

Kites For Peace: Educating "Peace" for Children

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Abstract

Peace is a universal value that should be instilled from an early age, especially in children as they shape their identities and life principles. By understanding the meaning of peace, children can become positive role models in their communities. The Center for Social Justice and Global Responsibility at LPPM UKI organized a community service initiative titled Kites for Peace in RT 008 and RT 007, RW 010, Cawang Subdistrict, East Jakarta. This initiative aimed to teach children that peace is not merely the absence of violence but also encompasses freedom, happiness, and harmony. The method consisted of two main activities: an interactive lecture encouraging children to understand and find peace in their daily lives and a creative kite-painting session as a medium of expression. The results of the initiative revealed three key findings. First, children were able to define peace based on their own experiences, such as enjoying quiet time reading or sharing toys with friends. Second, they identified ways to create harmony in their environment, including listening to their parents and helping friends in need. Third, they creatively expressed their vision of peace through kite designs, incorporating colors and symbols that reflect their hopes for harmony.

Keywords: peace education, kites for peace, children, harmony, positive role models

Abstrak

Perdamaian adalah nilai universal yang perlu ditanamkan sejak dini, terutama pada anak-anak yang sedang membentuk identitas dan prinsip hidup mereka. Dengan memahami makna perdamaian, anak-anak dapat menjadi panutan positif di lingkungan mereka. Center for Social Justice and Global Responsibility at LPPM UKI menyelenggarakan program pengabdian kepada masyarakat bertajuk Kites for Peace di RT 008 dan RT 007, RW 010, Kelurahan Cawang, Jakarta Timur. Inisiatif ini bertujuan untuk mengajarkan bahwa perdamaian bukan sekadar ketiadaan kekerasan, tetapi juga mencakup kebebasan, kebahagiaan, dan harmoni. Metode yang digunakan terdiri dari dua kegiatan utama: ceramah interaktif yang mengajak anak-anak memahami dan menemukan perdamaian dalam kehidupan sehari-hari serta sesi kreatif melukis layang-layang sebagai media ekspresi. Hasil dari inisiatif ini mengungkapkan tiga temuan utama. Pertama, anak-anak mampu mendefinisikan perdamaian berdasarkan pengalaman mereka sendiri, seperti menikmati waktu tenang untuk membaca atau berbagi mainan dengan teman. Kedua, mereka mengidentifikasi cara menciptakan harmoni di lingkungan sekitar, termasuk mendengarkan nasihat orang tua dan membantu teman yang membutuhkan. Ketiga, mereka secara kreatif mengekspresikan visi perdamaian melalui desain layang-layang, menggabungkan warna dan simbol yang mencerminkan harapan mereka akan keharmonisan.

Kata Kunci: Pendidikan perdamaian, kites for peace, anak-anak, harmoni, teladan positif

INTRODUCTION

Throughout human history, there has been a continuous pursuit of and fascination with peace (Hicks, 1987). With the rise of social issues based on religion, ethnicity, politics, or economics at both national and international levels, along with internal conflicts and forced migrations, the concepts of “peace” and “violence,” which have long been significant in historical contexts, are now receiving increased focus (Yilmaz, 2018). Peace studies and education are complex processes aimed at diverse groups, from young schoolchildren to those engaged in high-level political negotiations. A holistic approach to early childhood education offers a chance to integrate peace education during the early years of development (Alfonso, 2014).

Peace operations have been a central component of the work of the United Nations since its founding in 1945 to save succeeding generations from the scourge of war (Gisselquist, 2002). The United Nations' task to protect future generations from war requires promoting a culture of peace. This involves fostering values, attitudes, and behaviors based on freedom, justice, democracy, human rights, tolerance, and solidarity,

rejecting violence, preventing conflicts through dialogue, and ensuring full rights and participation in societal development (*Promoting a Culture of Peace with Love and Conscience*, n.d.)

Johan Galtung proposes that peace is fundamentally the absence of violence, emphasizing its close connection to the concept of violence. In this view, peace is understood negatively, as the absence of direct, physical, or structural violence. However, this approach has been criticized as an example of *obscurum per obscurius*, where one abstract concept (peace) is explained through another equally abstract idea (violence), potentially leading to ambiguity. Galtung further distinguishes between two forms of peace: negative peace, which refers to the consistent absence of direct or personal violence, focusing on the elimination of physical harm or conflict, and positive peace, a dynamic and evolving concept. Initially associated with integration and cooperation, positive peace was later redefined by Galtung to emphasize social justice and the need to address systemic inequalities. He also highlights its adaptability, allowing for broader

interpretations beyond the absence of direct conflict (Galtung, 1969).

In social community life, peace can be interpreted in various ways, (Sunaryati et al., 2023) depending on cultural norms, social dynamics, or specific contexts. Peace can be defined as a state of harmony, security (absence of war), balance, and mutual understanding. Peace can also mean a calm atmosphere where violence is absent. In a peaceful situation, harmony among community members is established. Peace can actually be fostered by controlling individual emotions, as the inability to manage emotions often leads to quick escalation when provoked, even slightly (Wulandari, 2010).

To create a harmonious society, from the smallest community unit to the national level, it is essential to cultivate in every individual attitudes of mutual consideration, understanding, empathy, cooperation, and respect for others (Wulandari, 2010). Moreover, recognizing the urgency of fostering peace in society without discrimination, intensive education from an early age is necessary to instill an understanding of the importance of tolerance, empathy, and compassion toward others. This helps create a peaceful ecosystem in

the environments where children engage in their daily activities (Qudus et al., 2024). Peace education must be child-centered (valuing individuals) and reconstructionist (promoting positive peace). Studying peace and conflict, both interpersonal and global, is essential to this approach. Peace education aligns with its goals of peace and justice and is especially relevant amid the social, political, and economic changes of the late 20th century, fostering self-reliance, flexibility, and adaptability in students (Hicks, 1987).

In response to the urgent need for peace education, The Center for Social Justice and Global Responsibility (CSJGR), LPPM UKI, organized a community service activity titled Kites for Peace: Peace Education for the Children of RT 008 and RT 007 RW 010, Cawang, East Jakarta. This initiative aimed to introduce children to the essence of peace—not merely the absence of war or violence, but a harmonious state where they can act freely, happily, and with mutual respect.

Through this activity, children were encouraged to explore the significance of "peace" in their daily lives, fostering empathy and understanding as they symbolically flew kites to represent their aspirations for a

brighter, more peaceful future. This hands-on approach emphasized the transformative power of peace education in shaping a more just and compassionate world.

METHOD

The community engagement activity to educate children about peace was conducted as a structured program, including preparation, participant engagement, activity implementation, and evaluation. Below are the detailed steps:

a. Preparation

While the program was designed with support from the Center for Social Justice and Global Responsibility (CSJGR) team, I carried out the activities independently due to the challenges posed by the COVID-19 pandemic. The pandemic restrictions made it difficult for my colleagues at CSJGR to participate directly in the field, necessitating my solo effort to ensure the program's success while adhering to health protocols.

Despite these limitations, I received assistance from Aldilahmegaputri, a Mandarin Education student at Universitas Kristen Indonesia, as well as from the neighborhood secretary, Mr. Suryana, and local leaders in RT 008 and RT 007 of RW 010, Cawang Subdistrict, East

Jakarta. Their support was instrumental in managing logistics and participant recruitment. The phased schedule from July 12 to July 16, 2021, allowed for compliance with the government-mandated COVID-19 health protocols (PPKM), ensuring the safety of all participants.

b. Participant Engagement

To ensure the program was both relevant and engaging, a survey was conducted prior to the activities to understand the children's preferences and interests. A simple and child-friendly questionnaire was developed, blending multiple-choice and open-ended questions to gather insights into their favored activities and learning styles. The multiple-choice section included questions such as: 1. What types of activities do you enjoy the most? (Children could select all that applied) : a.drawing/painting b. storytelling d. playing games e. Flying kites

2. If you could learn about "Peace," which activity would you prefer? a.painting about peace b. listening to stories about peace c. participating in games about peace d. flying kites with peace symbols 3. How much do you enjoy creative activities

like painting or drawing? a.very much b. somewhat c. not really

To help children connect personally with the concept of peace, the survey featured two open-ended questions: 1. What does "peace" mean to you? 2. What is your pledge to create "peace" in your environment? The first question provided insights into the children's thoughts, feelings, and experiences with peace, while the second encouraged them to express their commitment to promoting peace within their community.

My team and I distributed the questionnaire to 30 children aged 8–11 years, ensuring the questions were clearly understood. We worked together to encourage the children to share their ideas openly, providing valuable insights into their interests.

The survey revealed that 20 out of 30 children (67%) preferred kite flying, making it the most popular choice. This preference was influenced by favorable conditions, such as the school holiday season, ideal weather and wind, and the popularity of kite flying as entertainment. Many children also expressed enthusiasm for incorporating peace-related themes into the activity. Guided by these findings, my team and I designed the program to include kite

flying and painting activities that aligned with the children's preferences and the seasonal context.

c. Activity Implementation

I implemented the program in three stages to ensure an engaging and meaningful experience for the children (Figure 1). First, I conducted a presentation introducing the concept of "Peace," its universal symbols, and examples of peaceful actions, using visual aids and interactive discussions to make the session age-appropriate and engaging.

Next, I guided the children through hands-on drawing activities, encouraging them to visually express their understanding of peace while fostering both individual reflection and group collaboration.

Finally, I organized two competitions: a kite painting contest themed "Peace" and a kite flying competition, combining creativity and teamwork to reinforce the peace message in a fun and interactive way.

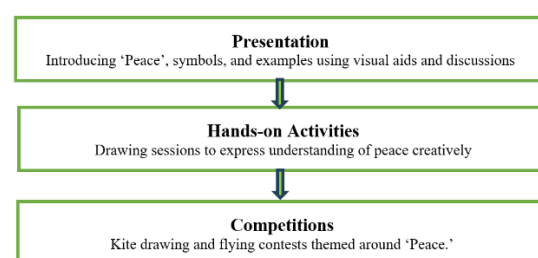


Figure 1. Activity Implementation

d. Evaluation

I concluded the program by facilitating a reflection session where the children shared their experiences and takeaways about peace. To gather feedback, I observed their engagement and creativity during the activities and held informal discussions. This evaluation process helped me assess the program's impact and provided meaningful insights for refining future initiatives.

RESULTS AND DISCUSSION

Why "Kites for Peace"?

According to the American Kitefliers Association, kites likely originated in Asia, initially used for military purposes before evolving into tools for religious ceremonies and celebrations. Their use spread across Asia, including Japan, Korea, Indonesia, and India, where they became part of festivities and military strategies (Black, 2024). At the Center for Social Justice and Global Responsibility (CSJGR), I initiated the "Kites for Peace" activity as a meaningful way to connect cultural traditions with the promotion of peace and social justice (Anggaraditya, 2017; Baroud, 2009; Black, 2024; Chen, 2020). This initiative aligns with SDG 16 (Peace, Justice, and Strong

Institutions) (Kites for Peace, n.d.) and utilizes kite flying as a symbol of freedom, resilience, and hope.

Drawing inspiration from global practices, such as in Gaza where kite flying fosters psychological relief and community unity among displaced individuals (IDPs) (Black, 2024). I designed this activity to promote peace education and mental well-being. By offering inclusive, non-competitive recreation, I aimed to address challenges like stress and depression, particularly among children who have experienced heightened stress due to the impacts of COVID-19. This approach fostered a sense of belonging and resilience, providing a safe and enjoyable outlet for emotional expression and recovery.

Through this initiative, CSJGR and I focused on grassroots participation by involving children from diverse backgrounds, creating an inclusive space for learning and collaboration. While this activity was designed specifically for children, it aimed to empower them as future advocates of peace by fostering creativity, understanding, and a sense of community. This targeted approach made "Kites for Peace" an effective tool for nurturing the values of peace and

justice from an early age, contributing to the foundation of just and peaceful societies, and ensuring no child is left behind (*Kites for Peace*, n.d.).



Figure 2. Lecture Session on "Peace"

During the presentation session, I delivered materials on the concept of "Peace," linking it to Sustainable Development Goal 16 (SDG 16). I began by explaining the universal definition of peace, including its iconic symbol, the Peace logo (see Figure 2), and emphasized that peace goes beyond the absence of war or violence; it is a condition where children can live freely, happily, and without fear.

This session aimed to help participants understand peace as a fundamental element of happiness and harmony, aligning with SDG 16's mission to promote peaceful, just, and inclusive societies. By fostering awareness among children, the activity contributed to reducing violence, encouraging justice, and building resilient communities, highlighting their role in shaping a future rooted in peace and collaboration.

To create an interactive and engaging session, I asked participants to express their feelings in response to various images I presented (see Figure 3). This exercise was carefully designed to help the children recognize, name, and articulate their emotions, fostering emotional awareness—a crucial foundation for understanding and practicing peace in their daily lives.

I explained that emotions play a significant role in how we interact with others and that recognizing our feelings can help us respond to situations with empathy and kindness. For instance, when I showed an image of someone receiving a birthday gift, most participants expressed feelings of happiness and excitement, highlighting a positive emotional response to joyful situations.

This activity helped the children connect their emotions to real-life experiences, reinforcing the idea that peace is not just an external condition but also an internal state influenced by understanding and managing emotions. By encouraging them to reflect on these feelings, I aimed to cultivate emotional intelligence as a stepping stone toward building more

harmonious relationships and communities.



Figure 3. Children expressed their emotional feelings (author documentation)

Next, I showed the children an image of *ondel-ondel*, a traditional cultural icon of Jakarta. Their responses varied widely: some expressed happiness, others fear, while some felt indifferent. This activity highlighted the diverse emotional reactions individuals can have to the same stimulus, and I used it as an opportunity to encourage the children to respect differing perspectives. This finding aligns with Wahidiyat and Tabroni's (2020) study, which highlights how *ondel-ondel*, once feared by children, has evolved into something they find enjoyable and approachable (Wahidiyat & Tabroni, 2020).

I also introduced more sensitive scenarios. When I asked how they would feel if their parents hit them, most children expressed sadness, but a few responded with indifference. This response was particularly concerning,

as it could indicate that some children have become accustomed to punishment or view violence as normal. Such patterns might lead to long-term psychological impacts, including aggression, apathy, or resistance to rules and discipline.

Children who normalize violence may develop aggressive tendencies, which can manifest in frequent conflicts with peers as they use violence to express frustration or solve problems. Over time, this can erode their self-confidence and reduce their motivation to learn, creating a cycle of negative behaviors. This is consistent with the findings of (Armiyanti et al., 2017), which reveal that verbal abuse experienced by school-aged children can lead to heightened aggression, diminished self-esteem, and decreased interest in education. These results emphasize the critical need to address and prevent the normalization of violence to support healthier emotional and behavioral growth in children (Armiyanti et al., 2017).

This session is important to not only define peace but also foster emotional awareness among the participants. By helping the children recognize and express their emotions, it nurtures empathy, self-reflection, and

a stronger commitment to creating a peaceful environment. This interactive approach ensures that the children connect with the concept of peace in a personal and meaningful way, laying the foundation for promoting peace within their own communities.

Competition Session: Drawing and Flying Kites with the Theme of "Peace"

In this session, I led a two-part creative and recreational competition centered on the theme of "Peace." The first part involved drawing on kites, where I provided each child with a white kite as a blank canvas to express their feelings and ideas about peace. I encouraged participants to translate their understanding of "peace" into visual art, fostering creativity and emotional expression (see Figure 3). While guiding the children, I offered support and inspiration, ensuring they had the freedom to design kites that reflected their personal thoughts and emotions. Some created designs featuring hearts, doves, butterflies, flowers, two girls holding hands, and even the Palestinian flag.

Two participants, Opik and Saren, created impactful designs by drawing the Palestinian flag on their kites (see Figure 4). They shared that news of the

Israel-Palestine conflict left them deeply saddened, inspiring them to express their hope for peace through their artwork, symbolizing prayers for harmony and coexistence. Their expressions resonate with Baroud's observation that while kites may appear ordinary from a distance, they often carry profound symbolism. In Gaza, for example, children's kites adorned with the red, black, green, and white of the Palestinian flag represent defiance, hope, and a longing for freedom. Similarly, Opik and Saren's kites served as powerful symbols of resilience and their heartfelt desire for a future free from violence and oppression. This aligns with Baroud's observation that kites, though simple, carry profound symbolism. In Gaza, children's kites, adorned with national colors, represent defiance, hope, and a longing for freedom (Baroud, 2009).

Opik and Saren's sentiments align with Palestinian youths' experiences, as noted by Black (2024), who describes Gaza's kites as more than toys. As part of a peaceful protest, youths crafted 1,000 kites in a local mosque, using the red, green, and white of the Palestinian flag to symbolize resilience and hope for freedom (Black, 2024).

Like the youths in Gaza, Opik and Saren's kites embodied their dreams of a peaceful resolution, demonstrating how kites, as Black (2024) highlights, transcend their playful nature to become poignant expressions of resilience, hope, and the universal human yearning for justice. Their creations illustrate how even simple artistic acts can resonate with a global struggle for peace, inspiring hope and advocating for meaningful change.



Figure 4. Children drew the Palestinian flag as a symbol of hope for peace (author documentation)

The Israel-Palestine conflict escalated in 2021 due to events in East Jerusalem. Israeli police actions at the Noble Sanctuary, violating the 1967 agreement, angered Muslims. Tensions grew with far-right Jewish marches chanting anti-Arab slogans, clashes at Damascus Gate during Ramadan, and protests in Sheikh

Jarrah over evictions. The situation worsened with Al-Aqsa Mosque raids in May 2021, coupled with the postponement of Palestinian elections, leading to violent confrontations, widespread unrest, and intensified hostilities (Singh, 2022).

The second part of the competition involved flying the decorated kites. Once the drawings were complete, I gathered the children outdoors to showcase their creations by flying them (figure 5). The activity brought excitement and joy as the kites soared into the sky, representing their collective hopes for peace and unity. I noticed how the children worked together, sharing tips to help one another fly their kites higher and longer, promoting teamwork and friendly interaction.



Figure 5. Children displayed their drawings (author documentation)

The competition aspect included judging the kites based on their designs and their ability to fly effectively,

balancing creativity with skill. By combining drawing and flying, I emphasized the idea of peace as both a personal and communal effort, linking individual expression to collective action.

The session concluded with a reflection activity where I invited participants to share the meanings behind their kite designs and their feelings about the experience. This discussion encouraged a sense of unity, community, and mutual understanding among the children. The kites, now adorned with vibrant colors and messages of peace, became powerful symbols of their collective hope for a more peaceful world.

During the reflection, the children shared heartfelt interpretations of their designs and their personal experiences. One child (Alifa) explained that they drew two people holding hands to symbolize unity, saying, *"I drew two girls holding hands because I think peace means being friends and not fighting."* Another (Afiah) explained, *"I drew a bird because I wish there were no wars, and everyone could be happy."* Some (Niki and Zahra) shared personal emotions, with one saying, *"Drawing my kite made me happy because I could show*

everyone what peace means to me." Others (Opik, Saren and Azka) drew inspiration from global issues, like the Palestinian flag, with one child sharing, *"I drew the Palestine flag because I want the people there to feel safe and free."*

The joy of the activity was another common theme, as one participant (Shabillah) reflected, *"I felt proud when my kite flew high because it showed my wish for peace."* These reflections reinforced a shared sense of hope and connection, as the children linked their personal experiences to the universal pursuit of peace.

This activity highlighted the value of using creative and interactive approaches in peace education. It not only helped the children connect with global issues like conflict and coexistence but also empowered them to express their hopes for peace through art and play in a joyful and meaningful way.

CONCLUSION

The "Peace" Education Program for children in RT 008 and RT 007 of RW 010, Cawang, East Jakarta, organized by the Center for Social Justice and Global Responsibility at the Community Service Institute of Universitas Kristen Indonesia, had a

significant impact on the participants. This program not only introduced the concept of peace but also enabled children to internalize and express it in their own unique ways.

First, the program helped participants define their personal understanding of peace. Through discussions and interactive sessions, the children shared that peace for them could be as simple as reading their favorite storybooks undisturbed by siblings or sharing toys with friends. These definitions demonstrated how the concept of peace resonates differently for each individual, rooted in their daily experiences and small moments of harmony.

Second, the participants learned to identify actions that foster harmony within their environment. Many children expressed a commitment to creating peace by making promises to listen to their parents' advice, help friends in need, and maintain kindness in their interactions. These pledges reflect their ability to recognize the impact of their behavior on those around them and their willingness to contribute to a more peaceful community.

Third, the program encouraged participants to creatively express their feelings about peace through drawing

on kites. The children were able to channel their emotions and hopes into their artwork, such as the kites painted with the Palestinian flag. These kites represented the children's heartfelt prayers for an end to the conflict in Palestine and their wish for peace between Palestine and Israel. The act of creating these designs demonstrated how children could engage with global issues and express empathy and solidarity through creative outlets.

Overall, the program successfully empowered children to explore and articulate their understanding of peace, recognize their role in fostering harmony, and express their emotions through art. By combining education with interactive and creative activities, the program made the concept of peace accessible and meaningful for young participants, leaving a lasting impact on their perspectives and actions. This initiative highlights the importance of engaging children in peace education as a foundation for building more harmonious and empathetic communities.

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possible by the support of the RT Chairpersons and their teams, who provided permission and collaborated actively.

We also thank the children and families for their enthusiastic participation, creativity, and positive energy, which made the program impactful. This highlights the value of collaboration between local leaders and the community, forming a strong foundation for future initiatives.

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