A Conflict Resolution Approach to Peace Education in the Local Church

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School violence is a serious issue within the Korean educational setting, particularly in public schools. The suicide of a middle-school student in Daegu (*Chosun Ilbo*, Oct. 28, 2011) shocked Korean society, especially within the education sector, and schools began to provide suicide prevention training to students. According to the "2009 National Survey Report on School Violence in Korea" by Chungyedan (2010), violence in school was the top issue of concern among students and parents in 2009. Chungyedan's report indicates that the number of students involved in school violence was 25,301 in 2008, 24,825 in 2009, and 11,186 by June of 2011. The types of violence reported included intimidation and threats, abusive language and cursing, physical violence, racketeering, bullying, in addition to other harmful behavior. Due to the increase of violent behavior among youth in American and Korean societies (Miller, 1993; Chungyedan, 2010), peace education for young people, both in public schools and in the local church, is now crucial.

This article seeks to address the issue of youth violence and peace education in two parts. In Part 1, the paper will review the general and academic understandings of peace and peace education as the theoretical background for a conflict resolution approach. In Part 2, this article will examine the necessity of peace education in local churches by conducting a survey among high school students in three local churches in the greater Seoul area. In conclusion, this paper will provide suggestions for future research and development of an effective curriculum for peace education for Christian educators in churches and in public schools.

Part 1: Theoretical Background
Perceptions of Peace and Peace Education

Peace in Biblical Perspective: Shalom and Eirene

Many scholars (Bok, 2010; Brown, 2003; Cole, 2009; Dekar, 2010; Harries, 1970; Miller, 1993; Wolterstorff, 2002) agree that the Hebrew word, *shalom*, is the biblical origin of peace in the Bible. The word is

found more than 250 times in the Old Testament (Miller, 1993, p. 49). According to Harries (1970), the original meaning of *shalom* is "to be whole, sound, safe" (p. 14). *Shalom* is for community. Thus loneliness, or the lack of community, is unnatural for *shalom* (p. 14). It also includes the concept of harmony. *Shalom* has a very broad range of meanings which include reconciliation with God, harmonious relationship between people, personal well-being, wholeness, health, safety and security, absence of war, and the blessing of God (Miller, 1993, pp. 49-50).

The Greek word, *eirene*, appears 199 times in the Greek Old Testament and over 100 times in the New Testament (Harris, 1970, p. 36; Marlin Miller, 1978, p. 12). The contexts of its usage also demonstrate its significance within the biblical message. God is repeatedly called the God of peace, Jesus is named the Lord of peace, and the Holy Spirit is recognized to be the Spirit of peace (Ramseyer, 1979, p. 12).

Douglas Harris (1970) relates peace to salvation which encompasses the following broad concepts: (1) Peace with God as reconciliation and fellowship; (2) Peace among men as liberation of Christianity and *koinonia*; (3) Inner peace for individuals: Philippians 4:12 teaches "how to be abased," "how to abound," and "learned the secret of facing plenty and hunger, abundance and want." The secret of peace for Christians is being "in Christ" who gives us strength (Phil 4:13) and "the peace of God, which passes all understanding shall guard your heart and your thoughts in Christ Jesus" (Phil 4:7); (4) Peace as wholeness, welfare, and well-being: The church ought to be the fellowship where men are being made whole. Purpose is found in helping one another through God's grace to be whole; (5) Ethical Connotations: Paul can say, "May the God of peace himself sanctify you wholly" (1 Thess 5:23a). Peace is listed more than once as one of the fruits of the Spirit (Gal 5:22); and (6) Cosmic Connotations: Peace is the present possession of the Christian. There are new heavens and a new earth (pp. 45-51).

Stephen R. Miller (1993) also sees peace as a biblical word which has a very broad range of meanings: reconciliation with God, harmonious relationship between people, personal well-being, wholeness, health, safety and security, absence of war, and the blessing of God. Marlin E. Miller (1978) understands that peace is not merely the absence of armed conflict, but rather *shalom* is assured by the prevalence of conditions which contribute to human well-being in all its dimensions. Miller understands that "peace, justice, and salvation are synonymous terms for general well-being created by right social relationship" (p. 13). For Miller, peace results when people live together according to God's intent. Dale W. Brown (2003) also sees that *shalom* is more than the absence of division, of war, or of conflict. It is a positive vision of mercy, justice, and righteousness (p. 138).

Peace in Theological Perspective:
Salvation through Reconciliation

Timothy George (1988) interprets peace as salvation through reconciliation. In order to explain the theological meaning of peace, George describes separation as the result of sin, then forgiveness, reconciliation, restoration, salvation, liberation, and redemption (p. 63). When the angels sang the first Christmas carol to the shepherds in the fields—"Glory to God in the highest and upon the earth peace" (Luke 2:14)—the birth of Jesus the Messiah and Savior was the occasion for the heavenly announcement of peace on earth. Thus, from its beginning, Christianity announced forgiveness of sins, reconciliation, restoration (Matt 1:21), and universal world peace (Luke 2:14 and John 14:27). Jesus distinguished his way of peace from that which prevailed in his time. He said, "Peace is my parting gift to you, my own peace, such as the world cannot give" (John 14:27). Ramseyer (1979) points out that Jesus and his disciples stood in the tradition of *shalom* in the Old Testament law and prophets (Matt 5:12). When they spoke about peace and identified the good news of salvation with the gospel of peace, they used the term in the Hebrew *shalom* tradition (p. 12).

Timothy George (1988) points out that Jesus emphasized three approaches to peace. First, Jesus calls for "rejection of the politics of violence" (p. 64): "love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you" (Matt 5:43-44). Jesus did not behave as a militaristic or political messiah. Especially during his arrest, Jesus commands Peter, "Put up your sword. All who take the sword die by the sword." (Matt 26:51-52). Second, Jesus teaches "reconciliation rather than retaliation" (p. 65). Jesus set aside the traditional "an eye for an eye" in favor of a loving response governed by compassion for the other. "Do not resist evil," he said (Matt 5:39). Third, Jesus leads "transforming initiatives" (p. 66) with the concept of a "ministry" of reconciliation (2 Cor 5:18) because all Christians are called to participate in the ministry of reconciliation in the New Testament (p. 66). Timothy George interprets this as an active engagement in the process of peacemaking.

Graham A. Cole (2009) argues that peace with God is for the individual. Thus, the meaning of peace is union with Christ, forgiveness of sins, cleansing from sin, justification, redemption, adoption, and reconciliation (p. 158). Mittelstadt and Sutton (2010) theologically interpret peace with God as "forgiveness, reconciliation, and restoration." They understand that the gospel in Luke and Acts is the fulfillment of the gospel of peace, and Jesus was the exemplar for the gospel of peace. Issler and Harbermas (1992) similarly hold to the same theological interpreta-

tion on the educational meaning of peace as "reconciliation" like other theologians for their Christian education. Fernando Enns (2004) speaks of "churches seeking reconciliation and peace" as the main theme of the organization, Decade to Overcome Violence (DOV; p. 9). Daniel Ulrich (2004), in his article "Did Jesus love his enemies?," suggests that "there is an ongoing need for ministries of reconciliation within the church" (p. 169) by presenting humility, compassion, and eagerness to forgive as the essential of loving in Matthew 18:15-20. Sebastian C. H. Kim, Pauline Kollontai, and Greg Hoyland (2008) see that "religion offers critical understanding of the process of peace-making" (p. 2) as reconciliation and help to "deal with conflicts, particularly by preventing conflict and making sustainable peace" (p. 2). Choong Chee Pang (2008), by saying that "the concept of peace is central to Biblical theology," (p. 51) suggests that the central theme of the Old and New Testaments is the concept of peace and reconciliation (pp. 51-53).

Peace in Sociological Perspective: Resolution of Conflict

Resolution of Conflict within Community: For Nicholas Wolterstorff (2004), *shalom* means that individuals live in a right relationship with God, with themselves, with each other, and even with nature. To live, It is not enough to simply act out that right relationship and but to actively delight in and enjoy those relationships. To live in *shalom* means to find value and purpose in the different experiences of life and to find joy as creation's potential is actualized and made real. *Shalom* means that individuals will recognize that gratitude is the proper response to God's goodness. *Shalom* is expressed as an ethical community, meaning that each member is secure and has his or her own place within the community. Towards that, Wolterstorff calls for "non-abandonment," which is to see that each aspect of creation has its appropriate place and that that appropriate place is ultimately known in redemption.

Relationship: Walter Brueggemann (1976) sees peace as a relational concept with God and with people within community. He writes,

> Shalom is a broad concept, essential to the Hebrew understanding of relationship between people and God. It covers human welfare, health, and well-being in both spiritual and material aspects. It describes a condition of well-being resulting from sound relationships among people and between the people and God. According to the prophets, true peace reigned in Israel when justice prevailed, when the common welfare was assured, when people were treated with equality and respect, when salvation flourished according to the social order determined by God. . . . Peace resulted when people lived together according to God's intention.

Peace, justice, and salvation are synonymous terms for general well-being created by right social relationships. (p. 156).

Jesus inaugurated the messianic peace and his sacrifice on the cross must characterize the Christian community (Matt 1:23; Luke 1:14). Ramseyer (1979) sees that the gospel of peace integrally belongs to the good news about Jesus Christ. The message of peace means that through no merit of our own, we are in Christ reconciled to our enemies and called to participate in the social realities of a new community where old structures of personal, social, and economic hostility are replaced by new structures of reconciliation. In this sense, the gospel of peace is a social gospel (p. 21). Douglas J. Harris (1970) perceives that *shalom* makes for community. Community involves common participation in the blessings of God. In the community that enjoys *shalom*, there is harmony and opportunity for the free untrammeled growth of the individual (p. 14).

Social Justice: Russell A. Butkus (1983), in criticizing John Dewey's educational perspectives and Paulo Freire's utopian perspective on education, sees that Christian education for peace and social justice must not overemphasize the present situation and be careful to pay attention to the past story in the pedagogical process (pp.151-154). Rather, Butkus suggests that peace education needs to be concerned with our future vision (p. 155).

Peace in Missiological and Political Perspectives:
Just Peacemaking and Peace Talk

Many scholars (Stephen Miller, 1993; Marlin E. Miller, 1986; Sjouke Voolstra, 1986; James E. Metzler, 1986; Glen Stassen, 1992; Dale W. Brown, 2003) talk about biblical pacifism, peacemaking, peacemaker, and peace movements in their research and articles. Glen H. Stassen (1992), in his book, *Just peacemaking*, suggests seven steps of just peacemaking, just war or peace making, and pacifism. The first step is to "affirm common security – affirm our common security partnership with our adversaries and build an order of peace and justice hat affirms their and our valid interests." The second is to "take independent initiatives." The third is to "talk with your enemy – negotiations, using methods of conflict resolution." The fourth step is to "seek human rights and justice, i.e., seek human rights and justice for all especially the powerless, without double standards." The fifth step is to "acknowledge vicious cycles: participate in peacemaking process." The sixth is to "end judgmental propaganda, make amends – instead of judgmental propaganda." And the last is to work with citizens' groups for the truth. The final step is to participate in groups with accurate information and a voice in policy-making. Stassen's definition of peace and his approaches

to the peace issue are simple and clear for peace educators. According to Dale Brown's understanding of Stassen, the instructional definition of peace is "the transforming initiative" which comes from the transforming initiative of Jesus, i.e., "peacemaking initiative" (Brown, pp. 70-73).

James E. Metzler (1979) sees that shalom is the mission by criticizing most Bible translators' misinterpretation of *shalom*'s rich meaning of mission. He saw that most Bible translators failed to reveal the true meaning of *shalom* as mission (pp. 36-51). Dale W. Brown (2003), in his book, *Biblical pacifism*, insists that Christians should keep the biblical nonresistance policy by loving enemies. In chapter 2, Brown talks about "overcome evil with good, i.e., nonviolent resistance" (p.45). Brown interprets his missiological and political understandings as a just peacemaking policy, i.e., "apocalyptic hope" in chapters 3 and 5. Brown states that "biblical concept of shalom, for just peacemakers, connotes wholeness, harmony, and order in God's good creation" (p. 69).

In summary of the theoretical background, the meaning of peace is reconciliation with God in biblical, theological, and missiological perspectives. However, the sociological and political meaning of peace is freedom and justice within community. Thus, peace is an issue of relationships that require reconciliation, justice, and ultimately conflict resolution. Thus, the meaning of peace for education is resolution of conflict.

Practical Concept of Peace for Peace Education: Conflict Resolution

Depending on definition, the meaning of peace for peace education may be different when emphasizing the content of peace education (Brueggemann, 1976). There are three main perspectives on peace for peace education. The first perspective is resolution of conflicts within community, and even on an international scale. The second perspective is the harmonization process with righteousness and justice. The third concept is building a peace community or a peace culture. Peace in society exists when conflicts are resolved nonviolently and when there are practical efforts made to satisfy the basic needs of people in a fair and reasonable manner (Religious Dimensions, p. 37).

Peace as Resolution of Conflict in Community: To the question of "What is peace education?" scholars (Fletcher, 1986; Cole, 2009; Harris, 1970) respond differently. Fletcher sees that "peace education is an enterprise unlike any teachers have undertaken in the past. Unlike math, history, English literature, or grammar, peace does not come equipped with its own standardized body of content that merely needs to be transmitted to waiting students" (p. 2).

Eileen Bayer and Lynn Staley (2002), in their article, "Teaching peace in a violent world," see that peace is not the absence of conflict, but rather the evidence of resolving differences in a positive way. In a session titled, "Making Peace Last: Teaching Peace, Human Rights, and Gender Equity," Betty Reardon encourages teachers to recognize the need for creating caring classroom environments wherein children are taught to understand and respect cultural differences. Teachers can be "conduits of peace," according to Reardon, when we help children make positive and supportive connections with others.

Aline Stomfay-Stitz and Edyth Wheeler (2002) see the heart of peace education is "caring" for others in their article (p. 300). Thus, teachers who integrate peace education into their curriculum with class activities have welcomed opportunities for children to practice caring for others. Like the sociological understanding of peace, many scholars (Fletcher, 1986; Cole, 2009) see the educational meaning of peace as resolution of conflict.

For Fletcher, peace education is a holistic, holy enterprise that calls people out of a narrow posture of selfishness, greed, and fear into a broader perspective of love. Peace education is a reminder that God is alive and at work in the world, encouraging life, hope, and rebirth, and discouraging death, destruction, and violence. Teaching peace calls for vision, faith, and a certain amount of idealism (p. 2). Peace education must do more than debate the political issues of the day. It must go beyond the subject matter. The scope must be broad enough to include an entirely new way of thinking about our planet and our relationship to the other people who live on it. Peace education, conflict resolution, and cooperation endeavor to expand the view of the world to include many kinds of people and cultures.

Peace as the Process of Harmonization: An unlikely perspective of peace from other Christian organizations or denominations, the United Methodist Church (1980) declares, "Peace is not simply the absence of war, a nuclear stalemate, or combination of uneasy cease-fires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isaiah 2:1-4); where historic antagonists dwell together in trust (Isaiah 11:4-11); and where righteousness and justice prevail. There will be no peace with justice until unselfish and informed love is structured into political process and international arrangements" (Resolutions of the General Conference of the United Methodist Church, 1980).

James McGinnis (1985) interprets this definition of peace by the United Methodist Church basically in two senses. First, peace is a process of harmonization, whose core reality and motivating force is love. And second, peace is possible only to the extent to which justice is a

reality (p. 37). James McGinnis (1985) sees peace as the process of harmonization throughout the Bible, especially in 1 Corinthians 12-13. He begins with John 17:21: "May they all be one. Father, may they be one in us, as you are in me and I am in you." The oneness of the human family, centered on God, is an oneness that does not wipe out differences. There is one body, but with many parts and many gifts (1 Cor 12), and the challenge is to put these together in love (1 Cor 13), in a way in which each is enriched by the differences and the whole much richer than any of the parts. The process requires understanding, valuing, learning from and creating harmony out of differences – a challenge for families, classrooms, neighborhoods, and whole societies. Such a process involves us in many conflict situations. Jesus recognized this and saw that confrontation was a necessary part of his body-life, and thus the Christian life. He came to bring peace, but he also told us that he came to bring the sword and his followers could expect to be pitted against the powers of this world and even possibly against their own relatives. His confrontation is a confrontation of which the goal is reconciliation (Matt 18:15-18).

Peace as Building a Culture of Compassion and Care: Karl Ernst Nipkow (2003) sees the purpose of education for justice and peace is to build up a culture of compassion and care (p. 81). Paul R. Dekar (2010), as a historian and theologian, interprets the history of the Baptist Peace Fellowship of North America as the history of building a culture of peace.

Necessities of Peace Education

To the question of "Do we need to teach peace education?" William J. Byron (1988) answered that "peace studies should be taught as the history and management of conflict resolution." Since the tragedy of September 11, 2001, people came to realize the need for peace education not only in the United States but also globally. Then other questions arise. What do we teach and how do we teach it? In other words, what are the teaching methods of peace education? Further, who should teach peace education? Should regular Sunday school teachers teach peace education in Sunday school classes? Or should special lecturers teach peace education through a special seminar or on a regular basis? To answer these questions, Tom Roderick (1988) suggested that peace education is "teaching students creative conflict resolution." Miranda Spencer (1989) raised the issue of "conflict over peace education" in her article. And other question of location is still open. Should peace education be taught primarily in the local church, in public schools, or at home?

Ingo Baldermann (1988), in his article "The Bible as a Teacher of Peace," sees that the biblical message of peace asks us to love even our enemies. This saying of Jesus from the Sermon on the Mount has been repeatedly cited in the current discussion: "I say unto you, love your enemies" (Matt 5:44, Luke 6:27) (p. 79). Jesus' saying, "love your enemies," is a call to do what is necessary. He proclaimed it in his time as a way to establish peace in the face of a threatening military catastrophe. Those who follow this way will be called "sons of God" (Matt 5:45). Baldermann insisted that the church needs to provide learning about "peace from the Bible." He writes, "If the saying 'love your enemies' is understood not as a 'utopian' demand directed to the inner person, but rather as an instruction for action in the realm of politics, it develops its own dynamics: it proceeds to diagnose prevailing political behavior patterns as hopeless." (p. 81). For Baldermann, the love of which the Bible speaks is not a matter of feeling, but mainly a matter of praxis. Love for the enemy is meant to change political reality. For this all the powers of imagination and reason are necessary.

Problem-solving or Prevention: Another issue is the question of approach to peace education. Is a problem-solving approach or a prevention approach better for peace education? Fletcher (1986) sees that teaching peace is a challenging task, because it is trying to educate others to a condition that has never really been fully lived (p. 5).

Possibility of Peace Education in the Local Church: Another important question is the possibility of peace education in the local church. Is it necessary to provide peace education at the local church level? If so, then should it be for moral development or psychosocial development? Is it helpful for faith or spiritual development?

Purpose of Peace Education in Christian Higher Education

According to Colman McCarthy (2005) and Julie Polter (2005), Manchester College in Indiana was the only college that offered a major in peace studies education. Polter (2005) posits that "among Christian colleges and universities, peace studies and conflict resolution programs have most often been found at institutions affiliated with the historically peaceful churches (Mennonite, Brethren, and Friends) and the Catholic Church. The first undergraduate peace studies program was founded in 1948 at Manchester College, an Indiana institution affiliated with the Church of the Brethren." (p. 29). However, nowadays, numerous colleges offer peace education in their courses and seminars. However, most peace studies programs focused on large-scale conflict and peace issues, nonviolence, and the nuclear arms race (p. 30).

Educating for Shalom: Nicholas Wolterstorff (2004), in his book *Educating for Shalom: Essays on Christian Higher Education,* expresses *shalom* as a vision and a call. He conducted an analysis of four models of collegiate education for Christians. They were: (1) Oakeshott's Education for Freedom, (2) Jellema's Christian Humanism, (3) Educating for Maturation or Socialization, (4) Educating for Academic Discipline. He found that "none of these models responds adequately to the wounds of humanity—in particular, the moral wounds; none gives adequate answer to our cries and tears" (p. 22). Wolterstorff suggests a fifth model—a *shalom* model for collegiate education.

For Wolterstorff, the goal of Christian collegiate education is to teach *shalom*. It is to train students to enter Christian service, meaning a certain range of "Christian" occupations or "Kingdom work" – evangelism, church education, church ministry, mission-field medicine, Christian communications, and the like.

Education for Freedom: Oakeshoutt sees that education is for freedom. Liberal arts education with the humanist model of education is etymologically "liberal" education that liberates or frees us. Oakeshott's theory of education in a vision of what it is to be human: understanding, imagining, desiring, and enacting what constitutes us as human is not conducted in solitude. Entering this human heritage of understandings, imaginings, desirings, and enactings requires learning; there is no other way. The "educational engagement is necessary because nobody is born a human being, and because the quality of being human is not a latency which becomes an actuality in a process of 'growth'" (Wolterstorff, pp. 21-22).

Educating for Christian Humanism: Jellema understood that liberation is central in the Christian humanist model of education: it liberates and frees us. The goal of Christian education is indeed to free students from their particularity by initiating them into a more universal human consciousness. (Wolterstroff, p. 15). Douglas Sloan (1982) understood the same concept of Christian humanism in saying, "the primary task of peace education is to reveal and tap the reality of those energies and impulses that make possible the full human capacity for a meaningful and life-enhancing existence" (p. 1).

Educating for Maturation of Socialization: Education is a social practice like social practices generally—painting, farming, diplomacy, and so on—and the practice endures amid considerable disputes concerning goals and considerable alteration of them (pp. 18-19). Another model that Oakeshott discusses is what he calls, appropriately, the socialization model. He interprets this as coming to the fore with the emergence of nationalism, and as originally intended to make the lower classes well-functioning contributors to the welfare of the nation (p. 20).

Educating for Shalom of Collegiate Education: Wolterstorff introduces a *shalom* model for collegiate education, i.e., the academic-discipline model. This model reminds us that the cultural mandate requires us to develop the potentials of creation by bringing forth science and art. The Christian humanist model stresses that we must be freed from our cultural particularities in order to participate as Christians in the great cultural conversation of humanity. The Christian socialization model emphasizes that we must train our students to work as Christians within their occupational callings. Wolterstorff sees this model as the traditional model, which "speaks scarcely at all of injustice in the world, scarcely at all of our calling to mercy and justice" (p. 22).

Practical Approach to Peace Education:
Curriculum Development for Peace Education

There are various materials and curricula for peace education. However, educators or teachers need to examine their scope of peace education and its sequence. Ruth Fletcher developed a program with the following goals in mind: development of cooperation skills and to give children practice at working cooperatively within a group to accomplish a task.

Scope and Content of Peace Education

The Institute for Peace and Justice (1984, 1985) published three series of peace and justice education for adults: (1) National dimensions, (2) Global dimensions, and (3) Religious dimensions. The first volume, *National dimensions,* included topics such as (a) Nonviolent conflict resolution; (b) Institutional violence; (c) Peace and justice in the schools (Mutual education); (d) Peace (justice and law); (e) Poverty in the United States and foreign countries (International); (f) Advertising and stewardship; (g) Ageism; (h) Handicapism; (i) Sexism; (j) Racism; (k) Multicultural education (11 items total). The second volume, *Religious dimensions* included topics such as (a) Peacemakers; (b) Peace and Justice; (c) Prophets; (d) Gospel Culture Contrasts; (e) Peace and war; (f) Service Program (6 items total). The last volume, *Global dimensions*, included the topics of (a) Global poverty and development; (b) Global interdependence; (c) Foreign policy of United States; (d) USSR; (e) International relationships; (f) International military; (g) War and alternatives (7 items total). However, this institution did not develop curricula for any issues of personal dimension.

Ruth Fletcher (1986) introduces in her book, *Teaching Peace: Skills for living in a global society*, the contents of peace education that are mainly for children and youth, not for adults. She categorized 57 lessons into

four groups: (1) Conflict management and nonviolence with three categories of conflict resolution, structural violence, and peace builders; (2) Cooperation; (3) Whole earth system with four categories of interdependence, imbalance of resources, wants, needs, and responsible consumerism, and multicultural appreciation; and (4) Peace and the threat of nuclear war.

Arnow (1995) suggests the following themes for peace education in public schools, multicultural education (p. 78), conflict resolution programs for sexism and racism in the classrooms (p. 88), cross-cultural counseling (p. 90) and multicultural counseling (p. 108). Arnow focuses on equality among students from discrimination and gender fairness in the classrooms (p. 111).

Edyth Wheeler (2003) suggests that all children need to be trained on anger management and self-awareness techniques: effective listening and communication for grade 3, creative conflict resolution and peer mediation for grade 4, writing and artwork related to global and peace education for grade 4, and conflict resolution for grade 5 (p. 160).

Sequence of Peace Education: Arnow (1995) suggests in her book, *Teaching Peace*, the sequence of peace education need to start from home to school, then to community. Fletcher's sequence starts from the personal level with conflict issues, moves to the whole earth system, and then deals with worldwide peace with the nuclear war issue. The Institute for Peace and Justice made the sequence of their series the national dimension first, then the religious dimension, and finally the global dimension.

Programs for Peace Education: Many scholars (Fletcher, 1988; Roderick, 1988; Spencer, 1989) provide conflict resolution programs. Tom Roderick (1988) suggests providing some creative conflict resolution programs. Ruth Fletcher (1986) also suggests providing "conflict management and nonviolence" program at the children level. Miranda Spencer (1989) introduces a program of "Three conflict-resolution exercises." The first exercise is a discussion of several questions after selecting one conflict case. This exercise focuses on skills of discussion. The second exercise is listening to a classmate who differs with your position on an issue. This exercise consists of listening to other peoples' positions, then restating the participant's own position. The third exercise focuses on several ways of negotiation in order to reach an agreement, and not make too many concessions. This exercise has a goal of creating good negotiations skills to reach a fair and mutually acceptable resolution.

Methods of Peace Education

According to *Models of teaching* (Bruce Joyce & Marsha Weil, 2012, 2008, 2004, 2000, 1996), there are four families of teaching models:

(1) the information-processing family, (2) the social family, (3) the personal family, and (4) the behavioral systems family. The author of this article sees that all four families are useful for peace education. In order to encourage a student's understanding of peace and peace education, teaching models from information-processing will be useful, such as attaining concepts, inquiry training, and synectics. For the practice of peace education, other teaching models may be useful such as role-play, jurisprudential inquiry, group investigation, and simulation.

Teaching Methods for Adults: Mary Soley (1996), in her article, "Teaching about international conflict and peace," provides practical information that will enable teachers to begin the process of integrating into their existing courses some of the major themes and concepts, higher order thinking strategies, and values and attitudes that are basic to civic education in today's world. Her teaching approaches were more problem solving and prevention. She suggests strategies for teaching about peace and conflict that go beyond the use of texts and the lecture/discussion format.

Mary Soley (1996) suggests several methods for peace education. First, Soley notes the use of group lecture and discussion. They serve well when used in basic and initial instruction for young students, the two methods are limited beyond providing an accessibility to a basic knowledge of history, geography, and political science. She argues that only advance teaching methods can promote the necessary interaction and involvement that students need to understand the different perspectives regarding a conflict (p. 438). The teaching methods that she recommends are often used when teachers have to teach controversial issues. Teaching controversial issues requires instruction that is simultaneously active and collaborative. These issues are inherently time-consuming and difficult to express. Soley advocates that fewer concepts must be taught to greater depths rather than to broadly cover concepts with a sense of superficiality. Case study is a good teaching method for peace according to Soley. Looking at case studies allows students to explore the nuanced details of a conflict and to examine the success of the conflict resolution or conflict management models used, and the failure of those models as well. Case studies are able to take abstract concepts and ideas and give them more flesh and make the issues more real. Questions are used to guide student investigations into case models, but they will vary depending on the issues that come out of each specific case. No matter what questions are proposed, but students will become relative experts regarding their specific cases. The third teaching method is using a group for simulation and role-play which allows students to access a problem from different perspectives. As students assume multiple perspectives towards a conflict simulation, they are given the opportunity

to see outside their inherent cultural context. This is especially helpful when real conflicts, whether from the past or current ongoing conflicts, are used to explore conflict perspectives that students may not have considered otherwise. Some simulations may be based on fictitious conflicts using fictitious actors when students are unable to exceed their preconceived biases. Problem solving is another teaching method that offers valuable instruction where participants can learn higher order skills to think through different current issues in conflict resolution.

Teaching Methods for Children and Youth: Alanna J. Dow and Judith Pollard Slaughter (1989), by introducing "The Butter Battle Book," suggest several teaching methods of peace education for children as classroom activities. These methods are for children: (1) Role-play for younger children, (2) Drawing a solution to the dilemma, (3) Class discussion for older grades, (4) Alternative courses of action, (5) A playground of cooperation, and (6) Celebration of peace.

The Institute for Peace and Justice (1984, 1985) also introduced their teaching methods for three series of peace education and justice such as: (1) Lecture, discussion, students' presentation, brainstorming, spiral of violence, fable, etc., (2) Each lesson has various activities for introduction and discussions and follow-up activities such as "peace soup" for introduction for lesson 1, and (3) Peace and Justice.

Beside these methods for children and youth, special discussions and seminars on topic, and simulations such as a model UN forum may also be useful.

Summary of Part 1: Theoretical Background

In this Part 1, the article reviewed various perspectives on peace and peace education as theoretical background in order to relate these concepts to conflict resolution. The academic understanding of peace and the goals of peace education differ between the different academic disciplines. Shalom in the Old Testament and eirene in the New Testament are the most important biblical concepts. The biblical evidence suggests that peace is an important concept for understanding not only interpersonal relationships, but also the reconciled relationship between humankind and God. A natural progression from the biblical perspective is a theological meaning of peace toward salvation. Various theological concepts for peace education among scholars: sin, forgiveness, adaptation, restoration, reconciliation, universality of sin, and justification. Peace is, in many ways, a central theme of the Christian Bible and theology. As such, it forms the heart of the Christian gospel as reconciliation between God and humankind, and reconciliation between fellow human beings, especially as they identify themselves as God's children.

From the Bible and Christian theology, a survey of peace in sociological perspective is appropriate given the practical nature of peace education as ultimately conflict resolution.

Peace in sociological perspective places the concept within community relationships. Freedom and recovery are primary from the missiological perspective while sociological concepts include resolution, friendship, and forgiveness. From an educational perspective, conflict resolution is the most important concept. Overall, *shalom* must be implemented in a community as well as in local churches and in public schools. In the development of a peace education curriculum, practical concepts such as building friendship, harmonization within community, and socialization are necessary. Scope and sequential issues must be discussed further and different teaching methods are recommended for different age groups.

Part 2: Perception and Experience of Peace Issues among Christian High School Students in Korean Churches

In order to understand peace and conflict issues among high school students in Korean churches, the author conducted a very simple survey of Christian high school students (junior high and senior high) from three Korean Evangelical Holiness churches in the greater Seoul area (one in Incheon, one in Bucheon, and one in Seoul) based on student availability during May 2012. A survey questionnaire was distributed, conducted, and collected by the participating churches' youth pastors, following a youth Sunday service.

Data Analysis

Survey Questionnaire

The self-produced survey questionnaire includes eleven questions on students' perspectives and experiences of bullying, violence, and conflict with friends in their public schools and churches. For reliability's sake, the author run a pilot test with five high school students under a youth pastor's guidance. The participating youth pastors discussed the survey in detail in order to avoid any ethical problems or violations of the human rights of any youth. The survey included three groups of questions: (1) three questions on demographics, (2) five questions on students' perception, and (3) six questions on students' experience of bullying and violence.

Three demographic questions covered the student's gender, grade, and the length of church attendance. Five perception questions asked students about: (1) the meaning of peace, (2) things required for keep-

ing peace, (3) reaction to conflict in their church, (4) reaction to conflict in their school, and (5) reaction to violence or bullying in their school. Six questions on their experiences include: (1) experience of conflict in the church, (2) experience of violence or bullying in their church, (3) experience of violence or bullying in their school, (4) Christians' attitude toward school violence and bullying, (5) reasons for peace education in church, and (6) reasons for peace education in school.

Participants

Out of the 202 participants, 116 were male students (56.6 %) and 86 were female students (42.4 %). In the Korean school system, junior high includes years 7 to 9 while senior high runs from years 10 to 12. Of the participants, 114 or more than half were junior high students (55.6%) while 90 (43.6 %) were senior high students. 110 participants, or slightly more than half of the students (53.7%), have been attending churches for more than 10 years, long enough to experience conflict in their churches as well as incidents of violence and bullying in their schools. After adding up 5 more years, the number increased to 66.9 percent or more than two-thirds of the students who have been attending church. A detailed demographic description of the participants is presented in Table 1 below.

Table 1. Frequency Distribution of Participants Demographics

Gender & Grade						
	Male	%	Female	%	Total	%
Junior High	66	323	46	22.4	114	55.6
7	18	8.8	10	4.9	29	14.1
8	20	9.8	14	6.8	34	16.6
9	28	13.7	22	10.7	51	24.9
Senior High	50	24.4	40	19.6	90	43.6
10	23	11.2	19	9.3	42	20.5
11	10	4.9	17	8.3	27	13.2
12	17	8.3	4	2.0	21	10.2
Total	116	56.6	86	42.0	202	100

Length of Church Attendance	N	%
Less than 3 years	32	15.6
Between 3-5 years	18	8.8
Between 5-10 years	27	13.2
More than 10 year	110	53.7
No answer	18	8.8

N = 202

Discussion

Frequency distributions and population percentages were calculated from the demographic and descriptive data. In this section, the researcher only discusses the students' perceptions and experiences of violence and bullying in school and church. This paper does not endeavor to identify the significance of the correlation between genders and grades. Among the eleven questions, five questions are for students' perception of violence and bullying, and other six questions are for their experiences of violence and bullying. However, five questions are for experiences and perceptions related to school while six questions are for church experiences and perceptions. The following is the detailed data and description of the findings.

Perceptions

1. Meaning of peace (Q.1)

Regarding the first question on the meaning of peace, the order of selection is as follows. The majority of students (205 students, 68.1%) perceive the meaning of peace according to the biblical model. The choice for harmonious relationship was selected by 172 students (57.1 %). The resolved state of conflict (171, 56.8 %) follows. Still, more than half of the students selected three other definitions as the meaning of peace. This data shows that students have different perspectives on the meaning of peace. Positively as Christian students, about 70 percent of the student respondents, have a biblical perspective of peace.

Responses	N	%
A state of being: saved from sin after repentance	205	68.1
Harmonious, calm, and quiet human relationships	172	57.1
A community where conflicts are resolved	171	56.8
Freedom from any social oppression, suppression, restraint, disturbance, or obstruction.	165	54.8
Being in a state without war	166	55.1
Reconciliation in community through acts of justice	160	53.2
A comfortable and harmonious state between nature and human beings.	27	9.0

2. What is needed to keep peace (Q.2)
To the question of "what do we need to keep peace," 68 students (33.3 %) answered that the first thing is a good relationship, then 48 students (23.5 %) selected a "sense of community and being together" for necessary things to keep peace.

Responses	N	%
Good relationship to keep peace (freedom and justice)	68	33.3
Sense of community and being together (a sense of togetherness)	48	23.5
Comprehensive tolerance of conflict resolution (resolving of conflicts)	25	12.3
Power to keep peace (Ability of national defense and maintenance of public peace)	24	11.8
Recovery from sin and fear (experience of salvation)	18	8.8
Sacrifice for peace (being well, calm, protection of human rights)	17	8.3

3. A responsible Christian reaction toward school violence and bullying (Q. 9)
For question 9, "what should Christians do toward school violence and bullying?" almost the same number of students responded for each of the first and second reactions. 77 students (39.3%) selected "actively intervene to help the weak" while 73 students (37.2%) chose "help to resolve by arbitration." The majority of students (150 students, 76.5%) said that they would respond actively to school violence or bullying.

Responses	N	%
Actively intervene to help the weak	77	39.3
Help to resolve by arbitration	73	37.2
Wait and resolve only through prayer	29	14.8
Ignore (should not intervene)	8	4.1

4. Necessity of peace education in church (Q. 10)
To the question of the need for having some form of peace education in the church, only 33 students (17.3 %) answered as "not necessary." About 76 students selected to "build up a healthy community," and 66 students choose "God's commandment in the Bible." The response to this question shows that churches need to have peace education in their churches.

Responses	N	%
To build up a healthy community	76	39.8
God's commandment in the Bible	66	34.6
Not necessary	33	17.3
There is no other place to have peace education	12	6.3
Public stigma of a conflicted church	4	2.1

5. Necessity of any peace education in school (Q. 11)
Responding to the need for peace education in schools, students selected the various choices almost equally. 33 students (16.5 %) want "to learn and practice self-respect" while 31 students (15.6 %) chose "build a right understanding of violence and prejudice." All choices are between 12.2% to 16.5%.

Responses	N	%
To learn and practice self-respect and respect for others	33	16.5
Build a right understanding of violence and prejudice	31	15.6
To express one's own opinions clearly	30	14.7
Show the difference between individuals	28	13.7
Development of communication skills	27	13.4
Development of cooperative relationships and leadership	26	12.7
For anger management training	25	12.2

Experiences

The researcher asked the students of their individual experiences of violence or bullying within their churches and schools. Based on their experiences, their attitudes regarding how they should react toward these experiences were presented. The majority did not have any violence or bullying in their church or in school. However, 64 students (31.4 %) reported an experience of conflict with their friends.

1. Experience of conflict with friends (Q. 3)
To the question of conflict experience with friends, 138 students (67.6%) responded as not having had a conflict experience, answering "no," while one-third of the students (64 students, 31.4%) experienced some form of conflict. This means that most Christian students did not experience conflict seriously in their church or in their school.

Responses	N	%
No	138	67.6
Yes	64	31.4
No answer	2	1.0

2. Experience of violence or bullying in church and in school (Q.6 & Q.7)
Question 6 was for experiences of violence or bullying in church, and question 7 was in school. Surprisingly, most participants (about 90 %) in this survey did not experience incidents in either church or school. This indication resulted in a change in their perception and attitude about how to handle violence and bullying issues in the church or in school.

Responses			N	%
Response	In Church		In School	
No	184	94.8	172	87.3
No answer	6	3.0	7	3.5
Violence only	3	1.5	6	3.0
Bullying only	3	1.5	6	3.0
Both violence and bullying	1	0.5	4	2.0
Bullying without any violence	2	1.0	2	1.0

3. Ways of handling conflicts with friends in church (Q. 4)
To the question of "how to handle conflicts with friends in church," the response was very positive and active. 87 students (43.3 %) would try to initiate while 59 students (29.4 %) would endure and wait passively.

Responses	N	%
Initiate communication to resolve conflict	87	43.3
Endure and wait until it's resolved on its own	59	29.4
Ignore	23	11.4
Other	19	9.5
No answer	7	3.5
Find a mediator	6	3.0

4. Way of handling conflicts with friends in school (Q. 5)
Interestingly, 100 students, 23 more students than in their churches, responded that they would initiate conflict resolution within their schools. This suggests that students are more school-oriented.

Responses	N	%
Initiate communication to resolve conflict	100	49.8
Endure and wait until it's resolved on its own	49	24.4
Ignore	29	14.4
Other	14	7.0
Find a mediator	5	2.5
No answer	4	2.0

5. Way of handling bullying or starting violence in school (Q. 8)
According to students' responses to this question, three attitudes toward bullying and violence in school are nearly the same (39, 38, and 38 students). The following two reactions (35 and 34 students) are similar to the first three reactions. This means that students are not ready or sure about how to react.

Responses	N	%
Other	39	19.8
Find a mediator	38	19.3
Initiate communication to resolve conflict	38	19.3
Ignore	34	17.3

Endure and wait until it's resolved on its own	35	17.8
No answer	13	6.6

Summary of Part 2: Survey Data Analysis as Empirical Research

According to the analysis of the data from the eleven questions, the author finds that many students do not have an experience of violence or bullying in school and conflict with friends in church. Christian students largely perceive the meaning of peace according to the biblical perspective. Even as many students see that a "good relationship and sense of community" are necessary to keeping the peace, students are not generally responsible in their reaction towards school violence, and reactions are very passive and weak. Many students see that "to build up a healthy community" and "God's commandment" are reasons that peace education is needed in churches, while fewer students see peace education in school as to learn and practice self-respect and respect for others. When they have conflict with friends in church, many students will initiate communication (49.8 %) and endure and wait until the conflict incident is resolved (29.4%). Interestingly, Christian students are very passive on school violence but very active on other conflict in school and church. The data analysis shows that there is a need for churches to provide peace education for high school students.

Conclusion

Summary

Part 1 reviewed the theoretical background of this research while Part 2 presented and analyzed the survey data and empirical research concerning the need for peace education among Christian students in three churches. Even though the academic understanding of peace and the goals of peace education differ between the different academic disciplines, the most important concept of peace is that *shalom* is biblical and theological while the basic concept of peace for peace education is "conflict resolution" with friends in their schools and churches. Theoretical research advocates that churches need to have a balanced curriculum of peace education at the personal and communal levels.

In Part 2, the research finds that many Christian students have not experienced violence and bullying in public schools and conflict with their friends in churches. This result causes the participating students to be more passive in their reaction toward violence. Churches need to provide peace education for their high school students how to react toward violence or conflict with friends in various ways with proper contents.

Issues in Peace Education and Suggestions for Further Study

According to the data analysis and discussion of the survey, there is a need for peace education in the local church because of (1) the increasingly violent nature of Korean society as well as American society, (2) the lack of theological depth among many evangelical denominations regarding issues of war and peace, and (3) the relevance and applicability of Jesus' teaching about *shalom* and the Kingdom of God.

Peace education in public schools is the most pressing contemporary issue. The educational issue of bullying in public schools demands a response from Korean society, in particular the responsible parties such as public school educators and teachers as well as the church leaders and youth leaders.

In the development of a peace education curriculum, the curriculum developer needs to consider the following questions: What is the real purpose of peace education in public schools and in the local church? Is it simply to keep children from fighting in school or in the community? How much must educators teach children? Is the goal simply to impart intellectual information, behavioral action, and social action in a school and in the local church? Should there be different contents or different levels for each age group? How can we keep the balance of competition or cooperation in this competitive society and educational setting that excessively focus on accomplishment and achievement?

As the content of peace education, aside from a just conflict resolution, other issues are still being discussed and researched as the content of peace education, such as anger management, self-control in conflict situations, conflict management for the resolution of conflict, social-emotional skill development, teaching conflict resolution skills, building friendships, communication skills development, and curriculum development of peace education.

Besides the above issues, peace education for Christian students must include an understanding of emotional and spiritual warfare, healing of past hurts and releasing God's love, and forgiveness for restoring relationships (forgive as God forgave you) in the education of resolving conflicts in relationships such as relational conflict. Students need to learn how to use conflict as an opportunity to please and honor God as well as to resolve conflicts in relationships (anger, forgiveness), this is emotional and spiritual warfare. Not only for peace education, but also for church discipline classes or Bible study groups need to include Biblical conflict resolution.

It is beyond the scope of this study to examine differences in the perceptions and experiences among students of violence and conflict, specifically between the genders and grade levels. This research did not

seek to establish correlations between the variables. These issues must be examined in future research.

Since this article has two parts, a third part is needed to develop the practical curriculum of peace education for Korean Christian high school students. This is a special concern since Korean churches do not often have a clear practical theology that leads to peace education or practical programs for local churches. With sound theological and educational guidelines, part 3 must focus on real curriculum development of peace education for Korean churches. Since Korea is focused more as an academics-oriented society in education, Korean churches also focus on the Christian doctrines in their church education. The result is that Korean families do not often focus on their children's personality development or psychosocial development and instead, would rather focus on more intellectual development such as public school education. Since this research is intended for Korean Christian high school students, further research must include a comparative study between Korean high school students and Japanese students or Chinese students, or other Asian students. A further study is needed to compare Christian students who attend churches with non-Christian high school students in their reaction to violence and bullying. This study must include all the regions of Korea, such as Busan for southeast, Daejeon to represent the middle, Kwangju for the southwest, Choonchun for the east coast, and Incheon for west coast. It must also include some correlational studies between genders and grades. Further, there is a need for a practical theology that may be used for peace education in the local Korean church.

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