University of Tartu

Faculty of Social Sciences and Education

Curriculum of School Management

Eve Mägi

MEANINGS OF THE MAIN CONCEPTS OF PEACE EDUCATION AMONG ESTONIAN AND AMERICAN SECONDARY STUDENTS

Master's Thesis

Supervisor: Kristi Kõiv, Ph.D., Associate Professor

Running head: Peace Education Concepts

Tartu 2010

Kokkuvõte

Rahuharidusega seonduvate põhimõistete tähendus Eesti ja Ameerika gümnaasiumiõpilaste näitel

Käesoleva töö eesmärgiks on võrrelda rahuharidusega seonduvate põhimõistete tähendusi Eesti ja Ameerika gümnaasiuminoorte näitel. Rahuharidusega seotud põhimõistete hulka kuuluvad "koostöö", "maailmakodanik", "rahu", "rahu puudumine", "riigikodanik", "sõda", "sõja puudumine", "vägivald", "vägivalla puudumine" ja "võistlus". Uurimiseks kasutati kahte meetodit – semantilist diferentsiaali ning avatud vastustega küsimustikku.

Uurimuse kolm hüpoteesi püstitati kirjandusele põhinedes ja eeldati, et eestlastest ja ameeriklastest gümnaasiuminoored omistavad mõistetele nagu "maailmakodanik" ja "riigikodanik" erinevaid tähendusi. Samuti eeldati, et eestlased omistavad semantilise diferentsiaali hinnanguteljel mõistele "riigikodanik" positiivsema tähenduse võrreldes ameeriklastega ning ameeriklased kirjeldavad mõistet "maailmakodanik" positiivsemana kui eestlased. Kolmas hüpotees püstitati tuginedes eeldusele, et ameeriklastest gümnasistid omistavad mõistele "koostöö" positiivsema tähenduse kui Eesti õpilased.

Kvantitatiivse andmanalüüsi tulemusena näitasid uurimuse tulemused, et hüpoteesid leidsid kinnitust. Rahuharidusega seonduvate põhimõistete tähendused erinesid eestlastest ja ameeriklastest gümnaasiuminoorte vahel. Kõige suurem erinevus esines mõistete "rahu" ja "koostöö" osas, kus ameeriklased omistasid "koostöö" mõistele oluliselt positiivsema tähenduse võrreldes eestlastega. Ammeriklased kirjeldasid "maailmakodaniku" mõistet positiivsema ning hinnatumana kui eestlased, samas kui viimase grupi esindajad omistasid mõistele "riigikodanik" kerge ja nüri tähenduse. Mõlemad õpilaste grupid andsid positiivse hinnangu mõistetele "vägivalla puudumine", "sõja puudumine", "võistlus", "koostöö", "maailmakodanik", "riigikodanik" ja "rahu" ning negatiivsena tajuti selliseid mõisteid nagu "rahu puudumine", "sõda" ja "vägivald".

Table of Contents

Appendix 2. Categories and Subcategories of the Estonian Students' Opinions on the
        Meanings of Peace Education Concepts by an Open-ended Questionnaire, %

Appendix 3. The Study Instrument

Introduction

Peace education is a story of hope as well as cynicism.

Peace education pedagogy is interactive, with the use of dialogue, deliberation and critical learning. Formal and informal collaboration with other groups and cultures in the community is encouraged. Peace education curricula offer diverse content, form, structure, skills and attitudes that address the needs of alternative perspectives. A great variety in the sets of knowledge, skills and attitudes are used in the curricula, textbooks, other study materials and in the overall study process all over the world.

Background and culture affects every aspect of our lives, including how we perceive the world and meanings we attribute to different words and concepts. In order to develop and achieve an effective study process, positive interaction and sustainable environment, the recognition of differences and understanding of the meaning how concepts presented in curricula differ in their meanings in a variety of cultures is necessary. The dissemination and analysis of this knowledge can reduce tensions and lead to cooperative co-existance in a pluralistic society which is the basis of peace education. As the study of peace education, this Paper intends to contribute to the understanding of what kind of meaning Estonian and American secondary students attribute to the core concepts of peace education.

The purpose of this Study is to compare the meaning of the main concepts related to peace education among 13-19 years old Estonian and American secondary students. The core concepts include absence of peace, absence of violence, absence of war, competition, cooperation, global citizen, national citizen, peace, violence and war.

The meanings are measured with two instruments which complement each other by clarifying and strengthening the findings – the semantic differential method and an open-ended questionnaire. A 10-item semantic differential scale is employed for students to make judgments on the basis of the meaning of words within provided bipolar adjectives. An open-ended questionnaire was prepared to measure the meaning of different key concepts of peace education for students to explain terms by using their own words.

Three hypotheses based upon prior research are proposed:

1. Hypothesis 1 proposes that American students' and Estonian students' meanings attributed to the peace education concepts "global citizen" and "national citizen" differ significantly. It was expected that American students accredit a more positive value related to global citizenship compared to Estonian students. Previous research (Banks,

2008) has shown that the United States considers and views itself as a multicultural democracy in a positive perspective. Estonia has been reluctant to view itself as a multicultural society (Leif *et al*., 2008; Petersoo, 2007).

2. Hypothesis 2 seeks to demonstrate that Estonian students, in accordance with the results in the report "Sallivus ning kultuuridevaheline dialoog, lõimumine ja meedia" (Korts, 2008), attribute a more positive meaning to national identity, and therefore to the concept "national citizen", compared to American students.

3. Hypothesis 3 proposes that American students express a more positive value to the concept of cooperation compared to Estonians. It has been demonstrated in a previous research (Bulut, 2010) that students from individualistic cultures such as the U.S. may involve in cooperative actions and perceive it as better, more pleasant and stronger than students from collectivistic cultures because they attribute a beneficial factor to cooperation. Hence, despite the fact that cooperative tendencies are universally observed, the motivation and achievement factor components differ significantly between groups that share a common cultural identity.

A short overview of the theoretical background starts with outlining mainly the history and context of peace education. It provides some insight into the current state of the field, core concepts and diverse approaches to peace education. The next chapter includes the study methods and introduces the participants, the procedure, the study instrument and the data analysis procedure. Finally, the results of the study are presented and discussed in the light of theoretical background.

1. Theoretical Background

1.1. The Historical Emergence of Peace Education

1.1.1. Historical Perspective of Peace Education

With its early foundations in the world's organized religions, peace education (PE) incorporates its historical roots with modern conventions of human rights and environmental concerns. Historically, already the earliest human societies attempted to avoid violence and appreciate the best aspects of human nature by teaching each other about strategies for peace.

The modern concept of peace education in western civilization has been developed by the contribution of many scholars, theologians, philosophers, practitioners (Harris & Morrison, 2003), such as Plato, Desiderius Erasmus, Comenius, Immanuel Kant, Mahatma Gandhi, Martin Luther King, Maria Montessori, Jean-Jacques Rousseau, John Dewey, Teilhard de Chardin, Johan Galtung and others. One of the first Europeans who used the written word to advocate PE was the Czech educator Comenius who in the 17th century argued that universally-shared knowledge could provide a road to peace (Harris, 1988).

The growth of PE reflects on the developments of peace movement and has changed in response to changes in the social, economic, and political environment. The peace movement waves in the 19th century resulted in the formation of peace organizations and peace societies in both Europe and the United States (U.S.) followed by the lobbying of governments against war and international peace congresses in the 20th century. Peace educators continued to contribute to a progressive education reform where schools were seen as a means to promote social progress by providing students with an awareness of common humanity (Harris, 2008).

At the same time, with the incitement of Montessori, teachers in Europe started to replace authoritarian pedagogies with a rigid but dynamic curriculum form (Harris, 2008). Montessori emphasized the socialization of the young child, the power of education to effect social changes and education as a means of eliminating war once and for all. Values such as global citizenship, personal responsibility, and respect for diversity, she argued, must be an essential part of education (Montessori, 1943). The origin of 'peace studies' (including conflict resolution and conflict studies) as an academic discipline can be traced back to the late 1940s, and the field has been developing steadily since then. The first academic peace studies program was established in the U.S. in 1948. Soon thereafter, the field of peace research developed as a "science of peace" in the 1950s to counteract the science of war (Harris, 2008; Steinberg, 2006).

While the flexibility in relation to context makes it a difficult field to define, the contributions of many scholars have shaped the field helping to bring out its multiple identities. Dewey's focus on active citizenship (Dewey, 1916), Montessori's elaboration of pedagogy for child-led learning (Montessori, 1943), and Freire's radical notions of personal and collective transformation are particularly relevant for peace education. In addition to the linkages made between education and social responsibility and action by the aforementioned scholars, the provision of conceptual unity of the founding figures – Betty Reardon, Ian Harris, and Johan Galtung who began their careers in the 1960s and 1970s within the context of the civil rights, women's rights, and anti-war movements, is what underscores the field (Bajaj, 2008).

In the 1980s, the threat of nuclear war prompted educators all around the world to warn of impending devastation. Reardon emphasized a new paradigm of integrity and wholeness along with the central role of ecology in peace education (Reardon, 1988). She argued that the core values of schooling should be care, concern and commitment, and the key concepts of PE should be planetary stewardship, global citizenship, and humane relationships. Ian Harris stressed a holistic approach to peace education that could apply to community education, schools, as well as universities. The key ingredients of such pedagogy are cooperative learning, democratic community, moral sensitivity, and critical thinking (Harris, 1988; 2008). Strongly influenced by Gandhi, Johann Galtung sees the value of action, compassion and the importance of "the search for openings, for possibilities of transcending those trends" (Galtung, 1980).

The expansion of peace education towards the end of the 20th century points to an important symbiotic relationship between peace movements, peace research, and peace education. Activists have developed strategies to warn people about the dangers of wars between nations, environmental destruction, and cultural, domestic, or structural violence. Academics studying these developments further the field of peace research. The activists broaden the message through community-based peace education activities, e.g. forums, newsletters, demonstrations. Teachers promote peace studies programs in schools and universities to provide awareness of the challenges of ecological sustainability, war, and peace (Harris, 2008).

1.1.2. Contextual Perspective of Peace Education

A considerable diversity in peace education is promoted by the myriad of contexts in which it is practiced. As there are various approaches to achieving security, there are many different paths to peace that are explained in PE. Each different form of violence requires a unique form of peace education to address strategies that could resolve its conflicts. PE attempts to demystify enemy images and to withdraw from warlike behavior, relying upon multiculturalism and awareness about the suffering of those involved in the conflict as well as promoting empathy for the suffering parties. PE in areas free from collective physical violence teaches about the cause of domestic and civil violence and tries to develop an interest in global issues, the problems of poverty, environmental sustainability, and the power of non-violence (Harris, 2008).

Peace educators concerned about the problems of underdevelopment, starvation, poverty, illiteracy, and the lack of human rights seek an understanding of the crises and solutions for the problems of underdevelopment. They use development studies to provide insights into the various aspects of structural violence, focusing on social institutions and propensities for dominance and oppression (Harris, 2008). PE assumes that international tensions and wars result from stereotyping and the dissemination and analysis of knowledge about the peoples of the world and their problems can foster international understanding (Gutek, 2006).

A continuous focus and interest in *human rights* comes from attempts during the 20th century to establish international organizations that address civil, domestic, cultural and ethnic forms of violence to bring justice. These attempts are guided by the Universal Declaration of Human Rights (1948) that provides a statement of values to be pursued in order to achieve economic, social, and political justice. Various statements about human rights derive from concepts of natural law, a higher set of laws that are universally applicable and that supersede state laws. This approach to peace is known as "peace through justice" and rests on the notion that humans have certain inalienable rights that governments should protect (Gutek, 2006; Harris, 2008).

In the 1980s, peace educators become more concerned about civil, domestic, cultural, and ethnic forms of violence. The teaching of conflict resolutions at schools began to expand which has resulted in one of the fastest growing school reforms in the West. Conflict resolution educators focus on interpersonal relations and systems that help disputing parties to resolve their differences with communication skills, but also anger management, impulse control, emotional awareness, empathy development, assertiveness, problem solving and

peacemaking skills. It does not necessarily address the various kinds of civil, cultural, environmental, and global violence (Gutek, 2006; Harris, 2008; Moody, 2006).

One of the approaches used in PE, in intractable conflicts in particular, attempts to legitimize the point of view of the "other". This does not require agreeing with the other party, but rather seeing its perspective as valid, which might lead to a decrease in tension between two conflicting sides (Harris, 2008). The goal here is to study the conflict from the perspective of the "enemy" and thereby to develop some empathy for them (Salomon, 2002).

Another thread which developed in PE in the 20th century is environmental education which argues that the deepest foundations for peaceful existence are rooted in environmental health and sustainability. Environmental education helps people become aware of the ecological crisis, give them the tools to create environmental sustainability and teach them to use resources in a renewable way. Historically, the world had focused on the threat of a nuclear exchange but with the rise of global warming, rapid species extinction, water shortages, and the adverse effects of pollution, the realization that it is insufficient to talk about military security and foreign threat has appeared (Harris, 2008).

Common for PE endeavors is the desire to help people understand the roots of violence and to teach alternatives to violence. Even though types of PE vary by goals and problems of violence which they address, they share a concern about devastation caused by violence and awareness about strategies to address that violence. PE is no longer solely concerned with interstate rivalry but also studies ways to resolve intrastate violence and the chaos that comes from identity and religious-based conflicts (Harris, 2008).

1.2. The Foundations of Peace Education
1.2.1. What is Peace Education?

A variety of theories, definitions and practices are referred to in PE. Since both "peace" and "education" are abstractions without any concrete and absolute meaning, it is rather complicated to find widespread agreement about what PE actually is (Haavelsrud, 2008).

Peace education, often referred to as conflict resolution education, has its origins in the ideas of Comenius and Erasmus. PE is both a philosophy and a process inclusive of skills, attitudes and knowledge to create a safe world, to build a sustainable environment and to bring social change (Harris & Morrison, 2003). PE can be considered as the attempt to provide values education and social skills that would reinforce positive group interactions

among vastly different cultures and countries (Gutek, 2006). It aims to promote social change through attitudes and inner transformation (Harris & Morrison, 2003).

PE defines its major goals as follows:

1) Preventing and resolving violent conflicts;

2) Promoting post-conflict stability and development;

3) Increasing peace building capacity, tools, and intellectual capital worldwide;

4) Proposing world peace and reduction of international tensions that result from tensions caused by nationalism, chauvinism and ethnic stereotyping.

PE proposes that the dissemination and analysis of knowledge about the people in the world can reduce tensions that cause violence and war (Gutek, 2006; Moody, 2006).

The PE process comprises providing people with the skills, attitudes and knowledge about peaceful conditions, peace strategies and the process of creating them. It confronts indirectly the forms of violence that dominate society by teaching about its causes, circumstances and realization of the power of non-violent alternatives to address those problems (Harris & Morrison, 2003). A culture of peace is attainable only when a society actively contends toward positive values, which enable different cultures and nations to coexist harmoniously in a pluralistic society (Iram, 2006).

Most people find the goal of achieving peace desirable and necessary. However, a significant disagreement exists on how to achieve peace. There are diverse strategies for achieving peace. I. M. Harris & M. L. Morrison (2003) divide them in the following three categories: peacekeeping (*peace through strength*), peacemaking (*peace through communication*) and peace building. Y. Iram (2006, p. 5) asserts that education is concerned mainly with peace building, "namely conveying a commitment to nonviolence, enhancing the capacity for peace, and fostering positive attitudes". He further elaborates that PE is mainly educating the young about the incredible diversity in humankind.

The discussion of peace education theory has been mostly content-oriented, focusing on divergent understandings about the problems of violence leading to different theories and how to achieve peace (Harris, 2004). However, PE encompasses much more than a focus and consequences of violence and war. I. Harris (2004) and G. L. Gutek (2006) distinguish five separate types of PE which can, and have been, extended to the larger field of PE to categorize the various orientations that exist within it (Burns & Aspeslagh, 1983): (1) international education, (2) human rights education, (3) development education, (4) environmental education and (5) conflict resolution education (Figure 1).
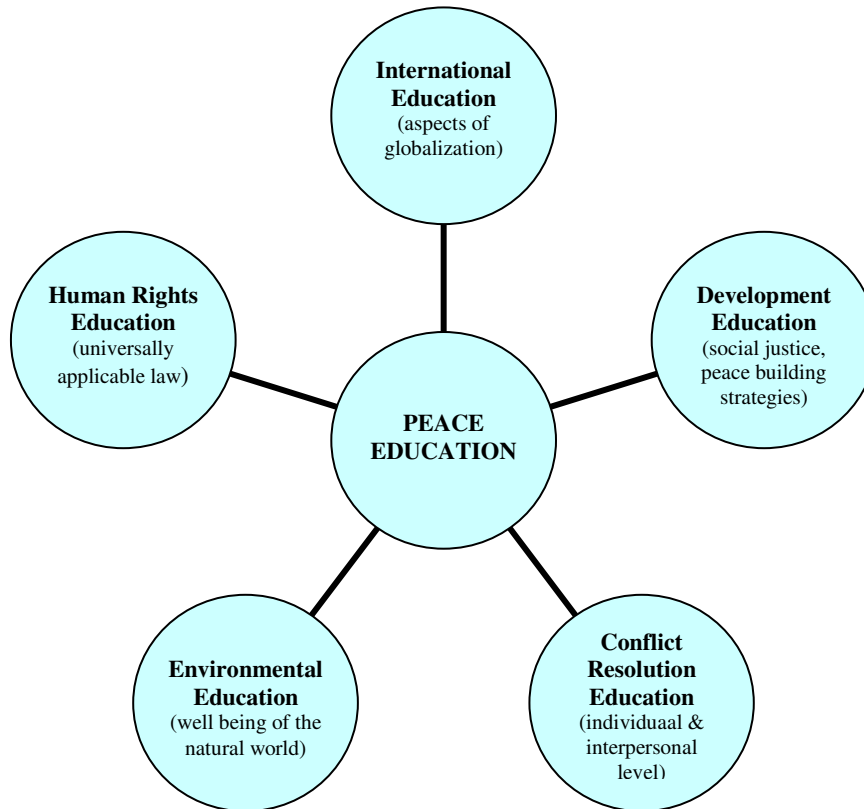
Figure 1. Types of Peace Education (Based on Harris, 2004 and Gutek, 2006)

The first four types concentrate on the international and national levels, providing extensive theoretical focus. *International education* is a diverse field which includes the positive and negative aspects of globalization (economic, public order and popular globalization) which has led to the depletion of power of national governments (Gutek, 2006). *Human rights education* has a literal and broad aspect of peace education, addressing civil, domestic, cultural and ethnic forms of violence, deriving from concepts of natural law and a higher set of universally applicable laws that supersede state laws (United Nations, 1996; Gutek, 2006). This aspect of peace education aims for a multicultural understanding by reducing stereotypes and alleviating identity-based conflicts (Harris, 2004). *Development education*'s approach to peace education is controversial because it rests upon concepts of social justice (Burns & Aspeslagh, 1983), promoting a vision of positive peace that motivates people to struggle against injustice. Development education involves peace building strategies that use non-violence to build communities with an active democratic citizenry interested in equitably sharing the world's resources. *Environmental education* deals with conservation, sustainable development, appropriate technology, environmental literacy, and concern for the

well- being of the natural world. It aims to lead to holistic thinking about how natural and human systems interrelate (Harris & Morrison, 2003; Reardon, 2000). *Conflict resolution education*, somewhat differently from previously discussed types, concentrates on the individual and interpersonal level. It focuses on helping people to understand conflict dynamics, addresses the various kinds of civil, cultural, environmental and global violence, and empowers people to use communication skills to manage peaceful relationships and interpersonal conflicts (Harris, 2004; Gutek, 2006).

1.2.2. Peace Education as a Field of Study

PE is a field in which public perception, orientation, and content depends on the political, social, and economic context and changes in various parts of the world. Multidimensionality and flexibility in content make PE a difficult field to define. Evidence suggests (Brooks, 2006; Moody, 2006) that the PE field has become more "institutionally defined", and information from databases on organizations and publications supplement historical evidence of the structuration of the field. Moreover, incorporation of this into national education systems represents the most profound level of institutionalization and legitimation. PE is entering into a more acknowledged mature phase by being a center of an active debate of many researchers from various disciplines. In order to establish its presence and legitimacy as a professional field, it needs to clearly formulate its core philosophy, goals, and approaches to education.

In sum, PE is a holistic approach, considering and addressing the whole picture as well as its various parts. It seeks to empower people with creative individual and collective solutions to conflicts and address violence with peaceful behavior. It is an interactive, continuingly participatory, democratic phenomenon which is strongly influenced by the geopolitical international context. PE is a holistic didactic sum of knowledge, attitudes and values and requires a belief in the future (Harris & Morrison, 2003).

1.3. Core Concepts in Peace Education

Having examined the foundational perspectives, goals, and types of PE, this section presents an overview of the core concepts that have shaped the field of PE. Whether emphasizing human rights, multiculturalism, international development, environmental education or conflict resolution, PE research and practice are combined by certain concepts and principles. These concepts presented here are not the only ones that exist, nor are they

fixed as scholars continue to contribute to shaping how these concepts are structured, organized and utilized (Bajaj, 2008). Below, is the selected list of certain key concepts of PE which strongly relate to the current study followed by further elaboration on PE concepts used in the instrument of the current study.

1.3.1. A Selected List of Key Concepts of Peace Education

Civic education – transmission of knowledge to develop a more active, informed, and engaged citizenry, and to encourage people to participate in the idea of the nation-state (United States Agency for International Development (USAID), 2002).

Conflict – a divergence of interests, whether actual or perceived (Raviv et al., 1999).

Conflict resolution education – transmission of knowledge and understanding of the nature of conflict and the conflict resolution processes to settle disputes peacefully and alternative dispute resolution (Harris & Morrison, 2003).

Culture of peace – set of values, attitudes, traditions, and behaviors that ascribe to the notions of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding; it also demonstrates a strong respect for all human rights, nonviolence, and fundamental freedoms; education is important to building this culture (United Nations Educational, Scientific and Cultural Organization (UNESCO), 1999).

Direct violence – violence that is expressed in a direct manner through physical confrontations, e.g. physical assault, coercion, or destruction (Harris & Morrison, 2003).

Environmental education – transmission of knowledge about ecological violence, the degradation of local and community environments, and the holistic and interconnectedness of all things; aims to learn how to be environmentally responsible and to live within the limits of environmental sustainability (Harris & Morrison, 2003; Reardon, 2000).

Global citizen – someone who takes responsibility as an active and engaged citizen of the world with an awareness of global issues, a respect for diversity, and outrage for social injustice; active in community participation to make the world more equitable; related primarily to ethical identity (rather than cultural, national, economic, social, or political identity) (Oxfam, 2006; Robertson & Scholter, 2007).

Human rights education – transmission of knowledge and skills to build a universal culture that respects human rights and fundamental freedoms, believes in the full development of human potential, and promotes understanding, tolerance and equity (United Nations, 1996).

Indirect violence – violence that is expressed not in a direct manner but through institutional and cultural forms of violence which violate individual rights, e.g. circumstances that limit life, discrimination, deprivation of basic human needs, economical oppression (*see also structural violence*) (Harris & Morrison, 2003).

Multicultural education – transmission of knowledge that encourages respect for other cultures and ways of life; aims to promote a fundamental understanding of humanity (Reardon, 2000).

Negative peace – the absence of direct or physical violence; aims to prevent war, conflict, and physical violence (Galtung, 1969).

Peace education – the study of both the causes and consequences of war and peace; transmission of knowledge about and skills to achieve and maintain peace, and the obstacles that stands in the way (Hirao, 1987; Reardon, 2000).

Peace studies – the study of peace as a concept, as well as peace processes; focuses on causes of war and conflict, and how to avoid those (Harris & Morrison, 2003).

Positive peace – absence of structural violence; aims to develop more democratic systems by reducing the structures that create inequality and injustice (Galtung, 1969).

Structural violence – state of social inequality in which privileged groups exploit or oppress others; created by deprivation of basic human needs, such as civil rights, health, and education (Galtung, 1969; Harris & Morrison, 2003).

1.3.2. Peace Education Concepts Used in the Study Instrument

The following concepts can be identified as, but are not limited to key terms in the field of PE based on the scholarly research.

Absence of peace (Appiah, 2006; Bajaj, 2008; Bönisch, 1981; Danesh, 2008; Harris & Morrison, 2003; Galtung, 1969; Groff & Smoker, 1996; Hirao, 1987; Reardon, 1988, 2000; Rivera, 2004; Sarrica & Contarello, 2004; Steinberg, 2006; UNESCO; 1999; Waterkamp, 2006).

Absence of violence (Appiah, 2006; Burns & Aspeslagh, 1983; Galtung, 1969; Groff & Smoker, 1996; Rossatto, 2005; Sarrica & Contarello, 2004; Steinberg, 2006; UNESCO, 1999).

Absence of war (Appiah, 2006; Burns & Aspeslagh, 1983; Bönisch, 1981; Groff & Smoker, 1996; Gutek, 2006; Rivera, 2004; Sarrica & Contarello, 2004; UNESCO, 1999).

Competition (Bajaj, 2008; Harris & Morrison, 2003; Ross, 2008; Waterkamp, 2006).

Cooperation (Bajaj, 2008; Bönisch, 1981; Groff & Smoker, 1996; Harris & Morrison, 2003; Hicks, 2004; Gutek, 2006; Ross, 2008; UNESCO; 1999; Waterkamp, 2006).

Global Citizen (Abowitz & Harnish, 2006; Appiah, 2006; Burns & Aspeslagh, 1983; Groff & Smoker, 1996; Oxfam, 2006; Robertson & Scholter, 2007).

National Citizen (Abowitz & Harnish, 2006; Appiah, 2006; Groff & Smoker, 1996; Robertson & Scholter, 2007).

Peace (Appiah, 2006; Bajaj, 2008; Bönisch, 1981; Danesh, 2008; Harris & Morrison, 2003; Galtung, 1969; Groff & Smoker, 1996; Hirao, 1987; Reardon, 1988, 2000; Rivera, 2004; Sarrica & Contarello, 2004; Steinberg, 2006; UNESCO; 1999; Waterkamp, 2006).

Violence (Appiah, 2006; Burns & Aspeslagh, 1983; Galtung, 1969; Groff & Smoker, 1996; Rossatto, 2005; Sarrica & Contarello, 2004; Steinberg, 2006; UNESCO, 1999).

War (Appiah, 2006; Burns & Aspeslagh, 1983; Bönisch, 1981; Groff & Smoker, 1996; Gutek, 2006; Rivera, 2004; Sarrica & Contarello, 2004; UNESCO, 1999).

The key concepts of PE used in this study instrument are discussed in detail below.

1.3.2.1. *Peace and Violence*

The term "peace" is frequently and liberally used in the media, the public and the private sector as well as in the international arena. Peace is a key term for education, because it pertains to the basic condition of human existence and societal and political embedding. Defining peace is a difficult thing because it encompasses not only a concept but also a plethora of behaviors and conditions that could be necessary to obtain peace. The most common definition of peace states that peace is the absence of war or protracted conflict.

Peace can also be seen as an attitude, behavior, specific relation among people or quality of relations (Waterkamp, 2006). The concept of peace has evolved throughout history as a result of changes in the world order and modifications in a state of existence. Moreover, in the modern world, understanding of peace varies significantly within cultural and geographical contexts.

A more accurate definition of peace is necessary to avoid semantic confusion and for using the term in an academic research context. Johan Galtung (1969), one of the best known theorists of modern peace research, defines peace through social goals as a major part of a scientific strategy. The terms peace and violence are closely linked to each other, where peace is regarded as an absence of personal (direct) and structural (indirect) violence.

I. M. Harris & M. L. Morrison (2003) elaborate that peace is concerned with different forms of violence and it functions at multiple levels of human existence. Traditionally, peace is associated to nations and their ability to settle disagreements. However, the perception of peace and war being correlatives can be misleading. The absence of peace is often a war, although not always. The state of absence of war can be understood as peace, but may not necessarily be peaceful. Violence can be expressed not only in a direct manner (e.g. physical confrontations) but also through structural violence (e.g. circumstances that limit life, discrimination, deprivation of basic human needs, economical oppression). Peace is a concept that motivates and inspires imagination, indicating more than the absence of violence. It implies cooperation, respect for life and human rights, and the dignity of each human being without discrimination or prejudice (Bajaj, 2008; Burns & Aspeslagh, 1983).

Historically, there has not been consensus on theories about the root causes of violence. There are theories that say aggression is rooted in human nature (Konrad Lorenz, Sigmund Freud), some view human violence as a result of hostility brought about by frustration. There is also a set of theories that emphasizes the role of socializing in violent behavior where violence is essentially based on modeled behavior. Thus, violence is not inevitable. The focus can be on the possibilities of peaceful behavior imbedded within our social and cultural learning process (Harris & Morrison, 2003).

The patterns of violence in the international system as well as in individual societies and in the minds of people are so ingrained that a strong determination and stubbornness are needed to disperse the concept of peace. Peace educators are engaged in a frustrating enterprise: living in a violent world, they teach about peace in order to make the world less violent, but the most they can do is to change student's attitudes and dispositions towards violence (Harris & Morrison, 2003).

Non-violence is described as a set of skills as well as a philosophy. Non-violence as a skill set is a method for resolving problems and conflicts, and as a way of life. It may be seen as a continuum of behaviors from talking (negotiation), moving in the direction of more active non-violence (strike, boycott). Philosophical roots of non-violence are in the essential belief in the possibility of human transformation; in a holistic paradigm, that change can occur both on an individual level, as well as societal. The root problems, as seen by peace educators, lie in broader social forces and institutions than the individual alone. PE, as a strategy for lasting peace on the macro level, relies on educating people to establish widespread awareness, knowledge and support for peaceful policies and peaceful behavior (Harris & Morrison, 2003; Harris, 2004).

Even though PE is mostly an individual strategy – meaning changing one individual at the time (Harris, 2004), many of its strategies are collective. Achieving peace takes place in both the individual and social levels. PE is the work necessary for "inner peace" or "holistic peace" which encompasses an individual compassion for human need, coupled with an attempt at identifying with and a sense of compassionate efficacy to transform the suffering of others caused by structural violence – a term used here as an absence of basic human needs or actual physical violence (Harris, 2008).

Hence, the goal of non-violent PE is to build in the minds of people both a desire to live in a non-violent world and to provide them skills so they might construct that world. Non-violence does not connote passivity. It is rather an active process which uses democratic practices and the forces of morality and non-violent strategy to defeat the problem, not the person(s) involved (Galtung, 1996; Harris & Morrison, 2003).

In sum, there are various ways to think of peace and violence. Based on what was stated above, peace and violence can be defined as follows:

Peace – A psychological, social, political, ethical, and spiritual state with expressions at intrapersonal, interpersonal, intergroup, international, and global areas of human life (Danesh, 2008).

Violence – See the concepts of direct, indirect and structural violence in the selected list of concepts of PE above.

The extended concept of peace – positive peace and negative peace, and the extended concept of violence – personal (direct) violence and structural (indirect) violence help to provide a further insight in the concepts related to peace research and PE.

1.3.2.2. *Positive Peace and Negative Peace*

There are various connotations about peace – positive and negative. Distinction between negative peace and positive peace forms a framework for the worldview of PE. Johan Galtung's (1996) makes a meaningful distinction between positive peace and negative peace. J. Galtung views negative peace in relation to a narrow form of violence; more specifically, the reduction of overt violence, e.g. stopping a war, school security. I. M. Harris & M. L. Morrison (2003) elaborate that the cessation of violence, while being important, does not supply a positive vision to motivate people to act peacefully. Negative peace depends for its enforcement on threats of violence and punishment.

As stated earlier, one of the core principles of PE is to provide people with positive images of peace that will motivate them to creative solutions and non-violent behavior. Positive peace, according to J. Galtung (1996), is a wider term than negative peace. It is a cooperative system beyond passive peaceful co-existence. Positive peace means a state of social justice, consisting of verbal and physical kindness; good to the body, mind and spirit of self and others; addressed to all basic needs, survival, well-being, freedom and identity. Love is the epitome of positive peace. If negative peace is observed as an outer relation to structural violence, then positive peace means an inner relation, a condition where non-violence, social justice and ecological sustainability eliminate the causes of violence. J. Galtung declares it being the best protection against violence in a condition of adoption of a set of beliefs by people and social institutions which offer peaceful solutions.

Thus, in short,

Positive peace – The absence of structural violence; a positively synergistic co-existence as a precondition to peace.

Negative peace – The absence of direct violence of all kinds.

1.3.2.3. *Nationalism and Globalization*

Nationalism has been a highly significant ideology throughout modern history. There are various definitions of the term *nation*, but the most often used meaning designates "a nation as a group of people, citizens, who live within its political boundaries and participate in its cultural, political, religious and educational institutions". *Nationalism*, derived from the root word "nation" is "the sense of belonging to and sharing common membership in a particular nation-state" (Gutek, 2006). The world is organized into nation-states, each of which uses nationalism to create and maintain national identity and security through institutional structures, e.g. governments, courts of law, armed forces, and school systems.

Up until the current time, education was often seen as a means to accomplish national cohesiveness and identification. As an important institution within the nation-state, education is affected by globalization, but the nation-state shapes itself in order to be a viable global actor (Gutek, 2006). Globalization intensifies the growing complexities of interdependence of people and institutions throughout the world.

R. Robertson and J. A. Scholter (2007) describe globalization as a phenomenon which refers broadly to the growth of social relations that extend beyond the confines of the nation-state and offers the insight for an understanding of society in the 21st century, defining it as a

"multifaceted process that includes notions of internationalization, liberalization, universalization and planetarization" (Robertson & Scholter, 2007, p. 527). Internationalization in this context refers to a growth of transactions and interconnectedness among countries; liberalization entails the removal of officially imposed restrictions on cross-border flows among countries and the creation of an open and free market; universalization depicts a process whereby increasing numbers of objects and experiences are dispersed to people in all habitable locations across the planet Earth and planetarization refers to a trend whereby social relations increasingly unfold on the scale of the Earth as a whole.

If nationalism aims to homogenize rather than diversify, then globalization intends to decrease (social) differences around the world. Some authors (Gutek, 2006) assert that globalization needs to be considered in a contextual setting; in other words, there is an interaction between the context, the nation-state's society and globalization, while others (Epstein, 2006) see globalization as a transnational and supranational process that reduces the power of local contexts. Epstein explains that it is almost a universal mission of education to generate national cohesion by teaching an attachment to mainstream society. Yet, that mission encourages schools to create and use myths to transform consciousness and displace traditional cultures which is in contradiction to the initial role of education as an institution of the nation-state.

Nationalism and globalization are not opposites, nor are they mutually exclusive phenomena. From a citizenship perspective, one can be a citizen of the world in the way that one is the citizen of a nation. It can be argued that merely living in the world makes all people global citizens. However, being a global citizen is a process conditioned and often reshaped by the context in which it is placed (Gutek, 2006); it requires more than just a virtue of living in the world. A global citizenship transcends national boundaries and views the Earth as a common living place for all human beings. It is related primarily to ethical identity (rather than cultural, national, economic, social, or political identity) and transplanetary linkages between people which generate a reconfiguration of social geography (Robertson & Scholter, 2007).

Globalization in a global citizenship context does not reject nationalism, but enables to see global dimensions both as a threat and/or as an opportunity to national issues and local community. It recognizes that conflict and peace are not confined to national boundaries. In order to achieve peace and security, a very broad connection of people is needed who are comfortable with multiple identities, aware of global issues, respect diversity and take

responsibility to actively work in cooperation (Davies, 2008). M. Bajaj (2008) accentuates that critical PE must understand local realities and resist the temptation to universalize.

In short,

Nationalism – The sense of belonging to and sharing common membership in a particular nation-state (Gutek, 2006).

Globalization – A multifaceted process that includes notions of internationalization, liberalization, universalization and planetarization; where interconnectedness between people and countries creates transplanetary linkages and intensifies consciousness of the world as a singular entity (Robertson & Scholter, 2007).

1.3.2.4. *Competition and Cooperation*

As mentioned above, PE is both a philosophy and a process. The philosophy element comprises values such as love, caring, empathy and belief in the power of non-violence. The process element involves the skills of problem-solving, listening, dialoguing and seeking mutually beneficial solutions (Harris & Morrison, 2003). In developing civic behavior, individuals operate in social conditions of both cooperation and competition; they will have an understanding of the differences and similarities in the ways in which their fellow-citizens construct their own identities. An identity is competitive when it seeks to distinguish itself from others, and becomes cooperative when it seeks to align itself as a member of a group (Ross, 2008).

There are at least two different kinds of goal structures to foster PE – competition and cooperation. A competitive goal structure embraces a "winner takes all attitude", where students perceive that they accomplish their goals only through failure of other students. It uses an authoritarian approach without enabling students to participate constructively in a learning process. Moreover, using competitive rewards to oppose individuals against each other worsens things further. A cooperative goal structure channels students to realize that the success of activities depends upon the positive interdependence, cooperative contributions and freedom of participation. Trusting open environments allows people to test their capacity and different abilities. It does not mean that everyone is free to do whatever they want, but setting limits in cooperation and accepting them (Harris & Morrison, 2003).

Cooperation does not eliminate competition. Competition may be taking place simultaneously in the same activity, e.g. intra-team game cooperation to support an inter-team competition: the two forms of behavior need not be seen as polar opposites. People still drive

for excellence but within the standards agreed-upon by the group and not on the expense of other individuals (Harris & Morrison, 2003; Ross, 2008).

D. Waterkamp (2006) broadens the concept of cooperation to the concept of mankind basing educational thinking and activities on commonalities, not on differences. The concept of mankind comprises the idea that each human being makes and is a unique contribution to mankind. Unity of mankind also means that, in principle, each human can discover feelings within themselves that he or she can observe in other people.

Research (Harris & Morrison, 2003) shows that cooperative learning environments provide higher achievement levels and provide more peer support among students compared to competitive learning environments. A holistic approach and peaceful pedagogy are prerequisites for PE. Cooperation, democratic community, moral sensitivity, and critical thinking are the key ingredients of such pedagogy (Bajaj, 2008; Harris & Morrison, 2003). Given that pro-social and cooperative behavior may be socially learned and contingent on the socio-economic complexity of society, the role of educators and schools in the process of developing cooperative and competitive behavior is clearly of great interest (Ross, 2008).

In short,

Competition – A situation based on opposition and rivalry among group members for a commonly desired result (Harris & Morrison, 2003).

Cooperation – A situation based on positive interdependence among group members where constructive participation is enabled through caring, mutual support and motivation (Harris & Morrison, 2003).

2. Method

2.1. Participants

The sample of this comparative study consists of 500 secondary students from grades 8-12. Students were from two countries: 298 from 4 schools in the United States (U.S.) and 202 from 5 schools in Estonia. The schools selected for this study in both countries were located in the capital city, a big town and a small town. More specifically, in Washington, DC and Pennsylvania state in the United States and in Harju County, Tartu County and Võru County in Estonia. The sample consists of one private school in the U.S. and two private schools in Estonia, while three schools from both countries were public schools. The number of participants from private schools in the U.S. and in Estonia was 65 and 22, respectively. Participants were the students that attended school the day this study was held.

The participants selected for this study − American and Estonian secondary students − were between the ages of 13-18 years (grades 9-12) with a mean of 15,5 years, and 15 and 19 (grades 8-12) with a mean of 16,1 years respectively. The proportion of females in the sample was slightly higher than males in both countries (in the U.S. 175 females, 109 males; and in Estonia 116 females, 85 males).

Schools in both countries follow their respective state curricula.[1] According to these sources, there is some peace-related curriculum content in various courses in Washington, DC, in particular within the context of Civic Studies and Social Studies. According to the Estonian National Curriculum for Basic and Secondary Education, peace-related curriculum content is taught within the context of Citizenship Education (Ühiskonnaõpetus) in both basic and secondary level.

Peace studies as a subject taught in U.S. schools is rather rare. It can be found as special programs added as ancillaries to the school curriculum − for example, the group Peacaholics. Thus, peace education for American students is not common and not very extensive. Civic mindedness, however, is woven into the Social Studies curriculum in Washington, DC. The social studies and history standards[2] provide teachers with a summary of what history and social science content should be taught from grade to grade, and outline what learners of these

---

[1] The curricula can be found at: https://www.riigiteataja.ee/ert/act.jsp?id=12888846 (Estonain National Curriculum for Basic and Secondary Education); http://www.pde.state.pa.us/stateboard_ed/cwp/view.asp?a=3&Q=76716&stateboard_edNav=|5467|&pde_internetNav=| (Pennsylvania State Curriculum Standards) and http://www.k12.wa.us/Curriculuminstruct/ (Washington, DC Essential Academic Learning Requirements). Retrieved on January, 11, 2010.

[2] http://dcps.dc.gov/DCPS/Files/downloads/TEACHING%20&%20LEARNING/Learning%20Standards%202009/DCPS-Standards-Grade-12-DC-History-Government.pdf. Retrieved on January, 11, 2010.

subjects should know and demonstrate by the end of each grade or course. The curriculum standard includes peace making and war making as the historical patterns and relationships within and among nations, continents, and regions; the United Nations as an international organization that promotes peace.

In Pennsylvania public school, no classes or subjects were identified in the curriculum that deals with peace education or conflict resolution. However, private school students in Pennsylvania (65 students, 10th grade) had taken a peace studies course.

2.2. Instruments

Two techniques were used in this study: open-ended questionnaire and semantic differential (Appendix 3). An open-ended questionnaire was prepared to measure the meaning of different key concepts of peace education. A 10-item Semantic Differential (SD) scale from Osgood, Suci, and Tannenbaum (1957) was employed as a method of investigating participants' perceptions related to the main concepts of peace education.

2.2.1. The Open Format Questionnaire

First, respondents were presented with the introduction of the study and asked to complete Part A, containing identifying information and open-format questions. It section contained information on age, gender and grade. Following the completion of personal data, the students were asked to fill in the blanks in the open format questionnaire.

In the open end questionnaire, participants were presented with 10 alphabetically ordered concepts and were asked to express their opinion on the basis of the meaning of the concepts. The instrument consisted of the following concepts: absence of peace, absence of violence, absence of war, competition, cooperation, global citizen, national citizen, peace, violence and war. These ten concepts were selected as the core concepts of peace education derived mainly from the literature relating to peace education (Bajaj, 2008; Galtung, 1969; Gutek, 2006; Haavelsrud, 2008; Harris, 1988, 2008; Harris & Morrison, 2003; Hirao, 1987; Iram, 2006; Moody, 2006; Oxfam, 2006; Robertson & Scholter, 2007; Salomon, 2002).

2.2.2. The Semantic Differential

After respondents had completed Part A, they turned to Part B of the study instrument. Part B consisted of the semantic differential scale rating the same alphabetically arranged 10 concepts of peace education that occurred in Part A on 10 different adjective pairs.

Supporting the reliability and validity of the semantic differential (SD) as a measurement of connotative meaning of concepts, the pairs included 10 bipolar adjective pairs used in the original listing of adjective pairs from C. E. Osgood et al (1957) and were as follows:

1) Good – bad
2) Beautiful – ugly
3) Clean – dirty
4) Pleasant – unpleasant
5) Strong – weak
6) Large – small
7) Heavy – light
8) Fast – slow
9) Active – passive
10) Sharp – dull

The instructions on the SD instrument asked each respondent to rate each peace education concept on a set of bipolar adjectives running along a seven-point continuum – between the two opposing descriptors – which reflected their perception of the words. Items were presented in alphabetical order and with random positioning of both positive and negative descriptors at either end of the continuum in order to counter the effects of affirmation bias and response set. Students filled in the questionnaires during their class or at a time chosen by the school. Average time spent on filling out the questionnaires was 25 minutes.

The SD is a combination of associational and scaling procedures which is described as being based on a connotative meaning, seeking to exploit individuals' ability to "think around" a given concept (Osgood, Suci & Tannenbaum, 1957).

In the SD technique, respondents use a series of bipolar adjective pairs to differentiate a concept. The subject's task is to indicate for each item (pairing of a concept with a scale) the direction of his association and its intensity on a seven-step scale. As the label accurately points, the intended operation is a multivariate differentiation of concept meanings in terms of a limited number of semantic scales of known factor composition (Sinder & Osgood, 1969).

The SD has been employed in a wide variety of projects and purposes. The SD methodology bipolar adjective scales are simple and adaptable (Osgood, Suci & Tannenbaum, 1957). Semantic differentials have proven to be useful for data collection and analysis in research where the tools have to be useful in a variety of languages and cultures (Shields, 2005; Zevin, 2003). The SD methodology is an effective tool for use in cross-cultural research and can be used to obtain data with people of various ages, fields, and cultures. The multidimensional semantic space consisting of three measurable dimensions: Evaluation (e.g. good-bad; beautiful-ugly; clean-dirty; pleasant-unpleasant), Potency (e.g. strong-weak; large-small; heavy-light), and Activity (e.g. fast-slow; active-passive; sharp-dull), transcend languages and cultures to evaluation of semantic space in any given social environment. It is a general approach, and is adaptable to any concept, idea, or stimulus; allowing comparisons of measurements in attitude on widely varying stimulations (Osgood, Suci & Tannenbaum, 1957).

The SD measures meanings students attribute to the concepts by utilizing ratings on bipolar scales marked with opposing or contrasting adjectives on each side. Typically, a person is presented with some concept of interest, e.g. Peace, and asked to respond based on his/her judgment of what these words mean. Rating must be conducted on a set of seven-point bipolar scales. Usually, the space in the middle of the scale (marked with the number four in this study) means the word is neutral or unrelated to the scale. Positions number one and seven mark that the word is very closely related to one end of the scale. Positions number two and six indicate that the concept is quite closely related to one or the other end of the scale. Positions number three and five demonstrate the option that the word seems only slightly related to one side as opposed to the other side (Osgood, Suci & Tannenbaum, 1957).

2.3. Data Analysis Procedure

Data gathered with open-ended questions was categorized with quantitative content analysis in order to describe the meaning students attributed to the peace education concepts selected for the study.

Content analysis is a research technique for making replicable and valid inferences from texts to the contexts of their use. It focuses on language and linguistics features, meaning in context, and it is systematic and verifiable. The purpose of content analysis is to code open-ended questions, reveal the focus of individual, group, institutional and social matters, and to describe patterns and trends in communicative content. It takes texts and analyses, reduces

and interrogates them into summary from through the use of both pre-existing categories and emergent themes. (Cohen, Manion & Morrison, 2007)

Content analysis involves the following steps: formulating the research question, hypothesis and sample to be addressed by and included in the content analysis; defining the units of analysis (e.g. a word, phrase, sentence, paragraph) and deciding the codes to be used while creating a hierarchy of sub-ordination and super-ordination. Next steps include constructing the categories (the main groupings of constructs or key features of the respondent's text) for analysis that will eventually be reduced to main categories as the researcher is able to detect patterns, themes, and can make generalizations (e.g. by counting the frequencies of codes). Once the data have been coded and categorized, the process of retrieval follows in which the researcher can count the frequency of each code or word in the text, and the number of words in each category. Establishing relationships and linkages between the domains ensures that the data richness and context are retained. Content analysis analyses only what is present rather than what is missing. Once frequencies have been calculated, statistical analysis can proceed resulting in summarizing results and interpretation. (Cohen, Manion & Morrison, 2007; Gall et al., 2007)

The current study uses the steps of content analysis described. In short, this included the selection of the study material followed by developing categories and subcategories. For the purpose of ensuring the validity of categorization, the expert evaluation was used in the data analysis procedure. The results were discussed and frequencies of categories and subcategories were calculated.

For the semantic differential instrument procedure, the ratings given on a set of seven-point scale from 1 to 7 in the study instrument for the simplicity purpose were coded as follows: the neutral position 4 was coded into 0 and the rest of the spaces accordingly (1 into -3, 2 into -2, 3 into -1, 5 into 1, 6 into 2 and 7 into 3). After coding and tabulating the semantic differential data, the mean and standard deviation for each adjective pair for each peace education concept was calculated. SPSS was used for the statistical analysis of the data. The non-parametric Mann-Whitney U test was used to determine if differences existed between the Estonian and the American student groups.

3. Results

To achieve the goal of this study, the meanings of core concepts related to peace education (PE) were measured with two instruments – the semantic differential and open-ended questionnaire.

3.1. Semantic Differential Scale – Results of Part B

A 10-item semantic differential technique was used to assess the meaning of 10 key concepts of PE concepts between two groups of students: Estonians and Americans. The core concepts include absence of peace, absence of violence, absence of war, competition, cooperation, global citizen, national citizen, peace, violence and war. Each concept was rated on 10 pairs of adjectives representing three dimensions (value, potency, or activity). Across the two student groups ratings of all 10 concepts were compared in different scales as well as on dimensions.

Two-sided Mann-Whitney U-test was used to compare the meanings of PE concepts between American student group and Estonian student group. As can be seen from Table 1 and Figures 2-11, there were significant differences between American students and Estonian students with respect to all 10 concepts in different scales. These results indicate that the meanings of concepts related to PE differ in certain ways between the two groups across semantic differential scales. The ratings are expressed on a set of seven-point scale from -3 to 3, the neutral position or the mean between opposites would be a value of 0, with three units of measurement on either side, positioning the most positive descriptor at -3 and the most negative descriptor at 3 on the continuum. It must be revealed that the differences occur in all concepts for various scales; however there is some degree of similarity between the two groups.

Table 1. The difference in mean rank in the comparison of the meanings of PE concepts between American student group and Estonian student group on the semantic differential scales

Scales	Semantic Differential Dimension	Absence of peace	Absence of violence	Absence of war	Competition	Cooperation	Global Citizen	National Citizen	Peace	Violence	War
		Dif.	Dif.	Dif.	Dif.	Dif.	Dif.	Dif.	Dif.	Dif.	Dif.
Good-Bad	Evaluation	-21.61	25.23*	18.97	21.11	-32.34**	-11.75	-4.52	-8.07	-7.48	2.32
Beautiful-Ugly	Evaluation	-10.29	17.38	-3.76	28.38*	-98.65**	-35.98**	-17.57	-36.99**	3.82	22.07*
Clean-Dirty	Evaluation	9.94	-5.33	-6.97	39.72**	-97.9**	-44.85**	-14.45	-39.88**	37.34**	35.64**
Pleasant-Unpleasant	Evaluation	-1.92	11.22	-5.91	36.24**	-46.17**	-18.25	3.65	-14.61	0.78	10.13
Strong-Weak	Potency	-15.92	-48.92**	-49.55**	-15.25	-40.55**	-16.18	-15.35	-67.18**	41.22**	50.78**
Large-Small	Potency	-25.33*	-26.62*	-37.38**	4.48	-31.25*	-26.04*	-20.77	-31.15*	29.69*	22.83
Heavy-Light	Potency	0.18	-26.4*	-63.66**	37.5**	-69.11**	-49.37**	-25.66*	-50.22**	22.87	53.56**
Fast-Slow	Activity	17.54	4.65	-2.03	-0.97	-22.6	-20.63	-4.65	-61.3**	15.53	19.92
Active-Passive	Activity	-19.47	-28.05*	-25.23*	-10.35	-11.64	-11.32	0.95	-52.24**	21.6	32.8**
Sharp-Dull	Activity	-21.01	-43.49**	-53.28**	-30.12*	-62.91**	-48.51**	-44.16**	-81.05**	19.7	41.31**

Dif. – difference in mean rank, * indicates $p < 0.05$, ** indicates $p < 0.01$.

According to Mann-Whitney *U-test* and *Paired Difference t-test*, there were statistically significant differences between American and Estonian students in the following concepts and scales:

1) The concept "peace" in the 8 scales out of ten *beautiful-ugly* (Dif. = -36.99, $p < 0.01$), *clean-dirty* (Dif. = -39.88, $p < 0.01$), *strong-weak* (Dif. = -67.18, $p < 0.01$), *large-small* (Dif. = -31.15, $p < 0.01$), *heavy-light* (Dif. = -50.22, $p < 0.01$), *fast-slow* (Dif. = -61.3, $p < 0.01$), *active-passive* (Dif. = -52.24, $p < 0.01$), *sharp-dull* (Dif. = -81.05, $p < 0.01$). Estonians compared to Americans gave on average higher estimates in all the scales which suggests that Estonians perceive "peace" uglier, dirtier, weaker, smaller, lighter, slower, more passive and duller compared to American students. There was a statistically significant difference between Estonian students and American students in the mean estimate of the concept "peace" on the semantic differential scales ($p < 0.05$) (Figure 2).
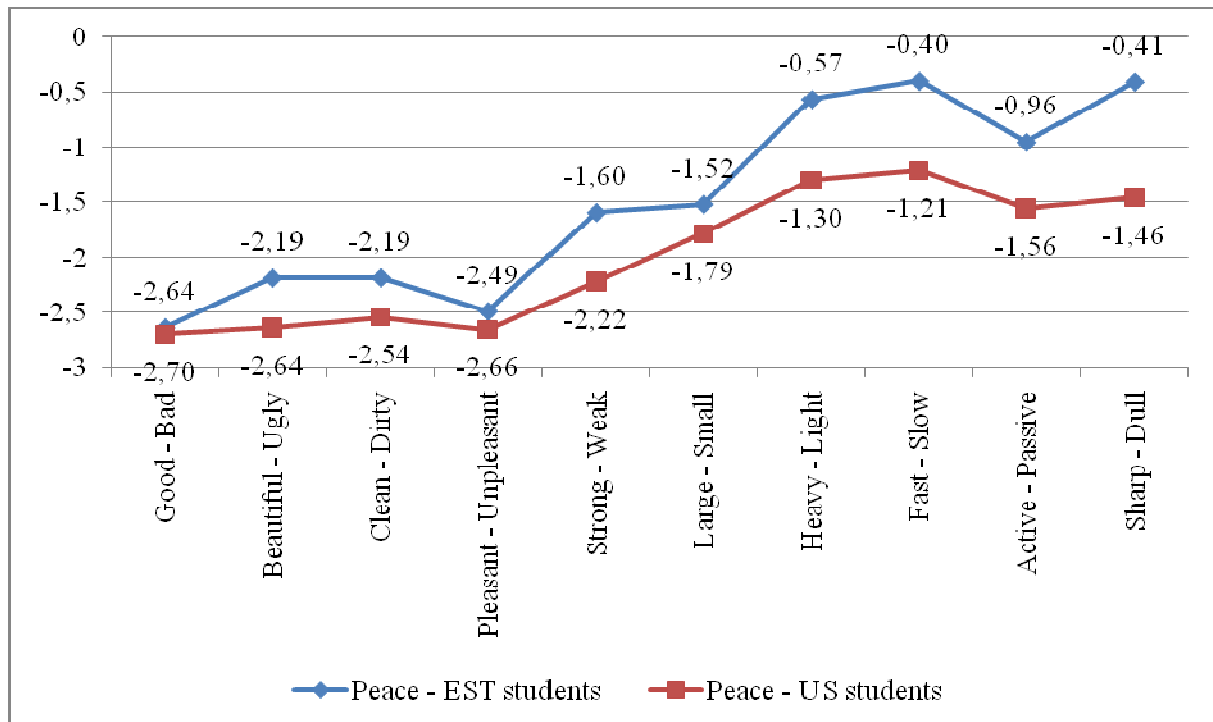
Figure 2. Mean estimates of the concept "peace" on the semantic differential scales

2) **Absence of peace** in the one scale: *large-small* (Dif. = -25.33, $p < 0.05$) Estonians compared to Americans gave on average higher estimates in the two scales which suggests that Estonian students perceived "absence of peace" smaller compared to American students. There were no statistically significant difference between Estonian students and American students in the mean estimate of the concept "absence of peace" on the semantic differential scales (Figure 3).

3) **Violence** in the 3 scales *clean-dirty* (Dif. = 37.34, $p < 0.01$), *strong-weak* (Dif. = 41.22, $p < 0.01$), *large-small* (Dif. = 29.69, $p < 0.05$). Estonians compared to Americans gave on average lower estimates in all the scales which suggests that Estonians perceive "violence" cleaner, stronger and larger compared to American students. There was a statistically significant difference between Estonian students and American students in the mean estimate of the concept "violence" on the semantic differential scales ($p < 0.05$) (Figure 4).
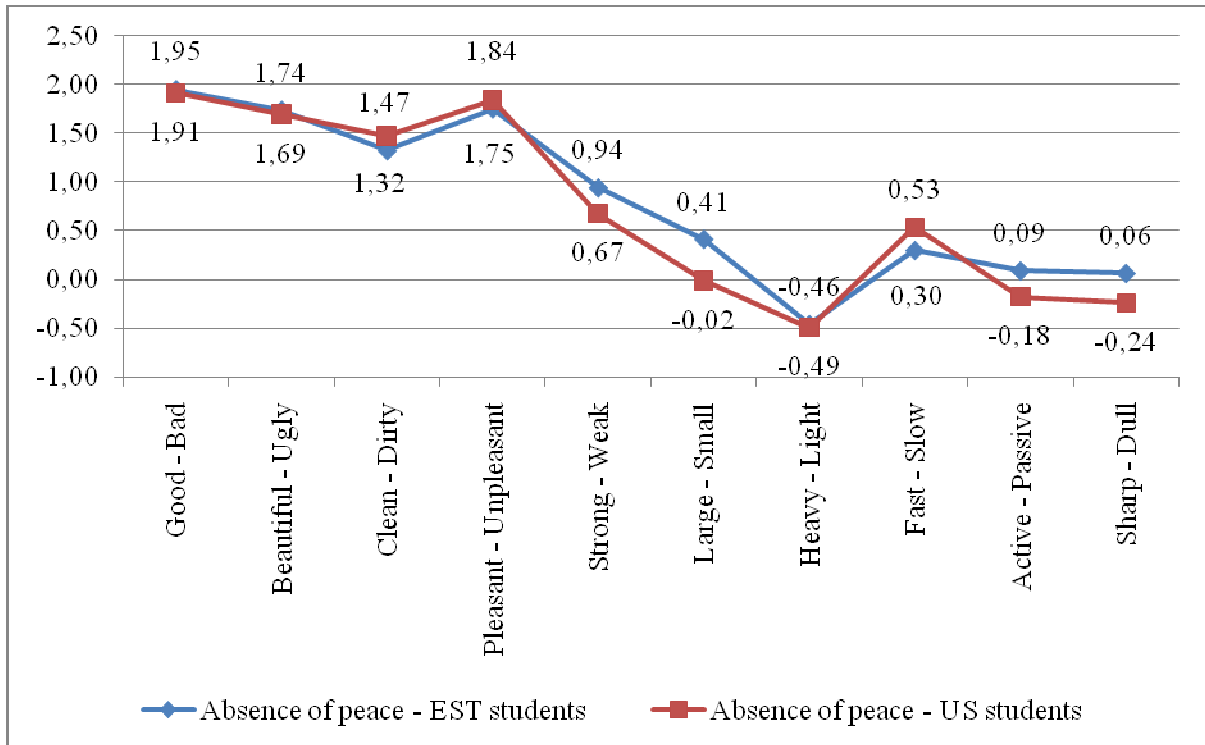
Figure 3. Mean estimates of the concept "absence of peace" on the semantic differential scales
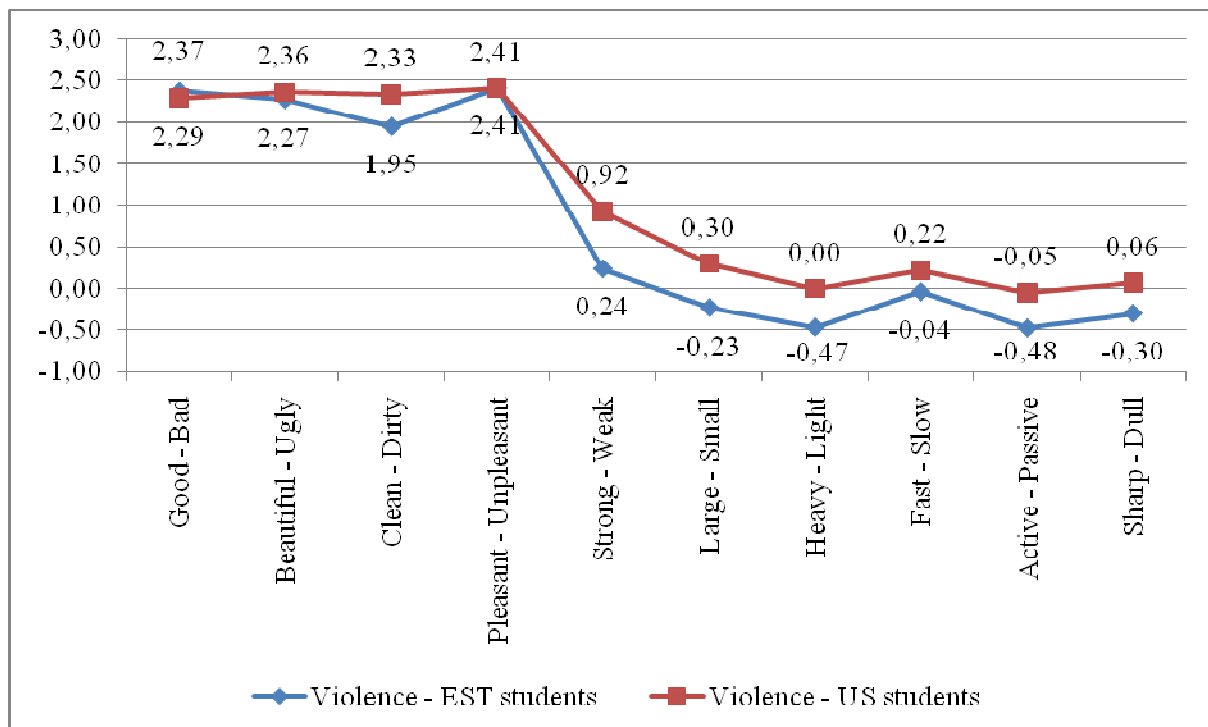
Figure 4. Mean estimates of the concept "violence"on the semantic differential scales

4) **Absence of violence** in the 6 scales *good-bad* (Dif. = 25.33, *p* < 0.05), *strong-weak* (Dif. = -48.92, *p* < 0.01), *large-small* (Dif. = -26.62, *p* < 0.05), *heavy-light* (Dif. = -26.4, *p* < 0.05), *active-passive* (Dif. = -28.05, *p* < 0.05), *sharp-dull* (Dif. = -43.49, *p* < 0.01). Estonians compared to Americans gave on average higher estimates in all the scales except good-bad which suggests that Estonians perceive "absence of violence" better, weaker, smaller, lighter, more passive and duller compared to American students. There were no statistically significant difference between Estonian students and American students in the mean estimate of the concept "absence of violence" on the semantic differential scales (Figure 5).
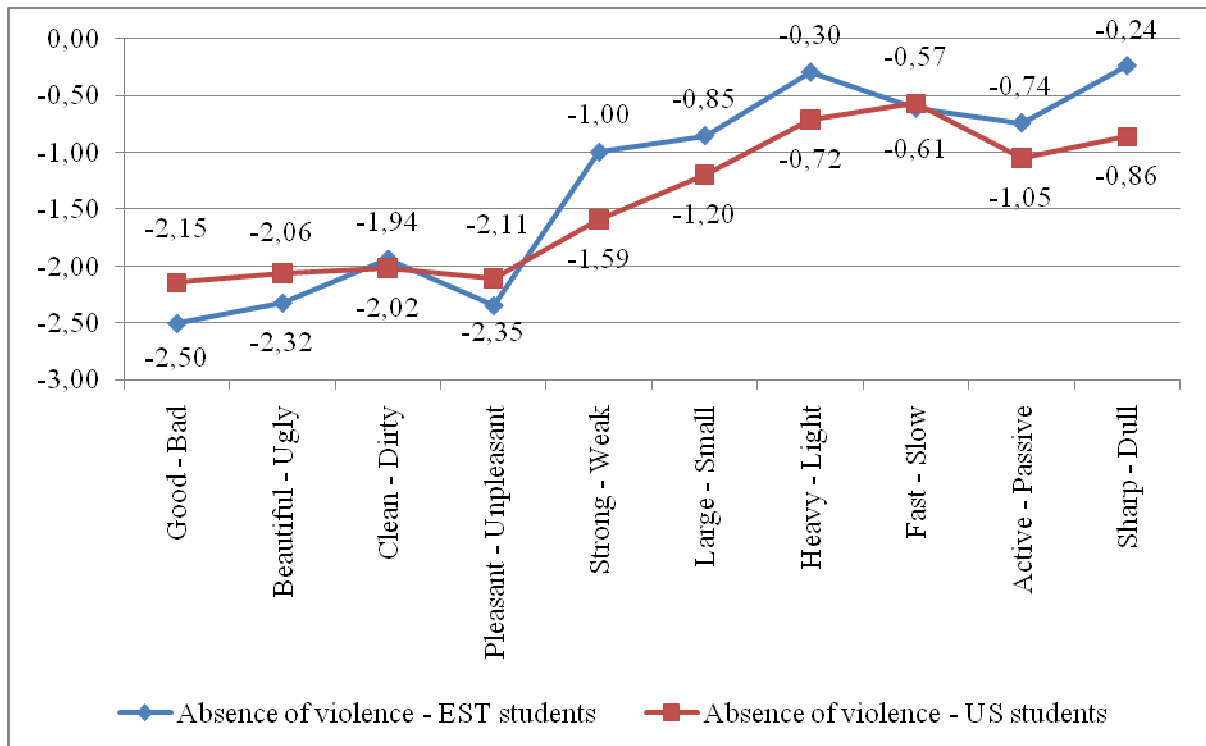
Figure 5. Mean estimates of the concept "absence of violence" on the semantic differential scales

5) **War** in the 6 scales *beautiful-ugly* (Dif. = 22.07, *p* < 0.05), *clean-dirty* (Dif. = 35.64, *p* < 0.01), *strong-weak* (Dif.= 50.78, *p* < 0.01), *heavy-light* (Dif. = 53.56, *p* < 0.01), *active-passive* (Dif.= 32.8, *p* < 0.01), *sharp-dull* (Dif. = 41.31, *p* < 0.01). Estonians compared to Americans gave on average lower estimates in all the scales which suggests that Estonians perceive "war" more beautiful, cleaner, stronger, heavier, more active and sharper compared to American students. There was a statistically significant difference between Estonian students and American students in the mean estimate of the concept "war" on the semantic differential scales (*p* < 0.05) (Figure 6).
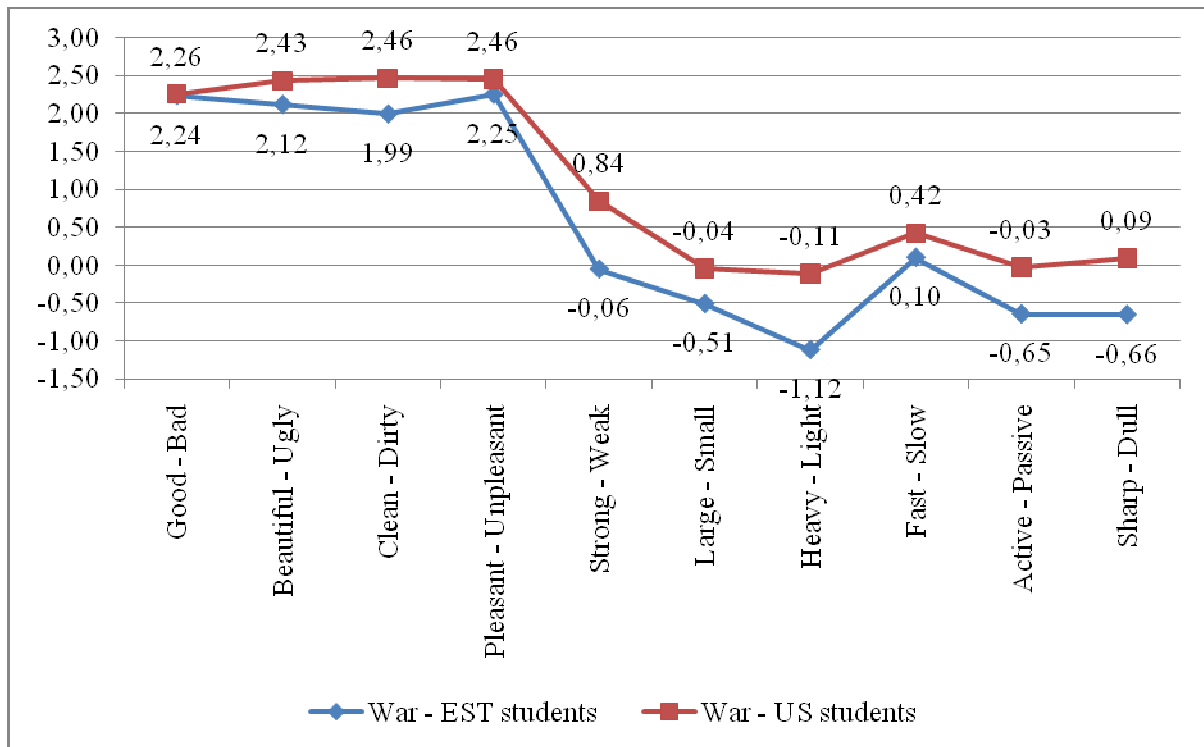
Figure 6. Mean estimates of the concept "war" on the semantic differential scales

6) **Absence of war** in the 5 scales *strong-weak* (Dif. = -49.55, $p < 0.01$), *large-small* (Dif. = -37.38, $p < 0.01$), *heavy-light* (Dif. = -63.66, $p < 0.01$), *active-passive* (Dif. = -25.23, $p < 0.05$), *sharp-dull* (Dif. = -53.28, $p < 0.01$). Estonians compared to Americans gave on average higher estimates in all the scales which suggests that Estonians perceive "absence of war" weaker, smaller, lighter, more passive and duller compared to American students. There was a statistically significant difference between Estonian students and American students in the mean estimate of the concept "absence of war" on the semantic differential scales ($p < 0.05$) (Figure 7).

7) **Competition** in the 5 scales *beautiful-ugly* (Dif. = 28.38, $p < 0.05$), *clean-dirty* (Dif. = 39.72, $p < 0.01$), *pleasant-unpleasant* (Dif. = 36.24, $p < 0.01$), *heavy-light* (Dif. = 37.5, $p < 0.01$), *sharp-dull* (Dif. = 30.12, $p < 0.05$). Estonians compared to Americans gave on average lower estimates in all the scales except sharp-dull which suggests that Estonians perceive "competition" more beautiful, cleaner, more pleasant, heavier and duller compared to American students. There was no statistically significant difference between Estonian students and American students in the mean estimate of the concept "competition" on the semantic differential scales (Figure 8).
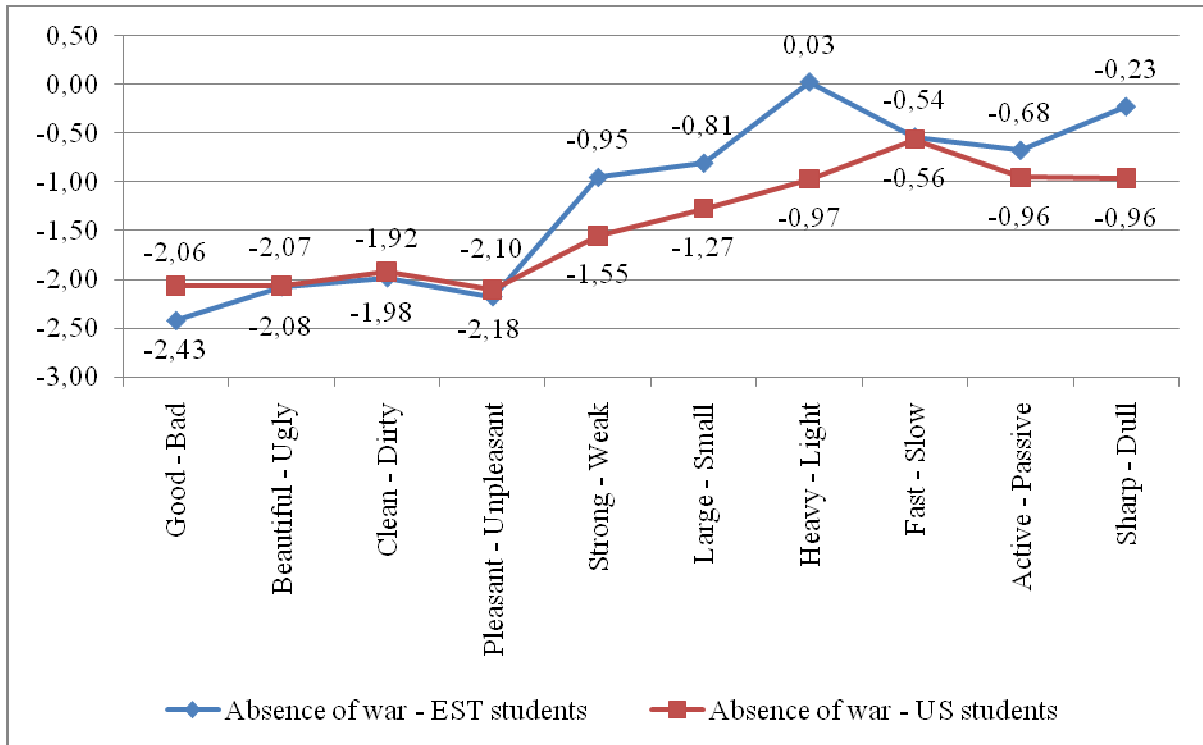
Figure 7. Mean estimates of the concept "absence of war" on the semantic differential scales
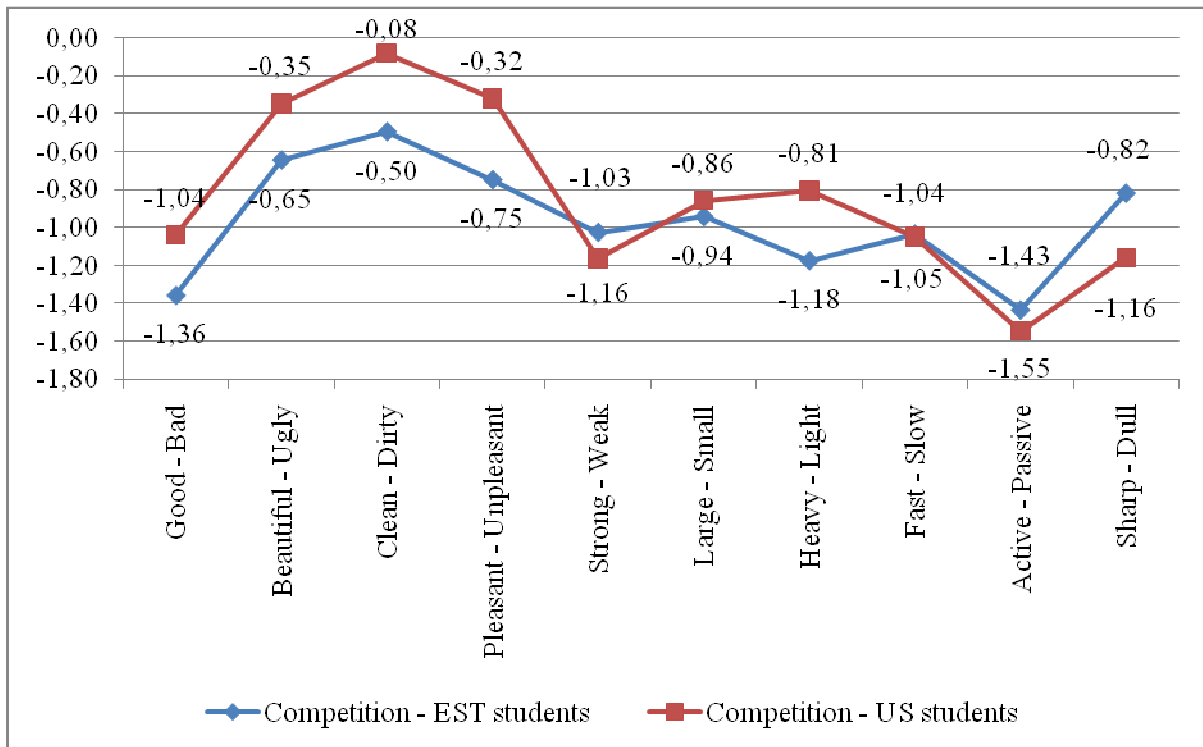
Figure 8. Mean estimates of the concept "competition" on the semantic differential scales

8) **Cooperation** in the 8 scales out of ten *good-bad* (Dif. = -32.34, $p < 0.01$), *beautiful-ugly* (Dif. = -98.65, $p < 0.01$),   *clean-dirty*   (Dif. = -97.9, $p < 0.01$),   *pleasant-unpleasant* (Dif. = -46.17, $p < 0.01$), *strong-weak* (Dif. = -40.55, $p < 0.01$), *large-small* (Dif. = -31.25, $p < 0.05$), *heavy-light* (Dif. = -69.11, $p < 0.01$), *sharp-dull* (Dif. = -62.91, $p < 0.01$). Estonians compared to Americans gave on average higher estimates in all the scales which suggests that Estonians perceive "cooperation" worse, uglier, dirtier, more unpleasant, weaker, smaller, lighter and duller compared to American students.   There was a statistically significant difference between Estonian students and American students in the mean estimate of the concept "cooperation" on the semantic differential scales ($p < 0.05$) (Figure 9).
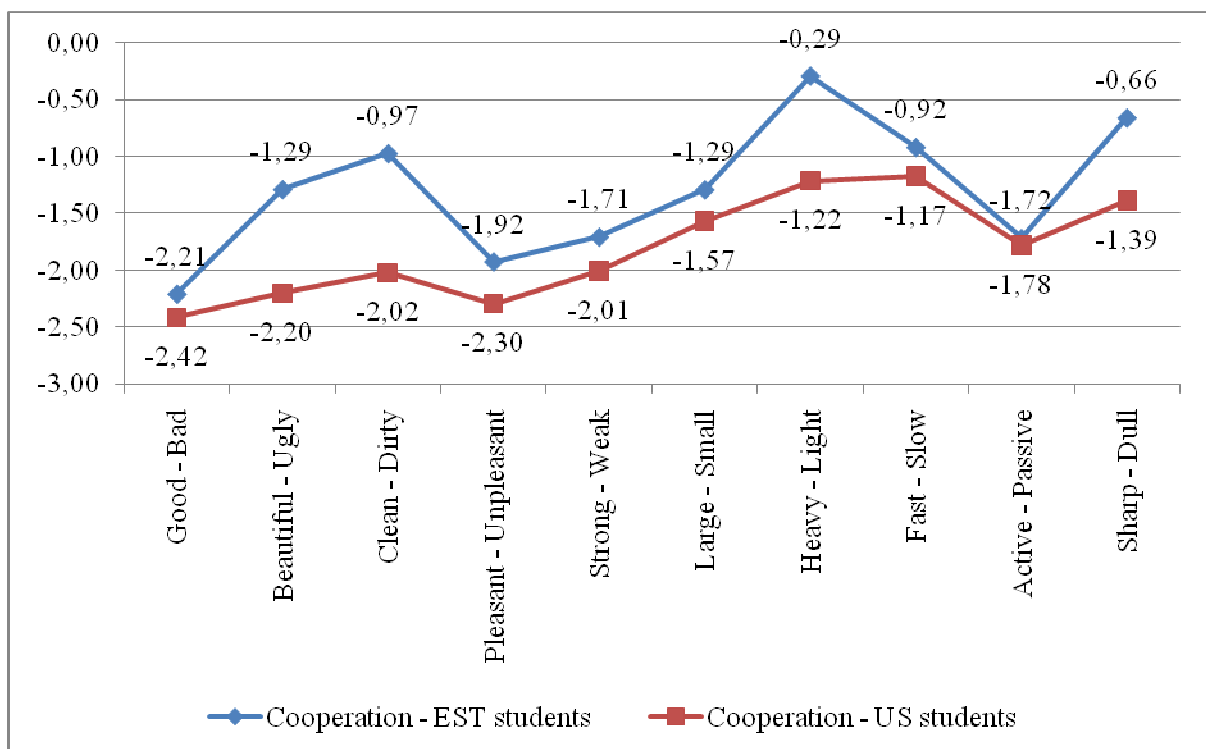

Figure 9. Mean estimates of the concept "cooperation" on the semantic differential scales

9) **Global citizen** in the 5 scales *beautiful-ugly* (Dif. = -35.98, $p < 0.01$), *clean-dirty* (Dif. = -44.85, $p < 0.01$), *large-small* (Dif. = -26.04, $p < 0.05$), *heavy-light* (Dif. = -49.37, $p < 0.01$), *sharp-dull* (Dif. = -48.51, p < 0.01). Estonians compared to Americans gave on average higher estimates in all the scales which suggests that Estonians perceive "global citizen" uglier, dirtier, smaller, lighter and duller compared to American students. There was a statistically significant difference between Estonian students and American students in the

mean estimate of the concept "global citizen" on the semantic differential scales ($p < 0.05$) (Figure 10).
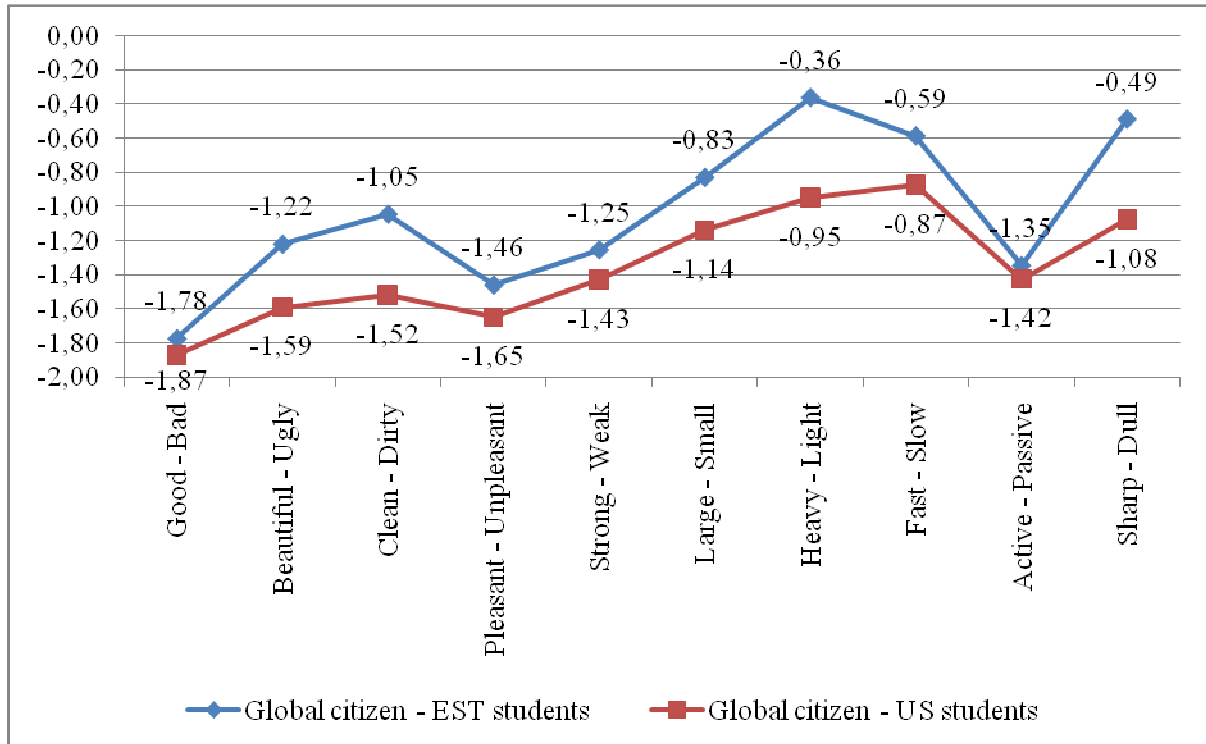
Figure 10. Mean estimates of the concept "global citizen" on the semantic differential scales

10) **National citizen** in the 2 scales *heavy-light* (Dif. = -25.66, $p < 0.05$), *sharp-dull* (Dif. = -44.16, $p < 0.01$). Estonians compared to Americans gave on average higher estimates in all the scales which suggests that Estonians perceive "national citizen" lighter and duller compared to American students. There was a statistically significant difference between Estonian students and American students in the mean estimate of the concept "national citizen" on the semantic differential scales ($p < 0.05$) (Figure 11).
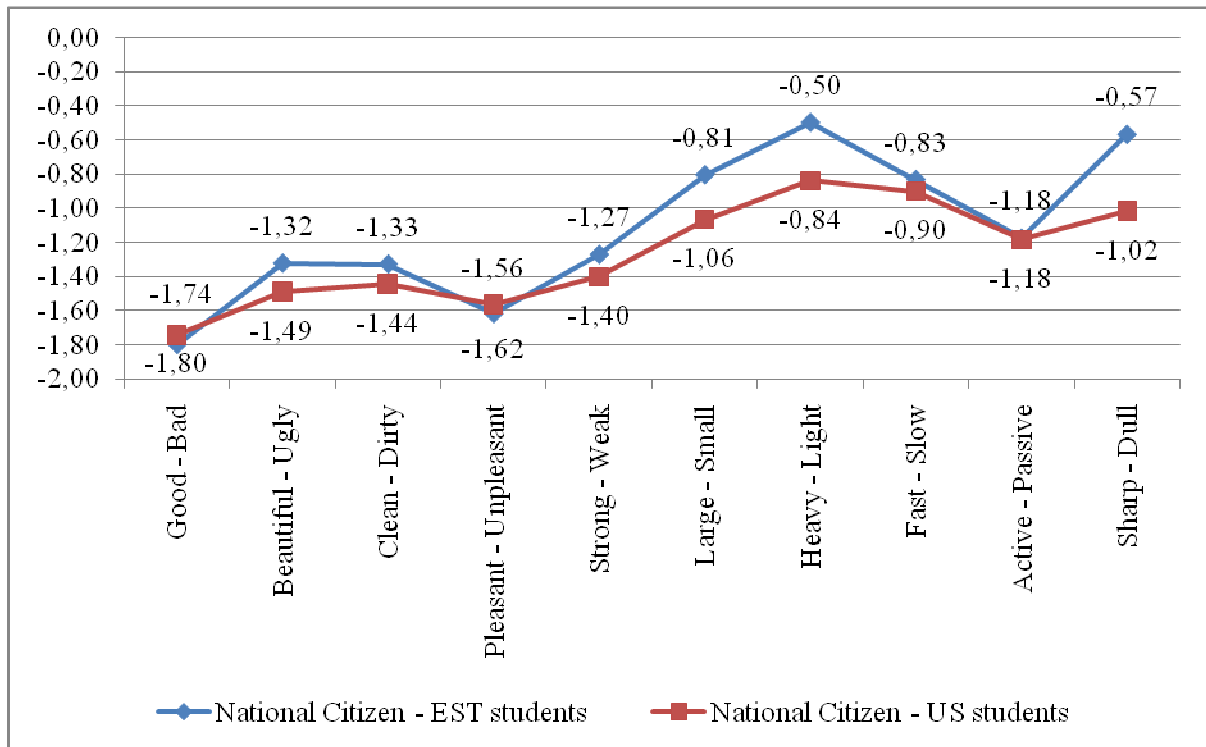
Figure 11. Mean estimates of the concept "national citizen" on the semantic differential scales

3.1.1. *Comparison in Three Dimensions of Semantic Differential: Meaning of Main Concepts of Peace Education*

Each concept was rated on 10 pairs of adjectives representing three dimensions – value, potency, and activity. The three measurable dimensions: Evaluation (e.g. good-bad; beautiful-ugly; clean-dirty; pleasant-unpleasant), Potency (e.g strong-weak; large-small; heavy-light), and Activity (e.g. fast-slow; active-passive; sharp-dull), transcend languages and cultures to evaluation of semantic space in any given social environment. The SD measures the affective meaning of concepts, that is the positive and/or negative feelings that people demonstrate towards such concepts (Osgood, Suci & Tannenbaum, 1957).

A *Paired Difference t-test* was used for a statistical difference analysis. In comparsion between the ratings American students and Estonian students gave to the PE core concepts in the three semantic differential dimensions, there were no statistically significant differences between the two groups (Table 2). However, for all three dimensions combined, the Estonian students' mean is higher than the American students' mean, on the significance level of 90%.

Table 2. Mean value of the three dimensions of semantic differential: Evaluation, Potency and Activity for all peace education core concepts by the Estonian students and the American students

Semantic Differential Dimension	Group	Mean value									
		Absence of peace	Absence of violence	Absence of war	Competition	Cooperation	Global Citizen	National Citizen	Peace	Violence	War
Evaluation	EST students	1.69	-2.28	-2.17	-0.81	-1.60	-1.38	-1.52	-2.38	2.25	2.15
	US students	1.73	-2.08	-2.04	-0.45	-2.23	-1.66	-1.56	-2.63	2.35	2.40
Potency	EST students	0.30	-0.72	-0.58	-1.05	-1.10	-0.81	-0.86	-1.23	-0.15	-0.56
	US students	0.05	-1.17	-1.26	-0.94	-1.60	-1.17	-1.10	-1.77	0.41	0.23
Activity	EST students	0.15	-0.53	-0.48	-1.10	-1.10	-0.81	-0.86	-0.59	-0.27	-0.40
	US students	0.04	-0.83	-0.83	-1.25	-1.45	-1.12	-1.03	-1.41	0.08	0.16

Furthermore, as seen from Figure 12, the results show that across the two student groups – Estonians and Americans – 7 out of 10 of the concepts (absence of violence, absence of war, competition, cooperation, global citizen, national citizen, peace) received positive ratings on the value dimension. Absence of violence, absence of war and peace were seen more positively than other concepts by both groups and cooperation was seen somewhat more positively by Americans compared to Estonians. Across the two student groups, 3 out of 10 of the concepts (absence of peace, violence, war) were seen as negative on the value dimension.
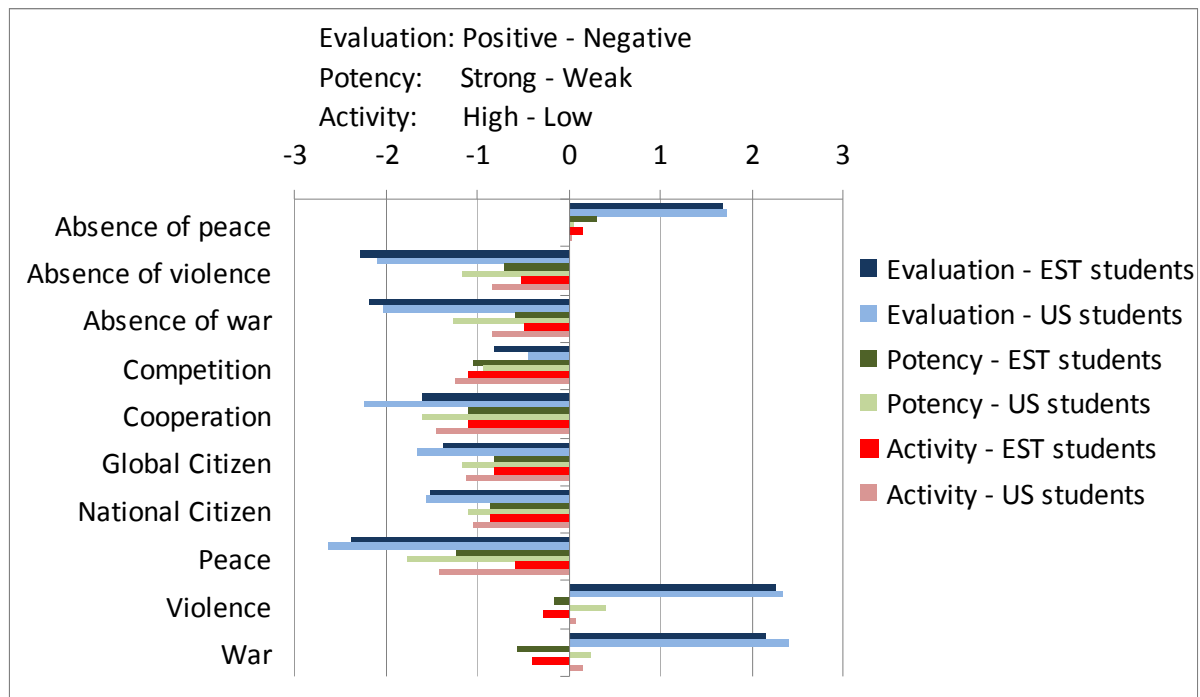
Figure 12. Mean estimates of the three factorial dimensions: Evaluation, Potency and Activity by the Estonian students and the American students

Across the two student groups lower positive ratings compared to evaluation were given on the potency and activity dimensions. American students compared to Estonian students tended to attribute to 6 out of 10 concepts ("absence of violence", "absence of war", "cooperation", "global citizen", "national citizen" and "peace") stronger rating on the potency and 8 out of 10 ("absence of peace", "absence of violence", "absence of war","competition", "cooperation", "global citizen", "national citizen" and "peace") concepts higher activity on the activity dimension, although as mentioned, there were no statistically significant differences. The concepts of "war", "violence" and "absence of peace" seem to be the most neutral on the potency and activity dimensions, but clearly of a ngative value on the value dimension.

3.2. Quantitative Content Analysis – Results of Part A

An open-ended questionnaire was prepared to measure the meaning of different key concepts of PE for students to explain terms by using their own words. Data gathered with open-ended questions was categorized with quantitative content analysis in order to describe the meaning students attributed to the PE concepts selected for the study. Subcategories were formed according to the single answers American students and Estonian students gave to the meanings of PE concepts. Based on the subcategories, the categories of the U.S. students and Estonian students opinions on the meaning of PE concepts were identified in order to determine the quality of the meaning by using quantitative content analysis (See Appendix 1 for the U.S. students and Appendix 2 for the Estonian students). Categories identified are presented in Table 3. Finally, a *Paired Difference t-test* was used to compare the means of relative frequencies of responses between American and Estonian students by the categories of PE concepts.

Table 3. Categories of the Estonian students' and American students' opinions on the meanings of peace education concepts, %

Categories	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen	Average
Participants	31.02	42.34	3.86	0.00	24.15	20.65	21.41	18.85	48.96	9.51	22.08
	13.86	9.24	3.67	3.35	20.61	12.97	10.76	18.56	21.53	3.24	11.78
Types	1.26	0.00	34.75	0.00	3.57	0.00	0.00	0.48	0.00	0.00	4.01
	0.00	0.00	5.51	0.00	0.97	0.00	0.00	0.00	0.00	0.00	0.65
Characteristics of citizens	0.16	0.20	0.00	1.32	0.00	0.50	0.00	7.64	32.64	68.64	11.11
	0.14	0.16	0.00	2.05	0.00	0.59	0.00	0.00	38.86	67.30	10.91
Motivation and power	0.00	0.40	0.00	0.00	5.61	0.00	1.96	33.89	0.00	0.00	4.19
	0.00	0.00	0.17	0.00	6.64	0.98	3.71	37.12	0.00	0.27	4.89
Balance	28.35	19.15	0.77	25.00	8.16	45.77	0.00	0.48	0.00	0.00	12.77
	31.86	57.86	9.85	56.05	11.62	53.63	4.08	0.61	1.24	0.81	22.76
Relationship	20.16	15.93	5.41	20.07	17.69	17.16	61.69	31.74	4.15	8.23	20.22
	19.14	9.56	8.01	8.01	12.59	7.47	63.64	32.52	8.42	3.78	17.31
Conflict resolution skills	1.26	0.00	0.00	3.95	0.51	1.00	8.45	0.00	0.00	0.00	1.52
	2.14	0.49	1.00	2.61	1.52	2.36	7.05	0.15	0.50	0.00	1.78
Behavior	2.20	8.47	17.37	15.46	2.72	2.99	4.13	2.39	12.17	13.62	8.15
	2.00	3.40	19.53	4.47	3.60	0.20	5.75	0.46	24.01	19.73	8.31
Criminal behavior	0.63	0.60	2.70	1.64	8.50	4.48	0.00	0.00	0.00	0.00	1.86
	1.29	1.13	11.19	4.84	6.92	4.13	0.00	0.00	0.00	0.00	2.95
Characteristics	9.13	9.68	2.70	3.29	6.97	3.48	0.00	2.86	0.00	0.00	3.81
	18.43	11.99	16.86	7.64	4.43	3.14	0.37	2.76	0.00	0.00	6.56
Aggression	2.99	2.82	31.27	26.64	18.88	1.99	0.00	0.72	0.00	0.00	8.53
	4.29	3.73	19.03	7.45	25.86	8.84	0.00	1.84	0.00	0.00	7.10
Attitude	2.52	0.40	0.77	2.63	3.06	1.24	2.16	0.95	0.89	0.00	1.46
	6.71	2.27	5.18	3.54	5.26	5.70	4.45	5.98	3.22	3.24	4.55
Don't know	0.31	0.00	0.39	0.00	0.17	0.75	0.20	0.00	1.19	0.00	0.30
	0.14	0.16	0.00	0.00	0.00	0.00	0.19	0.00	2.23	1.62	0.43

Quantitative content analysis of the Estonian and American students' answers given to the open-ended questionnaire revealed that the two groups attributed somewhat different quality of the meaning to the various concepts of peace education. The categories of the meaning of each concept were identified as follows:

The meaning of "peace" for the Estonian student group consisted of the following categories: participants (31.02%), types (1.26%), characteristics of citizens (0.16%), balance (28.35%), relationship (20.16%), conflict resolution skills (1.26%), behavior (2.20%), criminal behavior (0.63%), characteristics (9.13%), aggression (2.99%), attitude (2.52%) and don't know (0.31%).

The meaning of "peace" for the American student group consisted of the following categories: participants (13.86%), characteristics of citizens (0.14%), balance (31.86%), relationship (19.46%), conflict resolution skills (2.14%), behavior (2%), criminal behavior

(1.29%), characteristics (18.43%), aggression (4.29%), attitude (6.71%) and don't know (0.14%).

The meaning of "absence of peace" for the Estonian student group consisted of the following categories: participants (42.34%), characteristics of citizens (0.20%), motivation and power (0.40%), balance (19.15%), relationship (15.93%), behavior (8.47%), criminal behavior (0.61%), characteristics (9.68%), aggression (2.82%) and attitude (0.40%).

The meaning of "absence of peace" for the American student group consisted of the following categories: participants (9.24%), characteristics of citizens (0.16%), balance (57.87%), relationship (9.56%), conflict resolution skills (0.49%), behavior (3.40%), criminal behavior (1.14%), characteristics (11.99%), aggression (3.73%), attitude (2.27%) and don't know (0.16%).

The meaning of "violence" for the Estonian student group consisted of the following categories: participants (3.86%), types (34.75%), balance (0.77%), relationship (5.41%), behavior (17.38%), criminal behavior (2.70%), characteristics (2.70%), aggression (31.27%), attitude (0.77%) and don't know (0.39%).

The meaning of "violence" for the American student group consisted of the following categories: participants (3.67%), types (5.51%), motivation and power (0.17%), balance (9.85%), relationship (8.01%), conflict resolution skills (1.00%), behavior (19.53%), criminal behavior (11.19%), characteristics (16.86%), aggression (19.03%) and attitude (5.18%).

The meaning of "absence of violence" for the Estonian student group consisted of the following categories: characteristics of citizens (1.32%), balance (25%), relationship (20.07%), conflict resolution skills (3.95%), behavior (15.46%), criminal behavior (1.65%), characteristics (3.29%), aggression (26.65%) and attitude (2.63%).

The meaning of "absence of violence" for the American student group consisted of the following categories: participants (3.35%), characteristics of citizens (2.05%), balance (56.05%), relationship (8.01%), conflict resolution skills (2.61%), behavior (4.47%), criminal behavior (4.84%), characteristics (7.64%), aggression (7.45%) and attitude (3.54%).

The meaning of "war" for the Estonian student group consisted of the following categories: participants (24.15%), types (3.57%), motivation and power (5.61%), balance (8.16%), relationship (17.69%), conflict resolution skills (0.51%), behavior (2.72%), criminal behavior (8.5%), characteristics (6.97%), aggression (18.88%), attitude (3.06%) and don't know (0.17%).

The meaning of "war" for the American student group consisted of the following categories: participants (20.61%), types (0.97%), motivation and power (6.64%), balance

(11.62%), relationship (12.59%), conflict resolution skills (1.52%), behavior (3.60%), criminal behavior (6.92%), characteristics (4.43%), aggression (25.86%) and attitude (5.26%).

The meaning of "absence of war" for the Estonian student group consisted of the following categories: participants (20.65%), characteristics of citizens (0.5%), balance (45.77%), relationship (17.16%), conflict resolution skills (1%), behavior (2.99%), criminal behavior (4.48%), characteristics (3.48%), aggression (1.99%), attitude (1.24%) and don't know (0.75%).

The meaning of "absence of war" for the American student group consisted of the following categories: participants (12.97%), characteristics of citizens (0.59%), motivation and power (0.98%), balance (53.63%), relationship (7.47%), conflict resolution skills (2.36%), behavior (0.2%), criminal behavior (4.13%), characteristics (3.14%), aggression (8.84%) and attitude (5.7%).

The meaning of "cooperation" for the Estonian student group consisted of the following categories: participants (21.41%), motivation and power (1.96%), relationship (61.69%), conflict resolution skills (8.45%), behavior (4.13%), attitude (2.16%) and don't know (0.2%).

The meaning of "cooperation" for the American student group consisted of the following categories: participants (10.76%), motivation and power (3.71%), balance (4.08%), relationship (63.64%), conflict resolution skills (7.05%), behavior (5.75%), characteristics (0.37%), attitude (4.45%) and don't know (0.19%).

The meaning of "competition" for the Estonian student group consisted of the following categories: participants (18.85%), types (0.48%), characteristics of citizens (7.64%), motivation and power (33.89%), balance (0.48%), relationship (31.74%), behavior (2.39%), characteristics (2.86%), aggression (0.72%) and attitude (0.95%).

The meaning of "competition" for the American student group consisted of the following categories: participants (18.56%), motivation and power (37.12%), balance (0.61%), relationship (32.52%), conflict resolution skills (0.15%), behavior (0.46%), characteristics (2.76%), aggression (1.84%) and attitude (5.98%).

The meaning of "global citizen" for the Estonian student group consisted of the following categories: participants (48.96%), characteristics of citizens (32.64%), relationship (4.15%), behavior (12.17%), attitude (0.89%) and don't know (1.19%).

The meaning of "global citizen" for the American student group consisted of the following categories: participants (21.53%), characteristics of citizens (38.86%), balance (1.24%), relationship (8.42%), conflict resolution skills (0.5%), behavior (24.01%), attitude (3.22%) and don't know (2.23%).

The meaning of "national citizen" for the Estonian student group consisted of the following categories: participants (9.51%), characteristics of citizens (68.64%), relationship (8.23%) and behavior (13.62%).

The meaning of "national citizen" for the American student group consisted of the following categories: participants (3.24%), characteristics of citizens (67.3%), motivation and power (0.27%), balance (0.81%), relationship (3.78%), behavior (19.73%), attitude (3.24%) and don't know (1.62%).

There were statistically significant differences in the means of relative frequencies in responses between American and Estonian students with respect to 4 categories of PE concepts: – participants; motivation and power; balance; attitude ($p < 0.05$, Table 3).

Estonian students described on average the concepts of PE significantly more often with category "participants" compared to American students (22.08% and 11.78%, respectively; $p < 0.05$). The subcategories for participants formed by students' single answers for both students groups across all PE concepts included people; individual; nations; world; groups. In addition, the American student group's answers enabled to identify one more subcategory – society/community and the Estonian student groups answers the following four subcategories: countries; belongs to the world, society; institutions; animals.

American students described on average the concepts of PE significantly more often with category "motivation and power" compared to Estonian students (4.89% and 4.19%, respectively; $p < 0.05$). The subcategories for motivation and power formed by students' single answers for both students groups across all PE concepts included assumes common motivation; assumes motivation; defend the country; power; to be better; to be or do the best; to win; for a prize; beneficial; sports; work; school; game/playful activity; economy, crisis. In addition, the American student group's answers enabled to identify two more subcategories – beliefs and religion, while the Estonian students' answers the following two subcategories: politics/diplomacy and fame/position.

American students described on average the concepts of PE significantly more often with category "balance" compared to Estonian students (22.76% and 12.77%, respectively; $p < 0.05$). The subcategories for balance formed by students' single answers for both students groups across all PE concepts included peace; absence of peace; the opposite of peace; peacefulness and living in peace; absence of peacefulness and living in peace; not necessarily peace(ful); violence; absence of or less violence; war; absence of war; the opposite of war; absence of war activity; love; order; disorder, chaos; silence/absence of noise and a temporal term. In addition, the American student group's answers enabled to identify three more

subcategories – absence of love, unity and absence of unity, while the Estonian students' answers the following two subcategories: the opposite of violence and noise.

American students described on averagethel concepts of PE significantly more often with category "attitude" compared to Estonian students (4.55% and 1.46%, respectively; $p < 0.05$). The subcategories for attitude formed by students' single answers for both students groups across all PE concepts included the following five: positive; negative; may be good or bad; inevitable and developing. In addition, the American student group's answers enabled to identify one more subcategory – unattainable.

4. Discussion

The current study compared the meanings of the main concepts related to peace education among the Estonian and the American secondary students. The key concepts included absence of peace, absence of violence, absence of war, competition, cooperation, global citizen, national citizen, peace, violence and war. The meanings were measured with two instruments – the semantic differential scale and an open-ended questionnaire.

The study revealed that the majority of key concepts in peace education, e.g. "absence of violence", "absence of war", "competition", "cooperation", "global citizen", "national citizen" and "peace", were attributed a positive value, strong potency and high activity in the three measurable semantic differential dimension by the American and Estonian students. Somewhat excpectedly, the concepts of "absence of peace", "violence" and "war" were considered of a negative value similarly by both Estonians and Americans, even though in case of the concepts "violence" and "war" the potency and activity appeared to be the most neutral. However, the differences were not statistically significant, a rather surprising result given the numerous differences in semantic distance and perceptions on many semantic differential scales.

By examining single concepts, it became apparent that American and Estonian students had sharply different semantic perceptions in various aspects of concepts related to peace education. The most extensive semantic distance occurred in the concepts of "peace" and "cooperation" in which both concepts were perceived as of a high value. American students perceived peace as clearly positive – something large and beautiful, although heavier and more active compared to Estonian students. Given that Americans perceived peace as something desirable yet challenging, Estonians viewed the absence of peace worse, although smaller, than Americans.

Even though "peace" is perceived as a positive value by both Americans and Estonians, the quality of "peace" is seen somewhat differently between the two student groups. American students attribute the meaning of people to the concept of "peace" but not at all to the "absence of peace" whereas for Estonian students the "absence of peace" is related to people even stronger than the concept of "peace". Both student groups see "peace" or the absence of it in terms of participants in relation to the world, Americans more so in the case of absence of peace. American students mentioned society and community among participants whereas Estonian students did not bring out this subcategory in their answers at all. Overall, Estonian

students brought out a greater variety of participatory parties while expressing their opinions on "peace" or the absence of it compared to American students.

Theoretically, peace can be seen as an attitude, behavior, specific relation among people or quality of relations (Waterkamp, 2006) but can imply cooperation, respect for life and human rights, and the dignity (Bajaj, 2008; Burns & Aspeslagh, 1983). Estonian students clearly see the meaning of "peace" strongly in relation to various participants while Americans value the meaning of behavior and cooperational aspect of "peace", provided that American students saw the meaning of cooperation as something good, beautiful, clean, pleasant, strong, large, but at the same time heavy and sharp. These findings support the third hypothesis, that American students express a more positive value to the concept of cooperation compared to Estonians. Furthermore, it was found in the comparison of the quality of the meaning that American students described on average the concepts of PE significantly more often with category "motivation and power" compared to Estonian students.

The results are parellel in relation to the findings in previous research (Bulut, 2010; Hijzen, et al., 2007; Johnson et al., 1981; Nattiv, 1994) that cooperation is perceived considerably more effective than interpersonal competition and individualistic efforts in countries with individualistic characteristics, such as the U.S. It is the perceived gain which motivates the individuals of these cultures to pursue cooperation. Our findings show that Estonians perceive competition as beautiful, clean, pleasant, but heavy and dull compared to Americans which is in the line with the previous comparative research (Kirch, 2007) that depicts young Estonians as, on the one hand, very open-minded, optimistic and future-oriented, but self-centered with a strong orientation on interpersonal efforts and competition on the other.

Estonian students perceive some elements of violence as something positive vieweing it as clean, strong and large compared to American students. However, absence of violence for Estonians seems more desirable and better than the opposite situation. The results are in line with findings from other studies investigating the aspects of violence among the Estonian youth (Kõiv, 2001) which found that over a third of Estonian youngsters view violence as something very bad, disgusting, cruel, crazy, pointless and unnecessary.

Similarly to violence, war is perceived in a more positive way for secondary Estonian students compared to Americans as it is seen as something beautiful, clean, strong, heavy, active and sharp. Absence of war is seen as weak, small, light, passive and dull.

When it comes to analysing the orientations and perceptions towards the notion of nation or nationality, citizen or citizenship, then a great number of relevant studies relate in one way or another with the aspects of Estonia's ethnopolitical situation (e.g. Vetik, 2008;

Nimmerfeldt, 2009). The latter means that the research carried out within this context is usually taking approach of comparing different (ethnic) groups with different self-ascribed identifications (e.g. on one hand those whose mother tongue is Estonian and who identity themselves by ethnicity as Estonians, and those who see themselves belonging to another ethnicities (mainly people whose mother tongue is Russian). This is, however, very important, as the sense of belongingness or self determination based on ethnic identity is rather important – research shows, that in Estonia, ethnicity is a much more important factor than the identification, for example, through political citizenship or feeling of belongingness through civic identity (Vetik, 2008), or for example, that transnational and global identification among Estonians is much lower than local or cultural identification (Vihalemm & Kalmus, 2008). Therefore one can argue, that when comparing local and ethnic identification for example with the identification of the world citizen or humanity as a whole, then the main source of belongingness in Estonia is found to be based on local (state, territorial) and national or ethnic identity. This supports the evidence found from the empirical analysis of this thesis, where Estonian students compared to American students perceive the concept of "national citizen" as more positive than the notion of "global citizen" more negative. American students attribute higher value to the meaning of the concept "global citizen" which reflects the previous findings (Zevin, 2003) that not only perceive American adolescents themselves as multicultural, but they are viewed this way by peers from other cultures as well.

It was proposed in the Hypothesis 2 that Estonian students attribute a more positive value to the concept of "national citizen", which, in turn, makes Estonian society more reluctant towards valuing multiculturalism. A strong sense of identification, with some of the most important factors behind the formation of identity being based on language and nationality, especially among younger cohorts in Estonia (Kirch, 2007), may arguably be one of the reasons which contribute to the reluctance towards multicultural society.

As discussed in the theoretical part of this thesis, nationalism, with its rather rigid importance of belonging to the nation-state, may have more influence on the development of the sense of "national citizen" rather than the one of "global citizen". This is not to say that these two concepts are mutually exclusive, and the question here is also not whether Estonians explicitly negate or devalue the prospects for multicultural society, but the claim is that having a rather strong emphasis on linguistic, ethnic/national or cultural factors may implicitly create a setting for the development of such meanings. And this, in turn, may hinder the recognition of cultural diversity or multicultural society. Although the latter may have different rationales, deriving from historical experience, transitional society, orientation of the

political system, socialization, school education etc, this thesis showed that whether a cause or effect, the research findings from the chapter 3 confirm that the concept of "national citizen" is perceived more positively among Estonian students than the "global citizen", and that this may, in part, be related with the reluctance towards valuing multicultural society.

The comparison of the quality of the meaning between the American students and Estonian students showed that the main differences occurred in three neutral (present or not present) categories (participants; motivation and power; balance) and in one polar category – attitude. Estonian students described on average the concepts of PE significantly more often with category "participants" compared to American students. American students described on average the concepts of PE significantly more often with category "motivation and power" compared to Estonian students. American students described on average the concepts of PE significantly more often with category "balance" compared to Estonian students. This shows that to a great extent the quality of the meaning is identified with the element being present or absent rather than those elements being positive or negative. American students described on average the concepts of PE significantly more often with category "attitude" compared to Estonian students. For American students the quality of the meaning of concepts related to peace education was expressed through their attitude. The quality of an attitude expressed related to various peace education terms was positive to a considerable extent. Provided that peace education has a longer tradition in the U.S. compared to Estonia, then, arguably, this finding may relate to the result from the internationally comparative study (Dunbar *et al.*, 2004) which revealed that a greater knowledge on the subject is related to more positive feelings.

It is important to note that the sample used in the current study were secondary students and that the results are likely to be more applied on adolescent population. Further evidence of the meanings various cultural student groups attribute to the concepts related to peace education is needed to extend these findings. The extent of generalization of these findings must be viewed cautiously given the relatively small sample size.

The results of the study have implications for the perceptual framework of peace education concepts, more specifically for teaching and developing the curricula of peace education, particularly to secondary students. It contributes to the peace education content allowing a better insight on how young people perceive the content related to the key concepts and the meanings they attribute to different words which helps to achieve more effective cooperation and advance positive interaction between educators, students and other participants in the field.

Summary

The field of peace education has been experiencing growth in both theoretical literature and empirical studies in the recent years. The purpose of this Paper is to compare the meaning of the core concepts related to peace education among Estonian and American secondary students attribute to certain core peace education concepts. This Paper provides a comparative empirical analysis of the meanings of the concepts "absence of peace", "absence of violence", "absence of war", "competition", "cooperation", "global citizen", "national citizen", "peace", "violence", and "war". In a sample collected from 500 students in Estonia and the U.S., the students' understandings of these key terms are measured by using the semantic differential method and an open-ended questionnaire. A 10-item semantic differential scale is used for the students to make judgments based on their understanding of the meaning of the words within provided bipolar adjectives. An open-ended questionnaire was prepared to also measure the meaning of the key concepts, but here students have to explain the terms by using their own words.

The Paper's three hypotheses may be summarized as follows: (a) the first hypothesis suggests that the meaning Estonian and American students attribute to the terms "global citizen" and "national citizen" diverge, i.e., American students accredit a more positive value to global citizenship compared to Estonian students; (b) hypothesis 2 puts forward that Estonian students, compared to American students, attribute a more positive meaning to national identity, and therefore to the concept "national citizen"; and (c) the third hypothesis proposes that American students express a more positive value to the concept of "cooperation" compared to Estonians.

It is found that the majority of key concepts in peace education were attributed a positive value. Several differences in semantic distance and perceptions on single semantic differential scales appeared in comparison of the American student and the Estonian student group. The most extensive semantic distance occurred in the concepts of "peace" and "cooperation" in which American students saw the meaning of cooperation as something positive and valuable. Estonian students' and American students' perceptions on the term "global citizen" differ as Estonians viewed "global citizen" uglier, dirtier, smaller, lighter and duller compared to American students. Estonians viewed "national citizen" lighter and duller compared to American students. The comparison of the quality of the meaning between the American students and Estonian students showed that the main differences occurred in the following categories: participants; motivation and power; balance; and attitude.

References

Abowitz, K. K., & Harnish, J. (2006). Contemporary Discourses of Citizenship. *Review of Educational Research*, *76*(4), 653-690.

Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a World of Strangers.* New York: W. W. Norton.

Bajaj, M. (Ed.). (2008). *Encyclopedia of Peace Education*. Charlotte, North Carolina: Information Age Publishing, Inc.

Banks, J. (2008). Diversity, Group Identity, and Citizenship Education in a Global Age. *Educational Researcher*, *37*(3), 129-139.

Brooks, H. B. (2006). *Educating for a Culture of Peace through Holistic Education: A Case Study of the Robert Muller School of Fairview*, Texas. PhD Thesis, McGill University.

Bulut, S. (2010). A Cross-Cultural Study on the Usage of Cooperative Learning Techniques in Graduate Level Education in Five Different Countries. *Revista Lationamericana de Psicologia*, *42*(1), 111-118.

Burns, R. J., & Aspeslagh, R. (1983). Concepts of Peace Education: A View of Western Experience. *International Review of Education*, *29*(3), 311-330.

Bönisch, A. (1981). Elements of the Modern Concept of Peace. *Journal of Peace Research*, *18*(2), 165-173.

Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education.* USA, Canada: Routledge.

Danesh, H. B. (2008). Unity-Based Peace Education. In M. Bajaj (Ed.), *Encyclopedia of Peace Education* (pp. 147-155). Charlotte, North Carolina: Information Age Publishing, Inc.

Dewey, J. (1916). *Democracy and Education*. New York: Macmillan.

Dunbar, E., Blanco, A., Sullaway, M. & Horcajo, J. (2004). Human Rights and Ethnic Attitudes in Spain: The Role of Cognitive, Social Status, and Individual Difference Factors. *International Journal of Psychology*, 39(2), 106-117.

Epstein, E. H. (2006).Echoes from the Periphery. In Y. Iram (Ed.), *Education toward a Culture of Peace* (pp. 73-91). Greenwich, Connecticut: Information Age Publishing, Inc.

Gall, M. D., Borg, W. R., & Gall, J. P. (2007). *Educational Research: An Introduction.* Boston, MA: Pearson.

Galtung, J. (1969). Violence, Peace and Peace Research. *Journal of Peace Research*, *6*, 167-191.

Galtung, J. (1980). *The True Words: A Transnational Perspective.* New York: Free Press.

Groff, L., & Smoker, P. (1996). Creating Global-Local Cultures of Peace. *Peace and Conflict Studies*, *3*(1).

Gutek, G. L. (2006). *American Education in a Global Society. International and Comparative Perspectives.* Long Grove, Illinois: Waveland Press, Inc.

Haavelsrud, M. (2008). Conceptual Perspectives in Peace Education. In M. Bajaj (Ed.), *Encyclopedia of Peace Education* (pp. 59-66). Charlotte, North Carolina: Information Age Publishing, Inc.

Harris, I. M. (2004). Peace Education Theory. *Journal of Peace Education*, *1*, 5-20.

Harris, I. M. (2008). History of Peace Education. In M. Bajaj (Ed.), *Encyclopedia of Peace Education* (pp. 15-23). Charlotte, North Carolina: Information Age Publishing, Inc.

Harris, I. M., & Morrison, M. L. (2003). *Peace Education*. 2nd ed. London: McFarland and Co.

Hicks, D. (2004). Teaching forTomorrow: How can Futures Studies Contribute to Peace Education? *Journal of Peace Education*, *1*, 165-178.

Hijzen, D., Boekaerts, M. & Vedder, P. (2007). Exploring the Links between Students' Engagement in Cooperative Learning, their Goal Preferences and Appraisals of Instructional Conditions in the Classroom. *Learning and Instruction*, 17(6), 673-687.

Hirao, K. (1986). Peace Education: A Search for Strategy. *Peace & Change*, *12*(3/4), 59-67.

Johnson, D. W., Maruyama, G., Johnson, R., Nelson, D. & Skon, D. (1981). Effects of Cooperative, Competitive, and Individualistic Goal Structures on Achievement: A Meta-Analysis. *Psychological Bulletin*, 89(1), 47-62.

Korts, K. (2008). *Sallivus ning kultuuridevaheline dialoog, lõimumine ja meedia.* RIP 2008-2013 Vajadus- ja teostatavusuuringute lõpparuanne. Riigihange 034118 "Riikliku Integrastiooniprogrammi 2008-2013 väljatöötamine" 3. osa. PRAXIS, Tartu Ülikool, Balti Uuringute Instituut, Hill & Knowlton, Geomedia.

Kirch, A. (2007). Eesti noorte optimistlikud tulevikuvaateid kaheksa Euroopa riigi võrdluses. Tartu Ülikooli Eesti Sotsiaalteaduste VII aastakonverentsi ettekanne.

Kõiv, K. (2001). Koolivägivalla mitu palet. In A. Tikerpuu (Ed.), Eesti Lastekaitse Liidu konverents "Ei vägivallale" konverentsi materjalid (pp. 9-21). Tallinn: Rebellis.

Kalev, L., Jakobson, M.-L. & Saarits, T. (2008). Eesti poliitiline kultuur: alusväärtused. *Riigikogu Toimetised*, 18.

Montessori, M. (1943). *Education and Peace.* Chicago: Henry Regnery.

Nattiv, A. (1994). Helping Behaviors and Math Achievement Gain of Students Using Cooperative Learning. *The Elementary School Journal*, 94(3), 285-297.

Nimmerfeldt, G. (2009). Identificational Integration of Second Generation Russians in Estonia. *Studies of Transition States and Societies*, 1(1), 25-35.

Osgood, C.E., Suci, G. J., & Tannenbaum, P.H. (1957). *The Measurement of Meaning*. Urbana, IL: University of Illinois Press.

Oxfam. (2006). *Education for Global Citizenship*: A Guide for Schools. Oxford, England: Oxfam.

Petersoo, P. (2007). Reconsidering Otherness: Constructing Estonian Identity. *Nations & Nationalism*, *13*(1), 117-133.

Raviv, A., Oppenheimer, L., & Bar-Tal, D. (Eds.). (1999). *How Children Understand War and Peace: A Call for International Peace Education.* San Francisco, CA: Jossey-Bass.

Reardon, B. (1988). *Comprehensive Peace Education: Educating for Global Responsibility.* New York, NY: Teachers College Press.

Reardon, B. (2000). Peace Education: A Review and Projection. In B. Moon, S. Brown, & M. B. Peretz (Eds.), *International Companion to Education* (pp. 21-34). New York, NY: Routledge.

Rivera, de J. (2004). Assessing the Basis for a Culture of Peace in Contemporary Societies. *Journal of Peace Research*, *41*(5), 531-548.

Robertson, R., & Scholte, J. A. (Ed.). (2007). *Encyclopedia of Globalization.* New York: Routledge.

Ross, A. (2008). *A European Education: Citizenship, Identities and Young People.* England: Trentham Books.

Rossatto, C. A. (2005). *Engaging Paulo Freire's Pedagogy of Possibility.* Oxford, England: Rpwman & Littlefield.

Salomon, G. (2002). The Nature of Peace Education: Not All Programs are Created Equal. In G. Salomon, & B. Nevo (Eds.), *Peace Education: The Concepts, Principles, and Practices around the World* (pp. 3-14). Mahwah, New Jersey: Erlbaum.

Sarrica, M., & Contarello, A. (2004). Peace, War and Conflict: Social Representations Shared by Peace Activists and Non-Activists. *Journal of Peace Research*, *41*(5), 549-568.

Shields, L. (2005). Using Semantic Differentials in Fieldwork. *Journal of Evaluation in Clinical Practice*, *13*, 116-119.

Sinder, J. G., & Osgood, C. E. (Ed.). (1972). *Semantic Differential Technique. A Sourcebook.* Chicago/New York: Aldine Publishing Company/Atherton.

Steinberg, G. M. (2006). The Thin Line Between Peace Education and Political Advocacy. In Y. Iram (Ed.), *Education toward a Culture of Peace* (pp. 13-22). Greenwich, Connecticut: Information Age Publishing, Inc.

United Nations. (1996). *Report of the United Nations High Commissioner for Human Rights on the Implementation of the Plan of Action for the United Nations Decade for Human Rights.*

United Nations Educational, Scientific and Cultural Organization (UNESCO). (1999). *Declaration and Programme of Action on a Culture of Peace (Resolution A/53/243).* New York, NT: United Nations General Assembly.

United States Agency for International Development (USAID). (2002). *Approaches to Civic Education: Lessons Learned.* Washington, DC: USAID.

Vetik, R. (Ed.). (2008). *Eesti ühiskonna integratsiooni monitooring 2008.* Tallinn: Integratsiooni Sihtasutus ja Rahvastikuministri Büroo.

Vihalemm, T. & Kalmus, V. (2008). Cultural Differences: Identity and Values. In M. Lauristin (Ed.), *Estonian Human Development Report 2007* (pp. 67-72). Eesti Koostöö Kogu.

Waterkamp, D. (2006). Peace Education and the Concept of Mankind. In Y. Iram (Ed.), *Education toward a Culture of Peace* (pp. 57-71). Greenwich, Connecticut: Information Age Publishing, Inc.

Zevin, J. (2003). Perceptions of National Identity: How Adolescents in the United States and Norway View their Own and other Countries. *The Social Studies*, *94*(5), 227-231.

Appendices

Appendix 1. Categories and Subcategories of the U.S. Students' Opinions on the Meanings of Peace Education Concepts by an Open-ended Questionnaire, %

Categories and subcategories USA	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
Participants	**13.86**	**9.24**	**3.67**	**3.35**	**20.61**	**12.97**	**10.76**	**18.56**	**21.53**	**3.24**
People	9.86	0.00	2.50	0.00	4.15	0.59	5.19	10.74	0.00	0.00
Individual	3.14	0.00	0.00	0.00	0.00	0.20	0.19	0.00	6.93	1.89
Countries	0.00	3.24	0.33	0.00	6.78	6.68	0.19	0.77	0.00	0.00
Nations	0.14	0.16	0.00	0.00	2.21	1.18	0.00	0.00	0.00	0.00
World	0.14	4.38	0.00	1.86	0.69	3.14	0.00	0.15	0.00	0.00
Belongs to the world, society	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	14.60	1.08
Groups	0.14	0.32	0.67	0.00	3.73	1.18	3.53	3.22	0.00	0.27
Society, community	0.43	1.13	0.00	1.49	0.28	0.00	0.19	0.00	0.00	0.00
Institutions	0.00	0.00	0.00	0.00	0.00	0.00	1.48	0.31	0.00	0.00
Parties	0.00	0.00	0.00	0.00	1.24	0.00	0.00	3.37	0.00	0.00
Animals	0.00	0.00	0.17	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Army, military	0.00	0.00	0.00	0.00	1.52	0.00	0.00	0.00	0.00	0.00
Types	**0.00**	**0.00**	**5.51**	**0.00**	**0.97**	**0.00**	**0.00**	**0.00**	**0.00**	**0.00**
Physical	0.00	0.00	3.67	0.00	0.97	0.00	0.00	0.00	0.00	0.00
Mental	0.00	0.00	1.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Verbal	0.00	0.00	0.83	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Characteristics of citizens	**0.14**	**0.16**	**0.00**	**2.05**	**0.00**	**0.59**	**0.00**	**0.00**	**38.86**	**67.30**
Neutrality	0.14	0.16	0.00	0.56	0.00	0.59	0.00	0.00	0.00	0.00
Citizen of the world	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	13.86	0.00
Citizen of a country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.97	24.59
Citizen of multiple countries	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.48	0.81
Owner of citizenship	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.08
Registered in a country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.54
Residing in a country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.57
Living abroad	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.73	0.00
Definite territorial belonging	0.00	0.00	0.00	1.49	0.00	0.00	0.00	0.00	0.74	9.19
Indefinite territorial belonging	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.98	0.00
Citizen rights	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.50	1.89
Informed about the world	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	6.68	0.00
Informed about the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.32
Environmental awareness	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.23	0.00
Multiculturalism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.70	0.00
Fame or high position in the world	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.99	0.00
Fame or high position in the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.89
Patriotism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.03
Nationalism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.78
Isolationism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.27
Born in the country, native-born	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.32
Motivation and power	**0.00**	**0.00**	**0.17**	**0.00**	**6.64**	**0.98**	**3.71**	**37.12**	**0.00**	**0.27**
Assumes common motivation	0.00	0.00	0.00	0.00	0.00	0.00	1.67	0.00	0.00	0.00
Assumes motivation	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.36	0.00	0.00
Beliefs	0.00	0.00	0.00	0.00	0.83	0.00	0.00	0.00	0.00	0.00
Defend the country	0.00	0.00	0.00	0.00	0.55	0.00	0.00	0.00	0.00	0.00
Power	0.00	0.00	0.00	0.00	0.14	0.00	0.00	1.07	0.00	0.00
To be better	0.00	0.00	0.00	0.00	0.14	0.00	0.00	8.90	0.00	0.00
To be or do the best	0.00	0.00	0.00	0.00	0.14	0.00	0.00	5.52	0.00	0.00

Categories and subcategories USA	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
To win	0.00	0.00	0.00	0.00	0.97	0.00	0.00	5.52	0.00	0.00
For a prize	0.00	0.00	0.00	0.00	3.32	0.00	0.00	4.29	0.00	0.00
Beneficial	0.00	0.00	0.00	0.00	0.28	0.00	1.48	0.00	0.00	0.00
Sports	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.99	0.00	0.00
Work	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.92	0.00	0.00
School	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.31	0.00	0.00
Game/playful activity	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.07	0.00	0.00
Religion	0.00	0.00	0.17	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Economy, crisis	0.00	0.00	0.00	0.00	0.28	0.98	0.56	0.15	0.00	0.27
Balance	**31.86**	**57.86**	**9.85**	**56.05**	**11.62**	**53.63**	**4.08**	**0.61**	**1.24**	**0.81**
Peace	0.00	0.00	0.00	15.83	0.00	13.56	0.37	0.00	0.74	0.27
Absence of peace	0.00	25.77	3.51	0.00	1.80	0.00	0.00	0.00	0.00	0.00
The opposite of peace	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Peacefulness and living in peace	7.14	0.00	0.00	5.03	0.00	1.57	0.56	0.61	0.25	0.00
Absence of peacefulness and living in peace	0.00	3.24	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Not necessarily peace(ful)	0.00	0.00	0.00	1.12	0.00	1.18	0.00	0.00	0.00	0.00
Violence	0.00	11.02	0.50	0.00	7.47	0.00	0.00	0.00	0.00	0.00
Absence of or less violence	11.43	0.32	0.00	26.44	0.00	4.52	0.00	0.00	0.00	0.00
War	0.00	8.91	4.01	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of war	7.00	0.00	0.00	3.54	0.00	28.68	0.00	0.00	0.00	0.00
The opposite of war	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of war activity	0.00	0.00	0.00	0.00	0.00	2.16	0.00	0.00	0.00	0.00
Love	3.57	0.00	0.00	1.68	0.00	0.39	0.00	0.00	0.00	0.00
Absence of love	0.00	0.81	0.67	0.37	0.28	0.00	0.00	0.00	0.00	0.00
Unity	0.71	0.00	0.00	0.74	0.00	0.98	3.15	0.00	0.00	0.54
Absence of unity	0.00	0.49	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Order	1.00	0.00	0.00	1.12	0.00	0.39	0.00	0.00	0.00	0.00
Disorder, chaos	0.00	6.81	1.17	0.00	1.11	0.00	0.00	0.00	0.25	0.00
Silence/absence of noise	1.00	0.00	0.00	0.00	0.00	0.20	0.00	0.00	0.00	0.00
A temporal term	0.00	0.49	0.00	0.19	0.97	0.00	0.00	0.00	0.00	0.00
Relationship	**19.14**	**9.56**	**8.01**	**8.01**	**12.59**	**7.47**	**63.64**	**32.52**	**8.42**	**3.78**
Rapprochement	6.14	0.00	0.00	1.49	0.00	1.96	5.94	0.00	0.00	0.00
Not getting along	0.00	1.30	0.67	0.00	0.55	0.00	0.00	0.00	0.00	0.00
Cooperation	1.86	0.00	0.00	0.00	0.00	0.98	0.00	0.00	0.50	0.54
Absence of cooperation	0.00	0.65	1.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Working together	1.57	0.00	0.00	0.00	0.00	0.20	31.17	0.00	1.49	0.00
Helping others	0.00	0.00	0.00	0.00	0.00	0.00	3.71	0.00	0.00	0.00
Coaction	0.00	0.00	0.00	0.00	0.00	0.00	5.01	0.00	0.00	0.00
Teamwork	0.00	0.00	0.00	0.00	0.00	0.00	0.56	0.00	0.00	0.00
Understanding	1.00	0.00	0.00	0.93	0.00	0.00	1.86	0.00	0.50	0.00
Trust	0.00	0.00	0.00	0.37	0.00	0.00	0.37	0.00	0.25	0.00
Acceptance and tolerance	0.43	0.00	0.00	0.00	0.00	0.39	0.74	0.00	0.74	0.00
Absence of acceptance and tolerance	0.00	0.49	0.00	0.00	0.14	0.00	0.00	0.00	0.00	0.00
Equality	2.00	0.00	0.00	0.19	0.00	0.20	0.00	0.00	4.21	1.35
Inequality	0.00	0.32	0.00	0.00	0.28	0.00	0.00	0.00	0.00	0.00
Respect	0.29	0.00	0.00	0.00	0.00	0.00	0.74	0.00	0.00	1.08
High citizenship values and loyalty	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.74	0.81
Power asymmetry	0.00	0.32	1.34	0.37	1.66	0.00	2.41	0.00	0.00	0.00
Common goal	0.00	0.00	0.00	0.00	0.00	0.00	7.61	4.91	0.00	0.00
Work done together	0.00	0.00	0.00	0.00	0.00	0.00	1.11	0.00	0.00	0.00
Agreement	0.00	0.00	0.00	0.00	0.00	0.00	1.86	0.00	0.00	0.00
Disagreement	0.00	1.30	1.17	0.00	1.80	0.00	0.00	0.77	0.00	0.00

Categories and subcategories USA	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
Competition	0.00	0.00	0.17	0.00	0.83	0.00	0.00	9.97	0.00	0.00
Absence of competition	0.14	0.00	0.00	0.00	0.00	0.20	0.00	0.00	0.00	0.00
Contest	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.92	0.00	0.00
Fighting for something	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5.83	0.00	0.00
Competing against	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.82	0.00	0.00
Debating/mind wars	0.00	0.00	0.00	0.93	0.00	0.00	0.00	0.00	0.00	0.00
Rivalry/duel	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.84	0.00	0.00
Conflict	0.00	5.19	3.67	0.00	5.81	0.59	0.00	0.46	0.00	0.00
Absence of conflict	5.71	0.00	0.00	3.72	0.00	2.95	0.56	0.00	0.00	0.00
Absence of conflict resolution skills	0.00	0.00	0.00	0.00	1.52	0.00	0.00	0.00	0.00	0.00
Conflict resolution skills	**2.14**	**0.49**	**1.00**	**2.61**	**1.52**	**2.36**	**7.05**	**0.15**	**0.50**	**0.00**
Negotiation	1.86	0.49	0.00	2.05	0.00	0.00	1.30	0.15	0.25	0.00
Absence of negotiation	0.00	0.00	0.33	0.00	0.97	2.36	0.00	0.00	0.00	0.00
Compromising	0.29	0.00	0.00	0.00	0.00	0.00	1.67	0.00	0.25	0.00
Mutually satisfactory solution	0.00	0.00	0.00	0.56	0.00	0.00	4.08	0.00	0.00	0.00
Absence of mutually satisfactory solution	0.00	0.00	0.67	0.00	0.55	0.00	0.00	0.00	0.00	0.00
Behavior	**2.00**	**3.40**	**19.53**	**4.47**	**3.60**	**0.20**	**5.75**	**0.46**	**24.01**	**19.73**
Harmful or hurtful behavior	0.00	2.11	17.20	0.00	2.49	0.00	0.00	0.00	0.00	0.00
Absence of harmful or hurtful behavior	1.29	0.00	0.00	4.10	0.00	0.20	0.93	0.00	0.00	0.00
Appropriate behavior	0.43	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Inappropriate behavior	0.00	0.32	1.00	0.00	1.11	0.00	0.00	0.00	0.00	0.54
Absence of inappropiate behavior	0.00	0.00	0.00	0.37	0.00	0.00	0.00	0.00	0.00	0.00
Abusive behavior	0.00	0.00	0.83	0.00	0.00	0.00	0.00	0.00	0.00	0.00
All possible means	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.46	0.00	0.00
Going with the flow	0.00	0.00	0.00	0.00	0.00	0.00	0.56	0.00	0.00	0.00
Expressing opinions	0.00	0.00	0.00	0.00	0.00	0.00	2.60	0.00	0.00	0.00
Corruption	0.00	0.49	0.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of corruption	0.14	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Caring for the common good and participation	0.14	0.00	0.00	0.00	0.00	0.00	0.00	0.00	19.31	11.35
Following the law	0.00	0.00	0.00	0.00	0.00	0.00	1.67	0.00	0.99	2.97
Serving and protecting the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.05
Travels around the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.81
Travels abroad	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.71	0.00
Absence of peace efforts	0.00	0.49	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Criminal behavior	**1.29**	**1.13**	**11.19**	**4.84**	**6.92**	**4.13**	**0.00**	**0.00**	**0.00**	**0.00**
Crime	0.00	0.16	1.84	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of or less crime	0.14	0.00	0.00	1.68	0.00	0.00	0.00	0.00	0.00	0.00
Killing	0.00	0.49	4.84	0.00	2.77	0.00	0.00	0.00	0.00	0.00
Absence of killing	0.71	0.00	0.00	1.86	0.00	3.54	0.00	0.00	0.00	0.00
Use of weapons	0.00	0.32	3.67	0.00	3.60	0.00	0.00	0.00	0.00	0.00
Absence of use of weapons	0.43	0.00	0.00	1.30	0.00	0.59	0.00	0.00	0.00	0.00
Vandalism	0.00	0.16	0.17	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Attacking	0.00	0.00	0.67	0.00	0.55	0.00	0.00	0.00	0.00	0.00
Characteristics	**18.43**	**11.99**	**16.86**	**7.64**	**4.43**	**3.14**	**0.37**	**2.76**	**0.00**	**0.00**
Positive feelings	2.57	0.00	0.00	1.86	0.00	0.79	0.00	0.00	0.00	0.00
Negative feelings	0.00	6.48	13.19	0.00	4.15	0.00	0.00	0.00	0.00	0.00
Absence of negative feelings	1.86	0.00	0.00	2.23	0.00	1.38	0.00	0.00	0.00	0.00
Harmful intent	0.00	0.81	3.17	0.00	0.28	0.00	0.00	0.00	0.00	0.00

Categories and subcategories USA	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
Absence of harmful intent	0.00	0.00	0.00	0.74	0.00	0.39	0.00	0.00	0.00	0.00
Contentment	7.29	0.00	0.00	1.30	0.00	0.00	0.37	0.00	0.00	0.00
Absence of contentment	0.00	3.24	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Happiness	6.71	0.00	0.00	1.49	0.00	0.59	0.00	0.00	0.00	0.00
Absence of happiness	0.00	0.81	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Evil	0.00	0.65	0.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Struggle	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.77	0.00	0.00
Challenge of testing oneself	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.99	0.00	0.00
Aggression	**4.29**	**3.73**	**19.03**	**7.45**	**25.86**	**8.84**	**0.00**	**1.84**	**0.00**	**0.00**
Aggression	0.00	0.00	1.17	0.00	0.00	0.00	0.00	0.31	0.00	0.00
Physical aggression	0.00	0.00	2.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of physical aggression	0.00	0.00	0.00	1.12	0.00	0.00	0.00	0.00	0.00	0.00
Absence of verbal aggression	0.00	0.00	0.00	0.74	0.00	0.00	0.00	0.00	0.00	0.00
Terrorism	0.00	0.32	0.17	0.00	0.28	0.00	0.00	0.00	0.00	0.00
Absence of terrorism	0.00	0.00	0.00	0.00	0.00	0.39	0.00	0.00	0.00	0.00
Fighting in war, battles	0.00	0.00	0.00	0.00	17.70	0.00	0.00	1.53	0.00	0.00
Fighting in a fight	0.00	1.94	12.02	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of fighting	4.29	0.00	0.00	5.03	0.00	7.86	0.00	0.00	0.00	0.00
Riots, demonstrations, turmoil	0.00	0.97	0.50	0.00	0.14	0.00	0.00	0.00	0.00	0.00
Absence of riots, demonstrations, turmoil	0.00	0.00	0.00	0.19	0.00	0.20	0.00	0.00	0.00	0.00
Blood	0.00	0.00	0.67	0.00	1.80	0.00	0.00	0.00	0.00	0.00
Absence of blood	0.00	0.00	0.00	0.00	0.00	0.39	0.00	0.00	0.00	0.00
Death	0.00	0.49	2.00	0.00	5.95	0.00	0.00	0.00	0.00	0.00
Absence of death	0.00	0.00	0.00	0.37	0.00	0.00	0.00	0.00	0.00	0.00
Attitude	**6.71**	**2.27**	**5.18**	**3.54**	**5.26**	**5.70**	**4.45**	**5.98**	**3.22**	**3.24**
Positive	5.29	0.32	0.00	2.05	1.80	3.54	2.60	2.15	3.22	2.43
Negative	0.57	1.94	5.01	0.00	3.46	1.77	0.56	1.99	0.00	0.81
May be good or bad	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.61	0.00	0.00
Unattainable	0.86	0.00	0.00	1.30	0.00	0.39	0.00	0.00	0.00	0.00
Inevitable	0.00	0.00	0.17	0.00	0.00	0.00	0.00	1.23	0.00	0.00
Developing	0.00	0.00	0.00	0.19	0.00	0.00	1.30	0.00	0.00	0.00
Don`t know	0.14	0.16	0.00	0.00	0.00	0.00	0.19	0.00	2.23	1.62
Total responses	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Appendix 2. Categories and Subcategories of the Estonian Students' Opinions on the Meanings of Peace Education Concepts by an Open-ended Questionnaire, %

Categories and subcategories EST	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
Participants	**31.02**	**42.34**	**3.86**	**0.00**	**24.15**	**20.65**	**21.41**	**18.85**	**48.96**	**9.51**
People	16.38	28.02	3.86	0.00	11.90	9.70	15.32	14.80	0.00	0.00
Individual	5.51	5.04	0.00	0.00	0.00	0.50	0.20	0.00	22.85	9.51
Countries	5.04	5.04	0.00	0.00	9.35	5.47	0.20	0.24	0.00	0.00
Nations	0.63	0.81	0.00	0.00	0.68	1.74	0.00	0.00	0.00	0.00
World	2.05	2.22	0.00	0.00	0.34	3.23	0.00	0.00	0.00	0.00
Belongs to the world, society	0.16	0.00	0.00	0.00	0.00	0.00	0.00	0.00	26.11	0.00
Groups	0.63	0.20	0.00	0.00	1.36	0.00	5.11	2.39	0.00	0.00
Institutions	0.31	0.81	0.00	0.00	0.00	0.00	0.59	0.00	0.00	0.00
Parties	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.43	0.00	0.00
Animals	0.31	0.20	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Army, military	0.00	0.00	0.00	0.00	0.51	0.00	0.00	0.00	0.00	0.00
Types	1.26	0.00	34.75	0.00	3.57	0.00	0.00	0.48	0.00	0.00
Physical	0.47	0.00	18.15	0.00	1.19	0.00	0.00	0.24	0.00	0.00
Mental	0.79	0.00	15.64	0.00	1.36	0.00	0.00	0.24	0.00	0.00
Verbal	0.00	0.00	0.97	0.00	0.51	0.00	0.00	0.00	0.00	0.00
Virtual	0.00	0.00	0.00	0.00	0.51	0.00	0.00	0.00	0.00	0.00
Characteristics of citizens	**0.16**	**0.20**	**0.00**	**1.32**	**0.00**	**0.50**	**0.00**	**7.64**	**32.64**	**68.64**
Neutrality	0.16	0.20	0.00	1.32	0.00	0.50	0.00	0.00	0.00	0.00
A comparison at something	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.64	0.00	0.00
Citizen of the world	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	8.01	0.26
Citizen of a country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.86	15.17
Citizen of multiple countries	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.78	0.00
Owner of citizenship	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	14.65
Owner of citizen documents	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.60
Registered in a country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.06
Residing in a country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	13.37
Living abroad	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.37	0.00
Definite territorial belonging	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.88
Citizen rights	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5.04	4.37
Obligations to the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.78	2.06
Informed about the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.29
Informed about the world	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.45	0.00
Speaks several languages	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.89	0.00
Multiculturalism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.48	0.00
Fame or high position in the world	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.37	0.00
Fame or high position in the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.29
Isolationism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.51
Not individualistic	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.59	0.00
Born in the country, native-born	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.60
Applied for citizenship	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.77
Given by the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.51
Inherited citizenship	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.26
Motivation and power	**0.00**	**0.40**	**0.00**	**0.00**	**5.61**	**0.00**	**1.96**	**33.89**	**0.00**	**0.00**
Assumes common motivation	0.00	0.00	0.00	0.00	0.00	0.00	0.79	0.00	0.00	0.00
Assumes motivation	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.82	0.00	0.00
Defend the country	0.00	0.00	0.00	0.00	0.85	0.00	0.00	0.00	0.00	0.00

Categories and subcategories EST	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
Politics and diplomacy	0.00	0.00	0.00	0.00	1.02	0.00	0.00	0.00	0.00	0.00
Power	0.00	0.00	0.00	0.00	1.53	0.00	0.00	1.19	0.00	0.00
Fame, position	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.48	0.00	0.00
To be better	0.00	0.00	0.00	0.00	0.00	0.00	0.00	13.60	0.00	0.00
To be or do the best	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.63	0.00	0.00
To win	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.06	0.00	0.00
For a prize	0.00	0.00	0.00	0.00	1.87	0.00	0.00	2.15	0.00	0.00
Beneficial	0.00	0.00	0.00	0.00	0.00	0.00	1.18	0.00	0.00	0.00
Sports	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.77	0.00	0.00
Work	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.24	0.00	0.00
School	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.48	0.00	0.00
Game/playful activity	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.48	0.00	0.00
Economy,crisis	0.00	0.40	0.00	0.00	0.34	0.00	0.00	0.00	0.00	0.00
Balance	**28.35**	**19.15**	**0.77**	**25.00**	**8.16**	**45.77**	**0.00**	**0.48**	**0.00**	**0.00**
Peace	1.26	0.00	0.00	5.26	0.00	19.90	0.00	0.00	0.00	0.00
Absence of peace	0.00	5.44	0.00	0.00	3.40	0.00	0.00	0.00	0.00	0.00
The opposite of peace	0.00	1.01	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Peacefulness and living in peace	3.15	0.00	0.00	5.92	0.00	4.73	0.00	0.00	0.00	0.00
Absence of peacefulness and living in peace	0.00	5.44	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Not necessarily peace(ful)	0.00	0.00	0.00	0.00	0.00	1.24	0.00	0.00	0.00	0.00
Violence	0.00	0.00	0.00	0.00	3.91	0.00	0.00	0.00	0.00	0.00
Absence of or less violence	2.52	0.00	0.00	12.17	0.00	2.24	0.00	0.24	0.00	0.00
The opposite of violence	0.16	0.00	0.00	1.32	0.00	0.00	0.00	0.00	0.00	0.00
War	0.00	0.20	0.77	0.00	0.00	0.00	0.00	0.24	0.00	0.00
Absence of war	8.50	0.00	0.00	0.00	0.00	9.70	0.00	0.00	0.00	0.00
The opposite of war	0.16	0.00	0.00	0.00	0.00	0.50	0.00	0.00	0.00	0.00
Absence of war activity	4.57	0.00	0.00	0.00	0.00	6.72	0.00	0.00	0.00	0.00
Love	0.47	0.00	0.00	0.33	0.00	0.00	0.00	0.00	0.00	0.00
Order	0.00	0.00	0.00	0.00	0.00	0.50	0.00	0.00	0.00	0.00
Disorder, chaos	0.00	1.21	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Noise	0.00	5.85	0.00	0.00	0.17	0.00	0.00	0.00	0.00	0.00
Silence/absence of noise	5.67	0.00	0.00	0.00	0.00	0.25	0.00	0.00	0.00	0.00
A temporal term	1.89	0.00	0.00	0.00	0.68	0.00	0.00	0.00	0.00	0.00
Relationship	20.16	15.93	5.41	20.07	17.69	17.16	61.69	31.74	4.15	8.23
Rapprochement	5.67	0.00	0.00	6.58	0.00	5.22	0.79	0.00	0.00	0.00
Not getting along	0.00	4.64	0.58	0.00	2.55	0.00	0.00	0.00	0.00	0.00
Cooperation	0.63	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of cooperation	0.00	0.81	0.00	0.00	0.34	0.00	0.00	0.00	0.00	0.00
Working together	0.00	0.00	0.00	0.00	0.00	0.00	11.79	0.00	0.00	0.00
Consideration of others	1.10	0.00	0.00	0.00	0.00	0.25	9.04	0.00	1.48	0.00
Inconsideration of others	0.00	1.21	0.00	0.00	1.02	0.00	0.00	0.00	0.00	0.00
Helping others	0.00	0.00	0.00	0.99	0.00	0.00	5.11	0.00	0.00	0.00
Coaction	0.00	0.00	0.00	0.00	0.00	0.00	10.81	0.00	0.00	0.00
Teamwork	0.00	0.00	0.00	0.00	0.00	0.00	0.79	0.00	0.00	0.00
Friendship	0.00	0.00	0.00	2.63	0.00	0.00	0.00	0.00	0.00	0.00
Understanding	1.42	0.00	0.00	0.00	0.00	0.50	0.59	0.00	0.00	0.00
Trust	0.00	0.00	0.00	0.00	0.00	0.00	0.98	0.00	0.00	0.00
Acceptance and tolerance	0.94	0.00	0.00	2.96	0.00	1.00	0.20	0.00	0.30	0.00
Absence of acceptance and tolerance	0.00	1.21	0.39	0.00	0.34	0.00	0.00	0.00	0.00	0.00
Equality	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.78	1.03
Inequality	0.00	0.00	0.58	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Respect	0.31	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.11

Categories and subcategories EST	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
High citizenship values and loyalty	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.08
Communication	0.00	0.00	0.00	0.00	0.00	0.00	2.16	0.00	0.59	0.00
Power symmetry	0.63	0.00	0.00	1.97	0.00	0.50	0.00	0.00	0.00	0.00
Power asymmetry	0.00	0.40	1.74	0.00	0.68	0.00	0.00	0.48	0.00	0.00
Complementing each other	0.00	0.00	0.00	0.00	0.00	0.00	0.79	0.00	0.00	0.00
Common goal	0.00	0.00	0.00	0.00	0.00	0.00	11.39	9.55	0.00	0.00
Work done together	0.00	0.00	0.00	0.00	0.00	0.00	6.68	0.00	0.00	0.00
Disagreement	0.00	0.00	0.00	0.00	3.23	0.00	0.00	0.00	0.00	0.00
Competition	0.00	0.00	0.00	0.00	0.85	0.00	0.00	12.41	0.00	0.00
Absence of competition	0.00	0.00	0.00	0.00	0.00	0.25	0.00	0.00	0.00	0.00
Contest	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.34	0.00	0.00
Comparison	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.15	0.00	0.00
Fighting for something	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.91	0.00	0.00
Rivalry/duel	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.43	0.00	0.00
Conflict	0.00	7.66	2.12	0.00	8.67	0.00	0.00	0.48	0.00	0.00
Absence of conflict	9.45	0.00	0.00	4.93	0.00	7.46	0.59	0.00	0.00	0.00
Not necessarily the absence of conflict	0.00	0.00	0.00	0.00	0.00	1.99	0.00	0.00	0.00	0.00
Conflict resolution skills	1.26	0.00	0.00	3.95	0.51	1.00	8.45	0.00	0.00	0.00
Negotiation	0.63	0.00	0.00	3.95	0.00	0.25	3.54	0.00	0.00	0.00
Absence of negotiation	0.00	0.00	0.00	0.00	0.51	0.00	0.00	0.00	0.00	0.00
Compromising	0.00	0.00	0.00	0.00	0.00	0.00	1.38	0.00	0.00	0.00
Mutually satisfactory solution	0.63	0.00	0.00	0.00	0.00	0.75	3.54	0.00	0.00	0.00
Behavior	2.20	8.47	17.37	15.46	2.72	2.99	4.13	2.39	12.17	13.62
Harmful or hurtful behavior	0.00	2.22	15.64	0.00	2.21	0.00	0.00	0.00	0.00	0.00
Absence of harmful or hurtful behavior	1.26	0.00	0.00	10.86	0.00	2.49	0.00	0.00	0.00	0.00
Appropriate behavior	0.31	0.00	0.00	0.00	0.00	0.50	0.00	0.00	0.00	0.00
Inappropriate behavior	0.00	1.01	0.77	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Abusive behavior	0.00	0.00	0.97	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of abusive behavior	0.16	0.00	0.00	1.32	0.00	0.00	0.00	0.00	0.00	0.00
Altruistic behavior	0.00	0.00	0.00	1.32	0.00	0.00	0.39	0.00	0.00	0.00
Interruption	0.00	5.24	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Friendly participation	0.00	0.00	0.00	1.64	0.00	0.00	0.00	2.15	0.00	0.00
All possible means	0.00	0.00	0.00	0.00	0.51	0.00	0.00	0.24	0.00	0.00
Expressing opinions	0.00	0.00	0.00	0.00	0.00	0.00	3.73	0.00	0.00	0.00
Caring for the common good and participation	0.16	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5.04	2.83
Following the law	0.31	0.00	0.00	0.33	0.00	0.00	0.00	0.00	2.37	3.60
Serving and protecting the country	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3.86
Culture-related	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.29
Language-related	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.06
Travels abroad	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.75	0.00
Criminal behavior	0.63	0.60	2.70	1.64	8.50	4.48	0.00	0.00	0.00	0.00
Killing	0.00	0.00	0.77	0.00	3.57	0.00	0.00	0.00	0.00	0.00
Absence of killing	0.00	0.00	0.00	0.66	0.00	1.99	0.00	0.00	0.00	0.00
Use of weapons	0.00	0.00	0.19	0.00	4.25	0.00	0.00	0.00	0.00	0.00
Absence of use of weapons	0.00	0.00	0.00	0.00	0.00	1.74	0.00	0.00	0.00	0.00
Vandalism	0.00	0.20	0.39	0.00	0.17	0.00	0.00	0.00	0.00	0.00
Torturing	0.00	0.20	1.16	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of torturing	0.31	0.00	0.00	0.99	0.00	0.00	0.00	0.00	0.00	0.00
Attacking	0.00	0.00	0.00	0.00	0.51	0.00	0.00	0.00	0.00	0.00
Absence of attacking	0.16	0.20	0.00	0.00	0.00	0.25	0.00	0.00	0.00	0.00
Theft	0.00	0.00	0.19	0.00	0.00	0.00	0.00	0.00	0.00	0.00

Categories and subcategories EST	Peace	Absence of peace	Violence	Absence of violence	War	Absence of war	Cooperation	Competition	Global Citizen	Nation Citizen
Absence of theft	0.16	0.00	0.00	0.00	0.00	0.50	0.00	0.00	0.00	0.00
Characteristics	9.13	9.68	2.70	3.29	6.97	3.48	0.00	2.86	0.00	0.00
Positive feelings	0.47	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Negative feelings	0.00	7.26	0.97	0.00	3.06	0.25	0.00	0.48	0.00	0.00
Absence of negative feelings	1.73	0.00	0.00	0.00	0.00	0.75	0.00	0.00	0.00	0.00
Harmful intent	0.00	1.01	1.74	0.00	3.91	0.00	0.00	0.00	0.00	0.00
Contentment	6.61	0.00	0.00	3.29	0.00	2.24	0.00	0.00	0.00	0.00
Absence of contentment	0.00	1.41	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Happiness	0.31	0.00	0.00	0.00	0.00	0.25	0.00	0.00	0.00	0.00
challenge to test yourself	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.39	0.00	0.00
Aggression	2.99	2.82	31.27	26.64	18.88	1.99	0.00	0.72	0.00	0.00
Physical aggression	0.00	0.20	15.06	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of physical aggression	0.00	0.00	0.00	8.55	0.00	0.00	0.00	0.00	0.00	0.00
Verbal aggression	0.00	0.00	3.09	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of verbal aggression	0.79	0.00	0.00	3.95	0.00	0.00	0.00	0.00	0.00	0.00
Mental aggression	0.00	0.00	4.05	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of mental aggression	0.00	0.00	0.00	4.61	0.00	0.00	0.00	0.00	0.00	0.00
Bullying, incl. school violence	0.00	0.20	6.76	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Absence of bullying	0.47	0.00	0.00	3.62	0.00	0.25	0.00	0.00	0.00	0.00
Family violence	0.00	0.00	0.77	0.00	0.17	0.00	0.00	0.00	0.00	0.00
Terrorism	0.00	0.00	1.16	0.00	0.85	0.00	0.00	0.00	0.00	0.00
Absence of terrorism	0.00	0.00	0.00	1.32	0.00	0.00	0.00	0.00	0.00	0.00
Fighting in war, battles	0.00	0.00	0.00	0.00	6.80	0.00	0.00	0.00	0.00	0.00
Fighting in a fight	0.00	0.00	0.00	0.00	1.53	0.00	0.00	0.48	0.00	0.00
Absence of fighting	1.26	0.00	0.00	4.61	0.00	0.50	0.00	0.00	0.00	0.00
Riots, demonstrations, turmoil	0.00	2.42	0.00	0.00	2.55	0.00	0.00	0.00	0.00	0.00
Absence of riots, demonstrations, turmoil	0.47	0.00	0.00	0.00	0.00	1.24	0.00	0.00	0.00	0.00
Blood	0.00	0.00	0.39	0.00	2.38	0.00	0.00	0.00	0.00	0.00
Death	0.00	0.00	0.00	0.00	4.59	0.00	0.00	0.24	0.00	0.00
Attitude	2.52	0.40	0.77	2.63	3.06	1.24	2.16	0.95	0.89	0.00
Positive	2.52	0.00	0.00	2.63	0.00	1.24	1.57	0.00	0.89	0.00
Negative	0.00	0.40	0.77	0.00	3.06	0.00	0.20	0.00	0.00	0.00
May be good or bad	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.24	0.00	0.00
Inevitable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.48	0.00	0.00
Developing	0.00	0.00	0.00	0.00	0.00	0.00	0.39	0.24	0.00	0.00
Don`t know	0.31	0.00	0.39	0.00	0.17	0.75	0.20	0.00	1.19	0.00
Total responses	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Appendix 3. The Study Instrument

Dear Participant,

Please express your opinion! The purpose of this study is to measure the meaning of certain concepts related to peace education. In completing this questionnaire, please make your judgments on the basis of what these words mean to you. The study is anonymous. The results will be used in the research by the graduate student who has constructed this study.

This questionnaire consists of two parts: filling in the blanks (Part A) and rating concepts on the scales (Part B). Further instructions can be found at the beginning of each part.

For a start, please answer to the following questions about yourself:

I am ……. years old and study in grade ……….
I am a ………………. (Female, Male)

<u>Part A</u>

Please fill in the blanks!

Please explain what the word "**ABSENCE OF PEACE**" means to you.
_____
_____
_____

Please explain what the word "**ABSENCE OF VIOLENCE**" means to you.
_____
_____
_____

Please explain what the word "**ABSENCE OF WAR**" means to you.
_____
_____
_____

Please explain what the word "**COMPETITION**" means to you.
_____
_____
_____

Please explain what the word "**COOPERATION**" means to you.
_____
_____
_____

Please explain what the word "**GLOBAL CITIZEN**" means to you.
_____
_____
_____

Please explain what the word "**NATIONAL CITIZEN**" means to you.
_____
_____
_____

Please explain what the word "**PEACE**" means to you.

_____
_____
_____

Please explain what the word "**VIOLENCE**" means to you.

_____
_____
_____

Please explain what the word "**WAR**" means to you.

_____
_____
_____

Part B

*Please rate each concept on a set of scales. If you feel that the word at the top is **very closely related** to one end of the scale, you should place check-mark closest to the adjective that best describes how you feel about the word ("1" or "7"). If you think that the word is **quite closely related** to one or the other end of the scale, you should check space number "2" or number '6". If the concept seems only **slightly related** to one side as opposed to the other side, then you should check space "3" or "5". If you consider the word to be **neutral or unrelated** to the scale, then you should place your check-mark in the middle space "4". Please see the example below.*

Example:

EXPERIENCE

1   2   3   4   5   6   7

Valuable _x_:___:___:___:___:___:___ Worthless

In the presented example, check-mark placed the closest to one end of the scale ("1") shows that participant thinks experience is highly valuable.

How would you rate your overall feeling about the word "**ABSENCE OF PEACE**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**ABSENCE OF VIOLENCE**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**ABSENCE OF WAR**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**COMPETITION**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**COOPERATION**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**GLOBAL CITIZEN**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**NATIONAL CITIZEN**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**PEACE**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**VIOLENCE**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

How would you rate your overall feeling about the word "**WAR**"?

	1	2	3	4	5	6	7	
Good	___:___:___:___:___:___:___							Bad
Beautiful	___:___:___:___:___:___:___							Ugly
Clean	___:___:___:___:___:___:___							Dirty
Pleasant	___:___:___:___:___:___:___							Unpleasant
Strong	___:___:___:___:___:___:___							Weak
Large	___:___:___:___:___:___:___							Small
Heavy	___:___:___:___:___:___:___							Light
Fast	___:___:___:___:___:___:___							Slow
Active	___:___:___:___:___:___:___							Passive
Sharp	___:___:___:___:___:___:___							Dull

Thank you!