decision will be respected.

There will be minimal risk in taking part in the study. The participants will not receive any payment for participating. However, you will be contributing to a study about a topic that is very important. In case that students present emotional distress, your student services staff will be notified. Also, there are different public organizations that could help them. The Human Rights Commission will be a basic organization to contact, this is a public organization and other public organizations are the Integral Development of the Family and the Women's Institute of the State. These organizations are free. There may be benefits to participants in terms of having the opportunity to analyze their experiences, and the social situation of their town. Furthermore, participants will be contributing to a more informed understanding of the phenomenon of PE in Mexico which can inspire in turn the development of PE programmes, initiatives and/or courses. In case you have any questions, feel free to contact me.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research Project and agree to participate as a subject. In no way does this waive you legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education /Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Researcher's signature _____

Teacher's signature _____

Date _____

Appendix J: Recruitment Poster

PEACE EDUCATION PROJECT

Hello, my name is Yareli Serrato, I am a graduate student at the University of Manitoba. I am trying to do a research study about Peace Education in Mexico for my master thesis.

My research questions are: **What are the students' understandings of violence and peace? Are students' aspirations commensurate with the principles of peace education?**



Your participation will consist of an individual interview and two group sessions in which you will talk about important things for your life and community. Your participation will be confidential.

If you are interested in participating, please, come on Tuesday at 9:00 am to room “...” for detailed information. In the end of the project one soccer ball and one volleyball will be raffled among the participants.

Your participation will be gratefully appreciated.

Appendix K: Assent Form for Students

UNIVERSITY
OF MANITOBA

Faculty of Education**Assent Form for Students**

203 Education Building,
71 Curry Place
Winnipeg, Manitoba
Canada R3T 2N2
Ph: (204) 474-9004
education@umanitoba.ca

Project title: Peace Education and Violence in Mexico: What Do Junior High School Students
Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer. University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

This assent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Hello, my name is Yareli Serrato, I am studying for a Master of Education degree at the University of Manitoba. I am preparing a study titled *Peace Education and Violence in Mexico: what do junior high school students aspire to be?* The purpose of my research is to examine the

impact of peace education in Mexico, how junior high school students conceptualize peace and violence and how these phenomena impact their aspirations at a particular junior high school located in central Mexico. You are invited to participate in this study.

Your participation will consist of an interview that will be one hour in length as well as in two focus groups that will each last a maximum of 60 minutes. During these activities, we will discuss things that are important to you and to your town within the context of peace and peace education. The last activity of this project will consist on getting your feedback about participating in this project by answering a “Voice Feedback” handout.

This study will begin on 21 January and end on 08 February. The interview and focus groups will take place after school at your telesecundaria one a day and time agreed upon by the school principal, your teacher and you. During the project, you will be asked some questions regarding the experiences you have had while living in El Mezquite, the things you value most about your community, the things that could be better in El Mezquite, and your thoughts about adulthood. If there is information you consider important to give that will help to better understand your experiences, you are welcome to express them. If there are questions you prefer not to answer, there will not be negative consequences.

I will make every effort to protect your confidentiality. Your contact information will be located in a different electronic file than the rest of my research documents file and will be password-protected. I will be the only one who has access to your personal information. If you do not mind, I will record the interview and group sessions so that I can transcribe them later.

Once I have the transcriptions from the interview and the focus groups, I will delete the audio from my personal computer. Then I will bring you a hard copy of you transcription so that you check if what I have is what you wanted to say and if not, modify it before I actually analyze it. If you agree, I will use some of your quotes of the interview to better illustrate some ideas I will develop during the analysis. I will keep the transcriptions for six months. What I print out, I

will keep it strictly confidential. All data will be identified only by code numbers and kept in a locked drawer in my room. Only I will have access to the data.

Your decision to participate in the study is completely voluntary. You are under no obligation to participate. In case you do not accept the invitation, there will be no adverse consequences for you. At any time, you may ask us to not use any specific narratives, refuse to answer any question and/or participate in any activity. If you decide to participate and later you decide to withdraw at any time you want, you do not have to give reasons for your decision if you prefer it; your decision will be respected entirely.

There will be minimal risk in taking part in the study. At the end of this study, I will raffle one soccer ball and one volley ball among the seven participants. In case that you present emotional distress, there are different public organizations that could help you according to your necessities. The Human Rights Commission will be a basic organization to contact, this is a public organization and other public organizations are the Integral Development of the Family and the Women's Institute of the State. These organizations are free.

There may be benefits to you in terms of having the opportunity to analyze your experiences, and the social situation of your town that you may have found distressing. Furthermore, you will be contributing to a more informed understanding of the phenomenon of PE in Mexico which can inspire in turn the development of PE programmes, initiatives and/or courses.

You are free to ask for an electronic file of my thesis, which I can send you by email; or a summary about my findings, which I can send you by email or mail depending upon your preference.

I really appreciate your participation, if your answer is “yes,” you will receive a signed copy of this document so that you have my contact information in case you have any question.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research Project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education /Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Researcher's signature _____

Participant's signature _____

Date _____

Check the box below if you wish to receive an electronic file of my thesis or a summary of the results of the study.

- Thesis
- Summary

If you check one of the options above, please provide an address where the results can be sent
(either email or regular mail) _____

Appendix L: Parent/Guardian Consent Form for Underage Participants



UNIVERSITY
OF MANITOBA

Faculty of Education

203 Education Building,
71 Curry Place
Winnipeg, Manitoba
Canada R3T 2N2
Ph: (204) 474-9004
education@umanitoba.ca

Parent/Guardian Consent Form for Underage Participants

Project title: Peace Education and Violence in Mexico: What Do Junior High School Students
Aspire To Be?

Principal Investigator: Yareli Serrato Mandujano, M. Ed. Student, University of Manitoba

[My phone number] / [My e-mail address]

Research Supervisor: Dr. Frank Deer, University of Manitoba

(204) 474 9072 / Frank.Deer@ad.umanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

My name is Yareli Serrato Mandujano and I am a graduate student at the University of Manitoba in Canada. I am writing you to request permission to interview and conduct two focus groups with your child for my master's thesis research titled *Peace Education and Violence in Mexico:*

what do junior high school students aspire to be? The purpose of my research is to examine the impact of peace education in Mexico, how junior high school students conceptualize peace and violence and how these phenomena impact their aspirations.

- **What is my child's role?** Your child will have a personal interview and he/will also attend two focus group sessions at the telesecundaria in which he/she will discuss things that are important to them in their town within the context of peace and peace education. Your child participation will consist of an interview, which will last approximately one hour, and two focus groups, which will last 60 minutes each.

- **Will my child's name be identified?** Following the interviews and focus group session, your child will be assigned a pseudonym for use in the transcriptions as well as a number to associate with any audio files and other information related to his/her identity. Consequently, your child's name will not be identified in my thesis or in any other aggregated form.

- **How long will the project last?** The project will begin on 21 January and end on 08 February.

- **Where and when will the project take place?** The project will take place at the telesecundaria after school. The school principal, your child's teacher and your child will set the time.

- **What are the benefits and risks of participating in this project?** There is no physical or emotional stress involved in this study. As mentioned above, your child will discuss things that are important to them in their town within the context of peace and peace education. In the unanticipated event that emotional distress is experienced related to conversations, the school's student services staff would be notified. As well, there are different public organizations that could help your child according to their necessities. The Human Rights Commission will be a basic organization to contact, this is a public organization and other public organizations are the

Integral Development of the Family and the Women's Institute of the State. These organizations are free.

There may be benefits to your child in terms of having the opportunity to analyze his/her experiences, and the social situation of his/her town that he/she may have found distressing. Furthermore, your child will be contributing to a more informed understanding of the phenomenon of PE in Mexico which can inspire in turn the development of PE programmes, initiatives and/or courses.

- **Will my child receive compensation?** No, your child will not receive any payment for his/her participation. However, I will raffle one soccer ball and one volleyball among the seven participants.

- **How will the data be stored and what will happen to it?** Data will be stored on my personal computer and files, which will be password-protected. I will be the only one to have access to the transcriptions of the individual interviews and group discussions. Likewise, what I print out, I will keep it strictly confidential. All data will be identified only by code numbers and kept in a locked drawer in my room. Only I will have access to the data.

Once I have transcribed every interview, I will bring your child a hard copy of his/her transcription so that he/she checks if what I have is what he/she wanted to say and if not, modify it before I actually analyze it. After the research is completed and I have completed aggregation of the data, I will shred any hard-copy documents.

- **What if my child (or I) change our minds and do not want to participate in group discussion and/or the individual interview?** Your child's participation is voluntary and if, at a later date, you or your child do not want his/her interview or discussions transcriptions to be used for the thesis, his/her information will be immediately removed and any relevant files erased and any hard-copy documents will be shredded. Your child can withdraw from the project at any

time; there will not be negative consequences. Also, if he/she does not want to answer any question, there will be no negative consequence and he/she will know it beforehand.

- **Who is directing this project?** Yareli Serrato Mandujano who is a Master of Education student at the University of Manitoba (in Canada). She is writing her thesis about Peace Education in Mexico and in particular about this town.

- **What if I have additional questions about the project or my child's participation?** If you have any additional questions about this project, please, **feel free to contact the project director** Yareli Serrato at [my phone number].

If you agree to have your child participate in this study, and that his/her information is used for my thesis, please, sign it below. You will receive a copy of this Parent/Guardian Consent Form for Underage Participants.

Print Child's Name: _____ Date of Birth: _____

Print Parent/Guardian's Name: _____ Date: _____

Parent/Guardian's Signature: _____ Date: _____

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research Project and agree to participate as a subject. In no way does this waive you legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education /Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Appendix M: Interview Guide for Teachers

Thank you for agreeing to take part in this study. Is there something you want to say before we start the interview? Are you ready to begin?

- Are there peace education programmes for educators and students that the Secretariat of Public Education promotes?
- Do you think for instance that the term “peace” should appear in the course description, among the course objectives, or as a topic or theme around which lectures, readings, and assignments are built?
- In what way do you address social justice (or in general peace) in your courses?
- When you work on the future plans component of the Civics and Ethics course, what are some of the common things that students want to become?
- What challenges you face teaching in El Mezquite?
- What would be the ideal future you want for your students or for this town or country in general?
- Is there anything else you would like to say?

Appendix N: Interview Guide for Students

Thank you for agreeing to take part in this study. Is there something you want to say before we start the interview? Are you ready to begin?

- What is important to you? What is a big part of your life?
- What are the things you value most about your community?
- What makes you angry about living in El Mezquite?
- What do you want to become?
- What does the word peace mean to you?
- Is there anything else you would like to say?

Appendix O: Sessions

Peace Education

Principal Investigator: Yareli Serrato Mandujano

Research Supervisor: Frank Deer. University of Manitoba

Phone: [My phone number]

E-mail: [My e-mail address]

Introduction

In Mexico we are living hard times, everybody has suffered the effects of the violence and in this sense, everybody has been oppressed. Interviews and group discussions offer an opportunity for us to reflect our situation, propose solutions and bring change. I want to empower your *voice* by hearing it and this in turn may bring change.

Throughout the group sessions, I want to provoke dialogue, and when we say what we have inside, what we think, what we want, what we experimented, it can be considered as enabling and therapeutic.

Overview of the Project

In this project, you (as a participant) will tell stories about things that are important to you in your life and to your community. You will have an individual interview, no more than one hour in length, and then you will have two group meetings with the rest of the participants.

Activities

1. Visit the classrooms to inform students about the project
2. Meeting during which I will explain in detail the project to students who are interested in participating
3. Individual interviews
4. 1st session (Focus Group interview)
5. 2nd session (Focus Group interview)

Timeline

	Monday	Tuesday	Wednesday	Thursday	Friday	
January 21	1	2		3	3	
January	3				4	
February		5				

Description of the Sessions

Recruitment posters would have been posted within the school prior to the first session.

See Appendix H for recruitment poster.

1-Visit the classrooms to inform about the project (Estimated Time: 15 minutes)

Activities:

- Visit the classrooms to inform students about the project
 - Introduce myself as researcher

- Explain my project briefly (what it is about, the number of participants, the process of their participation, where and for how long this project is going to take place).

-Invite them to an information meeting that it is going to take place the next day.

2- Meeting during which I will explain in detail the project to students who are interested in participating (Estimated Time: 45-60 minutes)

Activities:

-Explain the roles and time commitment of the participants.

-Explain who is involved in the project (funder).

-Give the estimated timeline of the project.

- Go over the assent and consent forms (the one for them and the one for their parents).

These forms explain in detail their participation.

NOTE: After this meeting, if more than 7 students attended, the first 7 students to sign up, will be selected.

3- Individual interviews (Estimated Time: 45 - 60 minutes)

Interview guide

-What is important to you? What is a big part of your life?

- What are the things you value most about your community?

-What makes you angry about living in El Mezquite?

-What do you want to become?

- What does the word peace mean to you?

4- 1st session (Focus Group interview) (Estimated Time: 60 Minutes)

Activities:

- Establishing group norms and record them on a flip chart.
- Icebreaker “The Blob”: Ask people to pair up and find one thing they have in common. Then ask the pairs to move together and group up with another set of pairs so that the groups of four find something they all have in common.
- With the help of the “What matters to me?” handout, they will describe pictures that come to their minds.
- Ask students some questions to discuss
 - In your community, what are some of the things you are proud of?
 - What makes you happiest about living here?
 - What makes you angry about living in El Mezquite?
 - How is a peaceful person?
 - How we could get peace in our own town, state, nation, or the world?

5- 2nd session (Focus Group interview) (Estimated Time: 60 minutes)

Activities:

- Ask students to imagine how they can help create peace. I will distribute “The Believing Game” worksheet.
- Asks students some questions to discuss (Vriens, 1999, p. 34; Shimshock, 2008, p. 64):
 - Do you think that if everyone works together, many neighborhood problems can be solved?

How would you like your community or country to be different?

If you had three wishes about your community or country, what would they be?

-What are your *aspirations*? What do you want to become? What are my hopes for the future? What might help me get there?

Handouts

Pre-group Questionnaire

Name: _____ Date: _____

The purpose of this survey is to learn more about you.

Personal Background

What is your age?

Do you live in El Mezquite? _____ (if yes), how many years do you have living here? _____

Do you work? _____

About your community, list 3 things that you are proud and 3 things that need to change

What do you hope to gain from being part of the Voice project?

What would be some concerns you may have about being part of the Voice project?

What Matters to me?

Think about: **WHERE YOU LIVE**, and **HOW YOU LIVE...**

Things I am **proud of...**

Inside me:	With my family and friends:	In my community:
<ul style="list-style-type: none"> o My accomplishments o Skills o Traits 	<ul style="list-style-type: none"> o My room / home / street o Friends, family o Where I spend time 	

Things that need to change...

Inside me:	With my family and friends:	In my community:
<ul style="list-style-type: none"> o Things I can improve o Things I want to do better o Things I want to stop doing 	<ul style="list-style-type: none"> o My room / home / street o My relationships with others 	

Now, think of an image or picture that would tell this

Modified from Dahan et al., 2007, p. 31; Powers, Freedman & Pitner, 2012, p. 75.

The Believing Game

How can you help to create peace?

Voice Feedback

1.- Please, answer the following questions:

What was the BEST part about participating in the project? Why?

What should have been different?

Would you participate once again in a project like this?

References

Dahan, R., Dick, R., Moll, S., Salwach, E., Selman, K., Vengris, V., & Sherman D.

(2007). *Photovoice Hamilton: Manual and resource kit*. Retrieved August 25, 2012, from <http://www.photovoice.ca/manual.pdf>

Powers, M., Freedman, D., & Pitner, R.. (2012). *From snapshot to civil action: A photovoice facilitator's manual*. Retrieved June 7, 2012, from

<http://ces4health.info/uploads/From%20Snapshot%20to%20Civic%20Action~%20A%20Photovoice%20Facilitator%E2%80%99s%20Manual.pdf>

Shimshock, K. (2008). *Photovoice project: Organizer & facilitator manual*. Retrieved August 26, 2012, from

<http://ssw.umich.edu/public/currentprojects/goodneighborhoods/PhotovoiceManualREVISED.pdf>

Vriens, L. (1999). Children, war, and peace a review of fifty years of research from the perspective of a balanced concept of peace education. In A. Raviv., L. Oppenheimer & D. Bar-Tal (Eds.), *How children understand war and peace: A call for international peace education* (pp. 27-58). San Francisco: Jossey Bass.

Appendix P: Course in PE for junior high school students

Overview of the course

Due to the need to educate for a culture of peace in El Mezquite, the following programme is proposed. Having identified some of the social needs in El Mezquite, I have designed an eclectic programme in PE influenced by different approaches such as Education for conflict resolution, Education for sustainability and Violence prevention education.

This course is a cross-cultural, integrated approach based on the already existing curriculum for telesecundarias in Mexico. Some of the components of this programme can actually be incorporated into some of the subjects such as Spanish III, History II, Civics and Ethics II, Foreign Language III and, Guiding and Counselling.

This programme proposes a pedagogy of peace that can be actualized across different disciplines. An indispensable element of this programme will be listening to students' voices and teaching them strategies to be peace promoters.

Goals

The students:

- Resolve conflicts peacefully
- Promote peace.
- Are critical and reflexive towards social injustices.
- Identify social problems.

Contribution of the course to student training

This course will help students analyze their own context, become sensitized towards other people or the context of other people and towards social problems, promote peace, as well as acquire strategies to resolve conflicts through peaceful means.

The content is divided into 3 blocks:

BLOCK 1. Concept and necessity of peace and violence

- What is peace?
- What is violence?
- Types of peace education
- What are the social problems in El Mezquite?

Objectives

- To define what peace and violence is for students.
- To identify social problems.
- To become sensitized towards social problems.
- To understand the importance of bringing about peace.

Activities

Activity 1 (40 minutes in length)

In groups of around 6-7 students, students will discuss what peace is for them.

Every team will discuss the following questions¹⁶:

¹⁶ I actually used those questions to collect my data and I collected several answers.

1. In your community, what are some of the things you are proud of?
2. What makes you happiest about living here?
3. What makes you angry about living in El Mezquite?
4. How is a peaceful person?
5. How we could get peace in our own town, state, nation, or the world?

Five minutes before the activity ends, the teacher will ask the students to choose three answers per question so that he/she has a better idea of the most common answers of every question since he/she will not be able to stay with every team throughout the whole activity.

Activity 2 (For homework the first part of the activity and then, the second part will last 30 minutes in class)

The teacher will write down on a board or on a flip chart all the PE approaches that he/she knows (pp. 46-47) and every student will be asked to choose one and investigate it. Then students will be asked as homework to write a paper on: What is it about? When and why did this approach emerge? Where is it practiced? What are the objectives of it? What's one example of how to implement this approach?

The second part of this activity will consist of inviting the students to explain what their approaches were about. With this activity students will realize that there have been many PE approaches throughout human history and the means different societies have used to try to achieve peace because there have always being conflicts, in fact, they are part of human development and human relationships but they can be resolved peacefully.

Activity 3 (35 minutes in length)

The teacher will talk about/narrate two social events, they could be current or historical: one where structural violence is implicit and the other one where direct violence is present. After that, the teacher will ask students to identify all the violent situations of the previous events and why students classified them as violence.

Then, the teacher will explain both, direct violence and indirect or structural violence. The teacher will emphasize that even if direct violence is noticeable and a lot of people realize it, indirect violence may be not noticeable, silent, static and perceived as natural, and it can actually claim more lives than direct violence which is dynamic and noticeable. The next part of the activity consists of asking the students to talk about examples in the country where structural violence and direct violence are present and they will also be asked to think about the way that violence could have been avoided.

BLOCK 2. Students as agents of peace

- What can students do to bring about peace?
- Is peace achievable?

Objectives

- To propose strategies to promote peace.
- To promote peace.
- To consider peaceful strategies to promote peace.
- Address the roots of some social problems.

Activities

Activity 1 (For homework the first part of the activity and then, the second part will last 30 minutes in class)

For homework, students will write down what they think about the next questions:

1. If you had three wishes for your community or country, what would they be?¹⁷
2. How could you help to bring about peace?

Activity for students (30 minutes): The next day, the teacher can bring sheets of paper, masking tape as well as markers so that students write down their answers. The teacher could name a wall or two walls “The dream wall(s)” and the other wall(s) “The real wall(s).” Regarding the first question, students will put up their answers on the “The dream wall(s)” and regarding the second question, students will put up their answers on the “The real wall(s).” Then they will all stand up and look up the students’ answers and finally, the teacher with the help of the students, will try to identify the most frequently repeated wishes or actions to bring about peace and he/she will discuss them with the students. Everybody will have the opportunity to participate.

Project 1

During the previous activity, students will likely identify pollution as a social problem. Students will discuss the role that nature plays in social development and how our actions affect the environment.

¹⁷ I actually used this question to collect my data and I collected several answers.

Then, they will be asked to think about feasible strategies to care for the environment. Once they have thought about feasible strategies, they will be asked to choose at least three of those strategies to actually implement in their lives (such as take quick showers, recycling, turning off the lights when not in use, unplugged devices when not in use and so on). The next part of this project will consist on designing a group project to protect the environment. An example of this is recycling. Students could recycle items for at least one month. Meanwhile or before the project starts, the teacher as well as students, can look for a place to sell the recycled things and then use the earned money for something that they decide on, such as buying some materials that they need at the school. Students could actually accumulate the recycled things at home and every 4 weeks or so, bring them to school so that they can then all be taken to the place where they are going to be sold.

BLOCK 3. Strategies to resolve conflicts peacefully

- Mediation session.
- Conflict resolution.

Objectives

- To promote peace.
- To resolve conflicts via dialoguing.
- To feel empathy towards the feelings of others.
- To express one's perception towards a conflicts (what one thinks and feels).
- To promote conflict resolution.

- To identify and express one's feelings.

Activities

Activity 1

Everybody at school should actually know and learn how to use “the awareness wheel” (for further information, see Miller, Nunnally & Wackman, 1975) which is divided into sensing, thinking, feeling, wanting and doing. This wheel can help to minimize negative feelings and consequently, in some way, generate a more peaceful state of mind because with the use of this wheel, it is easier to become aware of feelings and things that we do not realize not only that but to think about how we can approach or achieve what we want. This strategy can be applied to all situations in one's own life when one is experiencing negative feelings, such as, frustration, anger and anxiety.

Activity 2

I recommend *Mediation Sessions* whenever there is an identified conflict. The stakeholders will get together and talk about the conflict (what they felt, what they did not like, how the conflict affected them, their own perceptions). They will take turns so that everybody is able to talk and there will be four golden rules: not to talk about assumptions, not to interrupt each other and to talk in the first person, “I, me” instead of the third person and to avoid words such as “never” and “always”.

There is a need of a conflict resolution mediator. There may be different ways to adapt this strategy according to the preferences of the mediators. A mediator can be the school principal, the teacher or even one of the students. The mediator will listen to the

conflict's stakeholders and he/she will make sure that the golden rules are respected and when this is not happening, he/she will remind the stakeholders about those rules and he/she will also give them turns to talk.

Once stakeholders have listed to one another, they will then propose solutions to resolve their conflict through dialogue.

Students will be encouraged to use this strategy every time that they identify a problem, not only at school, but in their personal lives too.