The Influence of Female Leaders’ Perceptions of Peace and Globality on Leadership Styles and Organizational Development Practices in Voluntary Organizations: A Qualitative Case Study of YWCA-Japan and YWCA-Tokyo

A dissertation presented to
the faculty of
The Patton College of Education of Ohio University

In partial fulfillment
of the requirements for the degree
Doctor of Education

Aki Tanaka
August 2017

© 2017 Aki Tanaka. All Rights Reserved.
This dissertation titled

The Influence of Female Leaders’ Perceptions of Peace and Globality on Leadership Styles and Organizational Development Practices in Voluntary Organizations:

A Qualitative Case Study of YWCA-Japan and YWCA-Tokyo

by

AKI TANAKA

has been approved for

the Department of Educational Studies

and The Patton College of Education by

Emmanuel Jean Francois

Associate Professor of Educational Studies

Mary Barbara Trube

Professor of Education

Renée A. Middleton

Dean, The Patton College of Education
Abstract

TANAKA, AKI, Ed.D., August 2017, Educational Administration,
Comparative and International Educational Leadership
The Influence of Female Leaders’ Perceptions of Peace and Globality on Leadership
Styles and Organizational Development Practices in Voluntary Organizations: A
Qualitative Case Study of YWCA-Japan and YWCA-Tokyo

Directors of Dissertation: Emmanuel Jean Francois and Mary Barbara Trube

This qualitative phenomenological case study examined the influence of female leaders’ perceptions of peace and globality on leadership styles and organizational development practices in two voluntary organizations. They are Young Women's Christian Association of Tokyo (YWCA-Tokyo) and Young Women's Christian Association of Japan (YWCA-Japan), affiliated to the World Young Women's Christian Association (World YWCA). Three methods were used: interview, observation, and document analysis. Outlined by YWCA-Japan’s experiences of World War II, the interviewed leaders first highlighted the essentiality of sincere apology. Their perceptions of peace stressed committed reconciliation based on multiangled learning, the voice of civil societies, kyousei or co-living based on diversity, collaboration and trust, and the development of belonging and worth. Peace goes beyond an absence of war. Their perspectives on globality included philosophy that goes beyond national boundaries, the local-global dualism, and the objective look of the Earth and human behaviors. Findings revealed the influence of peace and globality perceptions on lived experience, leadership styles, and organizational practices: structure, system, culture and climate.
Dedication

For peacebuilders of diverse nature in the past, present, and future.
Acknowledgments

My foremost gratitude goes to Dr. Emmanuel Jean Francois and Dr. Mary Barbara Trube, who co-chaired this dissertation. The completion of this journey was not possible without their outstanding leaderships. I am touched by the remarkable women at YWCAs in Japan who contributed much to this research. My sincere appreciation also goes to Dr. Diane Ciekawy who has been by my side since my master’s thesis and watched over my growth. I would like to thank Dr. Dwan Robinson for her academic contribution and for the support, and Dr. Krisanna Machtmes for working with me while the program was short-staffed. I am grateful to Dr. Fransis Godwyll who discovered me. His charismatic guidance is forever remembered. My appreciation extends to Dr. William Larson, Dr. Frans Doppen, Dr. Craig Howley, and Dr. Jerry Johnson, who taught me one point during the program and greatly influenced my thinking. I am thankful to Dr. Ann Paulins, Dr. Peter Mather, and Ms. Ramona Mott for their professional and administrative provisions. I am grateful to Patricia Black for being a committed, reliable editor for years.

My deepest gratitude goes to my father and mother in Japan: Mamoru Tanaka and Fujiko Tanaka. I would not be here standing without their unconditional love, encouragement, inspiration, and support! They are the very foundations of my being and strength. I am grateful to my fiancé, Augustine, for being next to me every day of this journey, and emotionally guide me through. Thank you, Auntie Grace and Doreen, for being the most wonderful classmates one can ever wish for. My best friends, who I met at Ohio University and beyond bring great meanings to this work, so as my extended family members –my uncle, my aunt, and my cousin, and my late grandparents.
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>3</td>
</tr>
<tr>
<td>Dedication</td>
<td>4</td>
</tr>
<tr>
<td>Acknowledgments</td>
<td>5</td>
</tr>
<tr>
<td>List of Tables</td>
<td>18</td>
</tr>
<tr>
<td>List of Figures</td>
<td>19</td>
</tr>
<tr>
<td>List of Acronyms</td>
<td>20</td>
</tr>
<tr>
<td>Chapter One: Introduction</td>
<td>21</td>
</tr>
<tr>
<td>Background of the Study</td>
<td>24</td>
</tr>
<tr>
<td>Peace and globality in non-governmental organizations.</td>
<td>28</td>
</tr>
<tr>
<td>Global context of voluntary organizations.</td>
<td>28</td>
</tr>
<tr>
<td>National context of voluntary organizations.</td>
<td>33</td>
</tr>
<tr>
<td>Japanese women and volunteerism</td>
<td>37</td>
</tr>
<tr>
<td>Summary and Preview of Research</td>
<td>39</td>
</tr>
<tr>
<td>Site selection</td>
<td>40</td>
</tr>
<tr>
<td>World YWCA</td>
<td>40</td>
</tr>
<tr>
<td>Vision and mission</td>
<td>42</td>
</tr>
<tr>
<td>The 2015 United Nations’ Millennium Development Goals.</td>
<td>42</td>
</tr>
<tr>
<td>Vision 2035</td>
<td>43</td>
</tr>
<tr>
<td>YWCA-Japan</td>
<td>43</td>
</tr>
<tr>
<td>Vision and mission</td>
<td>44</td>
</tr>
<tr>
<td>YWCA-Japan and peace</td>
<td>46</td>
</tr>
<tr>
<td>YWCA-Japan and globality</td>
<td>47</td>
</tr>
<tr>
<td>YWCA-Tokyo</td>
<td>48</td>
</tr>
<tr>
<td>Mission and vision</td>
<td>49</td>
</tr>
<tr>
<td>YWCA-Tokyo and peace</td>
<td>50</td>
</tr>
<tr>
<td>YWCA-Tokyo and globality</td>
<td>51</td>
</tr>
<tr>
<td>YWCA-Japan’s programs</td>
<td>51</td>
</tr>
<tr>
<td>Women’s empowerment</td>
<td>52</td>
</tr>
<tr>
<td>Growth and leadership of children and youth</td>
<td>55</td>
</tr>
<tr>
<td>End trafficking</td>
<td>55</td>
</tr>
</tbody>
</table>
School YWCA. ........................................................................................................ 57
Peace movement. ...................................................................................................... 58
Protect the Peace Constitution of Japan................................................................. 59
Military base. ............................................................................................................ 60
Pilgrimage to Hiroshima. .......................................................................................... 61
Pilgrimage to Nanking .............................................................................................. 63
Japan and South Korean Youth Conference........................................................... 64
Japan and South Korea Senior Conference............................................................. 66
Think about nuclear energy. ..................................................................................... 68
International cooperation and humanitarian aid..................................................... 69
Disaster and conflict emergency humanitarian aid................................................... 70
Olive Tree Campaign -Palestine. .............................................................................. 71
Connecting with returnees from China. ................................................................... 73
Supporting China YWCA’s welfare training team.................................................... 74
Support for Great East Japan Earthquake survivors. .............................................. 75
Bazaar. ..................................................................................................................... 77
Second House program ........................................................................................... 78
“Refresh and Recreate” program. ......................................................................... 78
Caro Fukushima ...................................................................................................... 79
Advocacy. ................................................................................................................ 81
YWCA-Tokyo’s programs.......................................................................................... 82
Peace and human rights projects............................................................................. 83
Tokyo YWCA ‘Japanese Mothers for International Students’ Movement............. 85
NGO support ............................................................................................................ 94
Youth development ................................................................................................ 96
Seasonal camping and environmental adventure .................................................... 97
Women’s health ....................................................................................................... 106
Domestic violence survivors assistance ................................................................. 106
DV caregivers empowerment program ................................................................... 107
YWCA fitness.......................................................................................................... 110
A breast cancer recovery program, Encore............................................................. 116
Nonviolence. ......................................................................................... 151
Social integration. .................................................................................. 153
Social harmony. ....................................................................................... 154
Coexistence. ............................................................................................ 155
Xenophobia. ............................................................................................ 156
Well-being. ............................................................................................... 158
Poverty and disparities. ........................................................................... 160
Why the need for peace? ......................................................................... 161
Humanity................................................................................................... 162
Fragmentation of the self. ........................................................................ 163
Sustainability. ........................................................................................... 165
Studies on Perceptions of Peace ............................................................. 166
Studies on Perceptions of Female Leaders Regarding Peace .................. 167
Globality .................................................................................................... 168
Globalization............................................................................................ 177
Globalism .................................................................................................. 180
Internationality. ....................................................................................... 180
Studies on Perceptions of Globality ....................................................... 182
Studies on Perceptions of Female Leaders Regarding Globality .......... 183
Leadership Styles .................................................................................... 184
Women’s leadership ................................................................................ 185
Peace leadership ...................................................................................... 186
Global leadership. .................................................................................... 186
Global leadership in relation with other forms of leadership .................. 190
Ethical leadership .................................................................................... 190
Moral leadership ...................................................................................... 192
Authentic leadership ................................................................................ 194
Participative leadership .......................................................................... 196
Servant leadership. .................................................................................. 197
Spiritual leadership. ................................................................................ 198
Charismatic leadership .......................................................................... 200
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transformational and transactional leadership</td>
<td>202</td>
</tr>
<tr>
<td>Organizational Development Theories</td>
<td>208</td>
</tr>
<tr>
<td>Structure</td>
<td>209</td>
</tr>
<tr>
<td>System</td>
<td>213</td>
</tr>
<tr>
<td>Culture</td>
<td>217</td>
</tr>
<tr>
<td>Climate</td>
<td>222</td>
</tr>
<tr>
<td>Theoretical and Conceptual Framework</td>
<td>224</td>
</tr>
<tr>
<td>Theoretical framework</td>
<td>224</td>
</tr>
<tr>
<td>Anti- vs alternative</td>
<td>224</td>
</tr>
<tr>
<td>Global ethics</td>
<td>225</td>
</tr>
<tr>
<td>Global humanism</td>
<td>227</td>
</tr>
<tr>
<td>Positive and negative peace</td>
<td>231</td>
</tr>
<tr>
<td>Conceptual framework</td>
<td>233</td>
</tr>
<tr>
<td>Perceptions of peace and globality</td>
<td>234</td>
</tr>
<tr>
<td>Lived experiences</td>
<td>236</td>
</tr>
<tr>
<td>Leadership styles</td>
<td>238</td>
</tr>
<tr>
<td>Organizational development practices</td>
<td>239</td>
</tr>
<tr>
<td>Chapter Three: Methodology</td>
<td>241</td>
</tr>
<tr>
<td>Introduction</td>
<td>241</td>
</tr>
<tr>
<td>Restatement of the study purpose and overview</td>
<td>241</td>
</tr>
<tr>
<td>Research questions</td>
<td>241</td>
</tr>
<tr>
<td>Approaching and Entering the Field</td>
<td>242</td>
</tr>
<tr>
<td>Research Design</td>
<td>245</td>
</tr>
<tr>
<td>Rationale for the qualitative research design</td>
<td>246</td>
</tr>
<tr>
<td>Phenomenological case study</td>
<td>248</td>
</tr>
<tr>
<td>Phenomenology</td>
<td>249</td>
</tr>
<tr>
<td>Transcendental phenomenology</td>
<td>250</td>
</tr>
<tr>
<td>Case study</td>
<td>255</td>
</tr>
<tr>
<td>Quintain</td>
<td>255</td>
</tr>
<tr>
<td>Operational Setting</td>
<td>256</td>
</tr>
<tr>
<td>The neighboring atmosphere</td>
<td>257</td>
</tr>
</tbody>
</table>
History of YWCA in relation to YMCA and history at large .................................................. 258
YMCA ........................................................................................................................................ 258
YWCA. ....................................................................................................................................... 261
Population, Sampling, and Sample Size ................................................................................. 265
Unit of analysis: Female leaders. ............................................................................................... 265
Sampling methods. ..................................................................................................................... 266
Sample size. .............................................................................................................................. 269
Data Collection ........................................................................................................................... 270
Semi-structured interview. ......................................................................................................... 271
Observations. ............................................................................................................................. 276
Informal observations. .............................................................................................................. 276
Participatory observations. ...................................................................................................... 277
The participated activities. ........................................................................................................ 278
Kenpou Cafê. ............................................................................................................................. 278
YMCA -YWCA Joint Prayer Meeting 2013. ............................................................................ 278
Event – “Christmas for Peace.” ............................................................................................... 282
Documentary screening. ........................................................................................................... 283
Document review. ..................................................................................................................... 285
Data Analysis .............................................................................................................................. 289
Transcription and translation. .................................................................................................... 289
Interview data coding. .............................................................................................................. 291
The first cycle coding. ................................................................................................................ 291
Second cycle coding. ................................................................................................................ 293
Document analysis. ................................................................................................................... 294
Observation data coding. ......................................................................................................... 295
Transcendental Phenomenological Analysis .......................................................................... 295
Bracketing ............................................................................................................................... 295
Horizontalization ..................................................................................................................... 299
Clustering and developing themes ............................................................................................ 300
Textual description ................................................................................................................... 300
Imaginative variation ............................................................................................................... 300
Structural description ................................................................. 301
Synthesis .................................................................................... 301
Trustworthiness and Credibility ..................................................... 302
Triangulation .............................................................................. 303
Member-checking ........................................................................ 304
Translation .................................................................................. 305
Additional methods used ............................................................. 305
Positionality ............................................................................... 306
Intersubjectivity ........................................................................... 307
Empathic neutrality ..................................................................... 307
Primary engagement with YWCA (and YMCA) ............................... 308
Self as a researcher ...................................................................... 309
Ethical Considerations ................................................................ 315
Limitations .................................................................................. 316
Chapter Four: Presentation of Findings and Analysis ...................... 319
Introduction ............................................................................... 319
Theoretical and conceptual frameworks ....................................... 319
Summary of methodology ............................................................. 319
Presentation of Findings ............................................................... 320
Profile of the participants ............................................................. 320
Lived experiences of the participants .......................................... 323
Ms. Matano (President of YWCA-Japan) ......................................... 323
Ms. Nishihara (General Secretary of YWCA-Japan) ....................... 323
Ms. Kawado (Representative Director -YWCA-Tokyo) ................. 324
Ms. Ozaki (General Secretary -YWCA-Tokyo) ............................ 324
Ms. Uchiyama (Chairperson, Board of Trustees -YWCA-Tokyo) .... 324
Ms. Ohkawa (The former chairperson of Board of Trustees -YWCA-Tokyo) . 325
Emerging Themes ....................................................................... 325
Research Q1: How Do Female Leaders of Young Women's Christian Association of Japan (YWCA-Japan) and Young Women's Christian Association of Tokyo (YWCA-Tokyo) Perceive the Phenomena of Peace and Globality? ................................................................. 328
Leaders’ perceptions of peace ...................................................... 328
Regret for the past and fear of returning to war................................................................. 328
Civic responsibility to voice out opinion................................................................. 335
Not just an absence of war.................................................................................. 338
Diversity, co-living, “kyousei,” collaboration, and trust.......................................... 341
The weak and the strong.................................................................................. 346
Happiness, belonging, and worth ........................................................................ 349
Multi-angled learning...................................................................................... 353
Leaders’ perceptions of globality........................................................................ 358
The word’s ambiguity.................................................................................... 358
Beyond national boundaries........................................................................ 359
Think globally and act locally........................................................................ 367
Global standard and global ethics................................................................. 371
Globe, Earth, and sphere................................................................................ 373
Higher power, limits of human power, objectivity, the third eye.................. 377
Leaders’ perceptions of peace and globality unified..................................... 381
Family........................................................................................................... 381
Friends.......................................................................................................... 390
Languages...................................................................................................... 392
Beyond bilingual abilities........................................................................ 392
Word choice.................................................................................................. 395
Language apart from language.................................................................. 398
Global challenges of communication.......................................................... 399
Community involvement............................................................................. 400
Eating food together.................................................................................... 406
Change happens from a small place............................................................... 412

Research Q2: What are the Personal Lived Experiences of the Female Leaders at
YWCA-Japan and YWCA-Tokyo That Influence Their Perceptions of Peace and
Globality?........................................................................................................ 414
Lifelong experience.................................................................................... 415
Seeing changing maps, collapse and birth of countries................................. 417
Experiencing the side of the weak............................................................... 420
Being helped by others............................................................................... 424
A view of Japan from outside. ............................................................... 426
Experience since young. ........................................................................ 428

Research Q3: How Have the Female Leaders’ Perceptions of Peace and Globality and Lived Experiences Influenced Their Leadership Styles and Organizational Development Practices? ....................................................... 430

Leadership Demonstrations .................................................................. 431
Apology to East Asia. ............................................................................ 431
Sincere expressions .............................................................................. 435
Communication on different levels....................................................... 437
Relationship building ........................................................................... 439
Volunteerism ......................................................................................... 442
Professionalism .................................................................................... 445
Advocacy ............................................................................................... 451
Spirituality ............................................................................................ 453
Change .................................................................................................. 455
Secretarial and nursing schools closure .............................................. 461

Organizational Development Practices .............................................. 464
Structure ............................................................................................... 464
Local volunteers at the top .................................................................... 465
Top-down and bottom up, two-way straight ...................................... 470
Volunteer and staff collaboration ....................................................... 473
System .................................................................................................. 474
Membership .......................................................................................... 475
Gender and women’s leadership .......................................................... 475
Financial resources .............................................................................. 478
Person-to-person contacts ..................................................................... 480
Collaboration with other organizations ............................................ 482
The United Nations ............................................................................. 484
Culture .................................................................................................. 487
Global women ....................................................................................... 489
Democratic decision making ............................................................... 494
Regional uniqueness ............................................................................ 498
Christianity-based, ecumenism, and openness ........................................ 500
Opposing the amendment or reinterpretation of the Constitution of Japan .... 508
Anti-war, anti-nuclear, and anti-violence .................................................. 511
Climate ........................................................................................................ 515
Lifelong, generational, educational programs ........................................... 515
Identification of Leadership Styles .............................................................. 522
Moral leadership. ......................................................................................... 523
  Personal experience leading to their moral leadership. ............................ 525
  Perceptions of peace behind their moral leadership style. ...................... 526
  Perceptions of globality behind their moral leadership style .................... 526
Servant leadership. ...................................................................................... 527
  Personal experience leading to their servant leadership. ......................... 528
  Perceptions of peace behind their servant leadership style ...................... 529
  Perceptions of globality behind their servant leadership style ................... 529
Spiritual leadership. .................................................................................... 530
  Personal experience leading to their spiritual leadership ......................... 531
  Perceptions of peace behind their spiritual leadership style ..................... 532
  Perceptions of globality behind their spiritual leadership style .................. 533
Transformational leadership. ...................................................................... 533
  Personal experience leading to their transformational leadership .......... 534
  Perceptions of peace behind their transformational leadership style ......... 535
  Perceptions of globality behind their transformational leadership style ....... 537
Organizational Structure ........................................................................... 537
Inverted pyramid ......................................................................................... 537
Tall and flat combined ................................................................................. 539
Tightly and loosely coupled ....................................................................... 542
Matrix structure ............................................................................................ 543
  Functional structure .................................................................................. 543
  Geographic structure ................................................................................. 543
  Divisional structure .................................................................................... 544
Enabling Structure ....................................................................................... 544
List of Tables

Table 1: Number of Administrative Leaders at YWCA-Japan and YWCA-Tokyo ................................................................. 266
Table 2: Profile of the Participants and Their Leadership Position .............................................................................................. 270
Table 3: Examples Related to Researcher Dispositions and Bracketing .................................................................................. 298
Table 4: Factors of Trustworthiness ............................................................................................................................................ 303
Table 5: Profiles and Personal Characteristics of the Participants .............................................................................................. 321
Table 6: Emerging Themes in Relation to Research Questions .................................................................................................. 327
Table 7: The Constitution of Japan and Special Secrets Law: The Overview .............................................................................. 334
Table 8: YWCA-Japan Annual Membership Fee .......................................................................................................................... 479
Table 9: Leadership Styles at YWCA-Japan and YWCA-Tokyo .................................................................................................... 523
Table 10: The Number of Staff Members at YWCA-Japan and YWCA-Tokyo ............................................................................ 540
**List of Figures**

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 1</td>
<td>World YWCA organizational structure</td>
<td>41</td>
</tr>
<tr>
<td>Figure 2</td>
<td>The 2013 YWCA-Tokyo organizational chart</td>
<td>82</td>
</tr>
<tr>
<td>Figure 3</td>
<td>Conceptual framework: Examining the influence</td>
<td>234</td>
</tr>
<tr>
<td>Figure 4</td>
<td>Description of phenomenology</td>
<td>253</td>
</tr>
<tr>
<td>Figure 5</td>
<td>Phenomena/phenomenon of peace and globality</td>
<td>254</td>
</tr>
<tr>
<td>Figure 6</td>
<td>Female leaders representing this phenomenological case study</td>
<td>269</td>
</tr>
<tr>
<td>Figure 7</td>
<td>Interview setting</td>
<td>275</td>
</tr>
<tr>
<td>Figure 8</td>
<td>YWCA-Japan’s office environment</td>
<td>275</td>
</tr>
<tr>
<td>Figure 9</td>
<td>Document analysis</td>
<td>288</td>
</tr>
<tr>
<td>Figure 10</td>
<td>Japanese-English translation process</td>
<td>290</td>
</tr>
<tr>
<td>Figure 11</td>
<td>Depiction of female leaders’ perceptions</td>
<td>335</td>
</tr>
<tr>
<td>Figure 12</td>
<td>Ms. Ozaki’s vision of globality</td>
<td>379</td>
</tr>
<tr>
<td>Figure 13</td>
<td>Globality, another person’s point of view</td>
<td>379</td>
</tr>
<tr>
<td>Figure 14</td>
<td>An example of YWCA leaders’ name directory</td>
<td>469</td>
</tr>
<tr>
<td>Figure 15</td>
<td>World YWCA organizational structure -inverted triangle</td>
<td>466</td>
</tr>
<tr>
<td>Figure 16</td>
<td>The experiences, peace and globality perceptions, and moral leadership</td>
<td>523</td>
</tr>
<tr>
<td>Figure 17</td>
<td>The experiences, peace and globality perceptions, and servant leadership</td>
<td>531</td>
</tr>
</tbody>
</table>
List of Acronyms

World YWCA or YWCA: Young Women's Christian Association

YWCA-Tokyo: Young Women's Christian Association of Tokyo

YWCA-Japan: Young Women's Christian Association of Japan
Chapter One: Introduction

Looking at the world today “any sensible person feels disheartened and even horrified to see the kind of violent acts being committed by man against man and nature,” United Nations Educational Scientific and Cultural Organization (UNESCO) wrote (2001) to call for the development and need of peace education. More than a decade and half passed, the situation is any better characterized by growing distrust in governments as well as supranational organizations. There are increasing divides in political, religious, and cultural ideologies and values. Are we, as human societies, moving forward or moving back? Or did we reach the point of evolution? Due to the ongoing violence, in addition, it appeals to be that people have given up such utopian and naive ideas as peace while they learn to find normalcy in human conflicts. This two-fold reality of grief and neglect is described by various scholars of many fields (Cortright 2008; Taylor, 1991).

The researcher’s general questions of why peace is difficult, and what peace really is, are the foundations of this qualitative study. The difficulty is understandable because it is extremely hard to maintain harmony even within the simplest form of community, the family (Allen & Henderson, 2016; Canary & Canary, 2013). At the same time, those who have experience living, learning, or working in a peaceful, global or international environment have encountered the manageability or possibility of peace. Yet there is literature claiming that global, cross-cultural experiences do not automatically minimize the causes of conflicts, starting from negative feelings, anxieties, or stereotypes towards some cultures (Marginson, Nyland, Sawir, & Forbes-Mewett,
The concept of peace continues to be questioned and debated by diverse scholars on various levels (Evangelista, 2005).

The foundation of this research did not originate from an absolute-believer standpoint of peace. It is more for the quest of exploring, learning, understanding, and knowing what peace is and what it could be; and answering the question: Is there such a thing as peace? The researcher drew upon the content of this inquiry by considering the question: If peace (or if not peace) what is the sustainable quality of human society? Through this study of peace and globality, the researcher sought to reveal a part of the nature and the possibility of humanity (Fry, 2013; Hwang & Cerna, 2013).

Today, the world is increasingly perceived or characterized by intense globalizing forces of various sorts. Recognizing a time of change, the researcher hoped to discover the meaning and possibilities of education in coming years, first of all by situating non-traditional forms of education into the discussion. The research does not cover a traditional school in a formal educational setting because it would be difficult to study the possibilities of global futures in such an environment. Schools have certain limitations on what they can teach within the boundaries of formal education and schooling. Unless a revolutionary change occurs nationwide or worldwide, school visions and curricula are almost always framed by the overall political culture of the nation or the state up to the present time (Marginson, 1999).

“Education as credential” has been a strong ethos in many countries, including the Japanese educational sector. For instance, the college entrance exam and the schools to which students go control the success of students’ lives in Japan (McVeigh, 2015).
Consequently, Japan is affected by a solitary educational culture that limits the potential of not only students but also their teachers, parents, employees, future spouses, and children. The inadequacy of relying solely on formal education is highlighted by international scholars (Garrison, Neubert, & Reich, 2012). Informal types of education, such as lifelong learning, enrichment, and education through non-governmental organizations (NGOs), are internationally signified as supplementary or alternative forms of education, especially after World War II (Hicks, 2014).

This study focused on the context of informal education in voluntary, non-governmental civic organizations, specifically the Young Women's Christian Association of Tokyo (YWCA-Tokyo) and Young Women's Christian Association of Japan (YWCA-Japan). The phenomenon of peace and globality is discovered within this overall framework. The term “globality” is a noun form of “being global” (Munster & Sylvest, 2016), the meaning of which is also explored as one of the fundamental research objectives. Despite this emphasis on informal education, the researcher maintained the vision that it is highly possible to bring qualities found and developed in informal education to formal education. Looking at education in a holistic way, the study may have generated ideas for future research.

Over the years, YWCA-Japan and YWCA-Tokyo, have demonstrated commitment to contributing to the well-being of their members and beyond through lifelong learning and volunteerism. The rationale behind the researcher’s choice of these sites was based on the organizations’ engagement to concepts such as peace and globality, especially in outreach and education with women. Specifically, the researcher
was interested in the perceptions of educational and administrative leaders having worked and volunteered at these voluntary organizations. As Kirst-Ashman (2007) claimed, “organizations are social entities. That is, organizations are made up of people with all their strengths and failings” (p. 102). Thus, leaders’ and members’ perceptions and experiences are vital to the study of organizations.

**Background of the Study**

Seventy-two years ago, nobody would have predicted that post-war Japan would make such rapid national recovery. In the aftermath of World War II, the Japanese called their country *yakenohara*, or scorched fields (Rosenbaum & Claremont, 2012). The country was full of ash, rubble and the scent of burned human bodies. The nothingness was itself symbolic of the Japanese worldview of total defeat. The majority of people who survived were not sure whether they were pleased to be alive or regretted it. For a long time, people were not allowed to “feel” their emotions, pain in particular, though they were actually feeling everything, one way or another (Knell, 2009). Numbness was also a mode of sentiment. At that time, the country’s scenery was dreadfully grey and flatter than ever before.

Alphen (1997) said that “war is incomparable, that each experience of it is or was unique” (p. 125). Others like Schaller (2012) argued that “[All] wars are essentially the same in important respects and that combat trauma is universal” (p. 69). Either way, war experience often seems like an illusion, a dream, or a terrible nightmare, especially after it is all over.

---

1 According to Knell (2009), “Kyoto, the beautiful Japanese temple town, was in first place as destination of the first atom bomb” (p. 301) but removed from the plan for the perseverance of Japanese history.
Starting from scratch, the national revival of post-war Japan was somehow “swifter, more audacious, more successful, and ultimately more crazed, murderous, and self-destructive than anyone had imagined possible” (Dower, 2000, p. 20). The turn-around felt like an overnight phenomenon in the lengthy history of Japan. For that matter alone, Japan will probably continue to be held up as an international role-model for its transformation. Accordingly, the period between 1945 and 1991 is recognized worldwide as the “Japanese economic miracle” (Alexander, 2003; Dees, 2013).

Jacobs (2010), an American-Canadian community activist, wrote about the decline of North American civilization and progress due to the loss of its culture. “The memory of what was lost was also lost [while living] in a graveyard of lost aboriginal cultures” (Jacobs, 2010, p. 3), a phenomenon she referred to as mass amnesia. Jacobs believed that the world is heading towards another Dark Age, whose terminology commonly refers to the downfall of the Western Roman Empire. Further, she discussed this cultural decline by talking about how today’s society focuses more on credentials than education. This phenomenon of mass amnesia is found in many places, including Japan, where less than a century has passed since World War II.

Through the Meiji restoration between 1868 and 1914, the Japanese government extensively reformed its national system to follow or compete with the West (Jansen, 1995; Norman, 2011; Walthall & Steele, 2016). Since modernization was introduced, it has become the basis of national reform in Japan. The birth of the modern nation-state was a survival technique and an alternative to more than 200 years of a closed-border policy (1633-1853). Opening up to the Western world led Japan to develop its own sense
of ethnic superiority, which the researcher recognized as a reflection of Japan's quest for its own ethnicity and authenticity (Akasaka, 2014).

Japan’s quest for its own national identity and capacity resulted in aggressive military acts in the late 19th century pending the 1940s. Japan’s forceful invasions and occupations of neighboring Asian countries resulted in harming, torturing, and murdering people of its own ethnic origin, which caused the destruction of its own humanity and the near collapse of its nation. *The Nanking Massacre*, a mass murder of the people of Nanking, China, was a violent and inhumane tragedy caused by soldiers of the Japanese Imperial Army (Chang, 2012; Wakabayashi, 2007). Japanese ethnic ambiguity was one of the foremost reasons behind the violent journey, in which innumerable people fell victim to death and suffering. The influence of the loss continues in the lives of their offspring (Chang, 2012).

Japanese citizens took an oath to peace in the aftermath of World War II, by sealing its history. Following World War II, under the guidance of the United States and the Supreme Commander for the Allied Powers, Japanese war survivors inherited, maintained, and encouraged national renewal. In reference to the Japanese people’s way of thinking during the 70 years that followed the end of the war, Akasaka (2014) wrote, “Peace is something that should not be doubted, and for that matter we cannot also ‘think’ about war” (p. 45, Tanaka Trans.). The majority of people were hoping to wipe the concept of war or the word itself from the nerves of their brains.

War had been the source of the main happenings that defined Japanese people’s lives, yet the topic became almost totally untouchable. Akasaka (2014) referred to this
Japanese extreme rejection as war allergy. As time goes by, this denial and fear to even think or talk about war has turned into amnesia because new generations were born and grew up in such odd silence (Akasaka, 2014). Chang and Barker (2003) wrote about this phenomenon of amnesia in Japan and said that the “material prosperity seemed to have an amnesiac effect on the Japanese people’s historical memory, acting, in the words of Ian Burma, like ‘a blanket of snow…hiding all trances, muffling all around” (p. 33).

Until recently, new generations in Japan were situated as far as possible from war and its own history. Japan is unlike Germany where schools are mandated to cover the Holocaust through in-class lessons and fieldtrips (Wolfgang, 2010). Younger generations in Japan have been “protected” from the feelings of guilt and shame. The historical events they have heard or learned about at school are disjointed and ambiguous due to the well-calculated politics of textbooks (Fukuoka, 2011). Yet the shadow of their national history never leaves their lives. Whether tracing it back to the wartime or not, people sense the societal gap one way or another as they relate to community members, family, teachers, school administrators, government officials, or people from other countries.

In 2013 and 2014, Japanese citizens felt that their few-decades legacy of pacifism was under threat, and now it may be over. The Japanese Security Council passed a Special Secrecy Law in October, 2013, under which the government is not obliged to reveal some defense information to the general public or anywhere else for that matter (The Japan Times, 2014). This law was passed despite mounting debates and thousands of protesters. Prime Minister Abe and members of his cabinet “have said that the law will
help mend the government’s reputation for leaks and facilitate the sharing of intelligence with the US” (Carney, 2014, para. 3).

In addition, in July 2014, Prime Minister Abe and the cabinet changed the interpretation of Japanese pacifist measures that have been in effect since the end of World War II. The right of self-defense has evolved into the right to collective self-defense. According to the government, this adjustment is not a complete transformation but a “re-interpretation of the country’s constitution to allow its armed forces to help close allies like the United States and Australia, if they come under attack” (Carney, 2014, Para. 1). Thus, Japan clearly took sides in an increasingly apparent division of the world. This case study was conducted in the mist of such circumstances of the world.

**Peace and globality in non-governmental organizations.** Considering today’s political climate in Japan, influenced by that of the world, this inquiry recognized the perspectives of leaders from voluntary, non-governmental organizations (NGOs). As part of the background of this case study, this section provides a global context of voluntary organizations, and it moves to a national context of Japan, highlighting Japanese women’s volunteerism in history. The nature of volunteering and the philosophical basis of NGOs are explored.

**Global context of voluntary organizations.** Voluntary organizations “are referred to as constitutionally independent and self-governing organizations that are non-profit distributing and include a degree of voluntarism” (Cunningham, 2012, p. 7). Review of the literature revealed that there are diverse understandings, interpretations, and meanings for volunteering worldwide. Georgeou (2012) acknowledged this point by saying, “In the
global context, there is a wide range of definitions describing the concept of volunteering, and considerable variation regarding who and what is considered a volunteer” (p. 9). The meaning of volunteering differs per government system or organization, as well as personal preferences or motivations.

Butcher and Einolf (2016) provided an overview of the field of volunteering in Arabic, European, Latin American, African, and Asian countries demonstrating that a national commitment to the field of volunteerism varies by country. Volunteering “that is more loosely institutionalized, often considered informal, [and] being part of solidarity and collective spirit” (Butcher & Einolf, 2016, p. 3) was identified with developing countries. Institutionalized volunteering was more common in developed countries (Butcher & Einolf, 2016).

Generally speaking, volunteering can mean “any activity in which time is given freely to benefit another person, group, or organization” (Wilson, 2000, p. 215). The idea of altruism, originally coming from the Latin word alteri or “other people,” is often associated with volunteering as it is about a selfless work for others without expectations in return (Ricard, 2015; Neusner & Chilton, 2005). Serving people for the common good is a highly-shared, long-lasting motivation for volunteering (Stebbins & Graham, 2004; Dekker & Halman, 2012). This leads to an emphasis on communal and social interactions.

Fényes (2015) called volunteering “a non-obligatory activity” (p. 182), which connects with the idea of free-choice. Like this, some scholars restricted its definition to

---

2 An original French word, volontaire, started off as a military-related word to refer to men who came forward to fight or to provide related services in battle fields.
“entirely free decisions to help, while other included mandatory service work” (Butcher & Einolf, 2016, p. 5). Some believed that if there is pay or financial gain for service rendered it is not truly volunteering, but such understanding diverges. For example, there is a notion of quasi-volunteering. Smith, Stebbins, and Dover (2006) explained it that “person who works for a public service goal, is recognized socially as a type of volunteer, and receives a stipend that is significantly less than market value of the labor provided” (p. 191).

Some scholars, in addition, underlined that volunteering “often brings strong benefits to the volunteers themselves, which may provide the main motivation for volunteering” (Kenny, Taylor, Onyx, & Mayo, 2016, p. 92). Fényes (2015) revealed modern drives of volunteering, which highlight personal gain including “career development, personal growth, work experience, professional improvement, gaining information, developing and practicing skills…making friends, [and] meeting people with similar interests” (p. 183).

In recent years, the positive effect of volunteering and altruism is often discussed in relation to matters like social cohesion, trust, democracy, civic engagement, social capital, and human capital (Andronic, 2016; Dekker & Halman, 2012). Social capital refers to the great possibility of enhancing social efficiency upon people’s active and collaborative actions, meaning that relationships and trust are assets to social development (Cook & Burt, 2001; Bartkus & Davis, 2010). Human capital puts emphasis on the ability of human beings, such as knowledge, personalities, skills, education, training, and creativity, as significant economic investments (Becker, 2009). This human
capital theory underlines people “as assets rather than costs” (Baron & Armstrong, 2007, p. iv). In short, volunteering increases social capital and human capital as it promotes collaboration and personal training. Stebbins and Graham (2004) introduced volunteerism as “a topic of increasing importance in this age of budget cuts, declining employment” (p. 1). In fact, social and academic interests on volunteering seem to have grown once more in the last couple of decades.

The United Nations Year of Volunteers was celebrated in 2001 as well as its ten-year anniversary in 2011. The United Nations Volunteers Organization defines volunteering as follows:

There are three key defining characteristics of volunteering. First the activity should not be undertaken primarily for financial reward, although the reimbursement of expenses and some token payment may be allowed. Second, the activity should be undertaken voluntarily, according to an individual’s own free-will, although there are grey areas here too, such as school community service schemes which encourage, and sometimes require, students to get involved in voluntary work and Food for Work programs, where there is an explicit exchange between community involvement and food assistance. Third, the activity should be of benefit to someone other than the volunteer, or to society at large, although it is recognized that volunteering brings significant benefit to the volunteer as well. (Butcher & Einolf, 2016, p. 5).

The Russell Commission sums the above characteristics of volunteering by listing minimally four kinds of volunteering activities: “mutual aid or self-help; philanthropy or
service to others; participation or civic engagement; and advocacy or campaigning” (Packham, 2008, p. 43).

Some researchers have focused on elders and youth’s volunteerism. For example, there is a “productive aging” or “active aging” debate in Europe (Avramov, Schoenmaeckers, & Maskova, 2004; Erilinghagen, 2010). In 1987, Chambré shared that elderly volunteers tend to “define their volunteering as leisure activity” (Stebbins & Graham, 2004, p. 9). In addition, volunteering is encouraged among seniors for its health benefits (Burr, Tavares & Mutchler, 2011). Ertas (2016) wrote on youth and volunteering by stating, “One of the most contested topics concerning the Millennial generation is the nature of their social-service orientation. While some experts characterize these young individuals as the most civically involved generation to date, others portray them as narcissistic and materialistic” (p. 517). It is notable that “various parliamentary and government commissions have studied ways to stimulate voluntary activities among diverse groups such as the young and the elderly, working parents and immigrants” (Dekker & Halman, 2003, p. 1). There are various efforts nationally and internationally to promote volunteering and for several reasons, including generational interactions, communal health, and sustainability.

Furthermore, a strong relationship between volunteering, social impact, and social change exists in the literature (Nakano, 2005; Wu, 2001). Social change refers to the transformation of society particularly in terms of its customs or order. Butcher and Einolf (2016) said that volunteering “overlaps with participation in social movements” (p. 8). They used Jasper’s definition of social movements, which is “sustained and intentional
efforts to foster or retard social changes, primarily outside the normal institutional challenges encouraged by authorities” (Bucher & Einolf, 2016, p. 7). Georgeou (2012) raised environment stewardship as an example of volunteering for social change. In the context of modernization, in addition, the maintenance of cultural values and artifacts can be considered social change as well (Georgeou, 2012). Society, culture, and volunteering are greatly linked. Oppenheimer (2012) claimed that there is “almost no area of human activity in which volunteers are not involved, and volunteering plays an important part in our cultural, social, and economic lives” (p. 5).

As a reaction to modernity, however, there is also a changing tendency of attitudes towards volunteering. Andronic (2016) said that today “selfishness is accepted and altruism is rather being seen as deviance” (p. 501) or abnormality. It is also undeniable that “the debate on the origins of altruism has already become ancient one in the field of sciences on man” (Andronic, 2016, p. 501). In sum, voluntarism has the two-fold features of being traditional and noble.

**National context of voluntary organizations.** Japanese communities and their national history have had the culture and practice of selfless devotion and mutual aid. The culture of philanthropy in the private sectors existed in Japan as early as the eighth century Japan, during the Nara period (Onda, 2013). At that time, the majority of the public was agricultural. *Yui* was a traditional system of collaboration and an exchange of labor, and it existed mostly in small settlements. Residents of such communities help each other with tasks that were difficult to accomplish alone or within one family unit. One example is rice planting and harvesting. Moreover, *moyai* includes an exchange of
products in and between self-reliant communities. “Historically, those who had commons of mountain, forest, and sea distributed resources among themselves,” (Onda, 2013, p. 58). Additionally, people sometimes collected money in the name of moyai to support the underprivileged and unfortunate. The survivals and prosperities of such communities depends on the season, weather, family, and community collaboration.

Onda (2013) argued that due to a series of national transformations such as modernization and westernization, Japanese communities have become more individualistic, yet people’s spirit of collaboration remains on certain levels. Communal and national bonds were intensified in aftermaths of natural disasters. Due to the national characteristic of such spirit, there was no need developing the structure or culture of volunteerism from scratch when Japanese leaders learned its volunteer professionalism from western culture (Onda, 2013).

Voluntary neighborhood efforts and associations have customarily existed in Japan in the form of a fire brigade, information circulation, and waste management. These characteristics are still present today, however, each system is based on where one lives, and the culture is informally communicated and transmitted from generation to generation through family.

Shintoism, the practice of the ancient belief of Japan, and the borrowed philosophy of Buddhism from China and India, both treasure human sensibilities to surroundings, including connections to other people. Buddhism started to be practiced among Japanese elites in the eight century, and it spread throughout. Seeking inner balance is thought to lead not only to individual but also communal health.
Influenced by the 19th century Europe and America, Japan developed such concepts and practices as relief effort and humanitarian assistance. For example, Japanese statesmen, Tsunetami Sano and Noritaka Matsudaira, established the basis of the Japanese Red Cross Society at the time of Satsuma Rebellion in 1877, the 10th year of Meiji period (Japanese Red Cross Society, 2014). The foundation of the Japanese Red Cross Society was initially named Hakuai-sha, meaning a society that “loves all the people equally.” When the Japanese government joined the Geneva Convention of 1864 in 1886, the team was renamed to the Japanese Red Cross Society. The Geneva Convention, initiated by Henry Dunant the founder of Red Cross, is a foremost wartime international law and treaty to improve the treatment and conditions of the wounded and captive. In Japan, the treaty was also called seki-jyuji-jyouyaku or Red Cross Convention. Because of these actions, Dunant received the first Nobel Peace Prize in 1901. Witnessing the Battle of Solferino in 1859 in today’s Northwest Italy, Dunant wrote in his diary, “Could not the means be found in time of peace to organize relief societies whose aim would be to provide care for the wounded in time of war by volunteers of zeal and devotion, properly qualified for such work?” (Abrams, 2001, p. 47). Indirectly yet definitely, Dunant’s philosophy contributed a lot to the foundation of volunteerism in Japan.

The idea of western and Christian-oriented volunteerism began during the Meiji period, however, volunteer activities for social purposes further developed in the late 1940s and into the 1950s in the post-World War II turmoil. Volunteerism was a necessary force in the series of actions to make Japan a democratic country by the Supreme
Commander for Allied Powers’ (SCAP). Eagerness of the Japanese people to rebuild the nation spurred development of the field of volunteerism.

The term *volunteer* made its appearance in the 1952 introductory book of new words published by Kokuminsha for modern term basic knowledge. The social welfare understanding of the term came up in the 1959 version of the dictionary. The economic growth that began during the 1960s intensified people’s willingness to invest themselves in supporting social causes through volunteerism. Until the 1970s, volunteering as a means of a social change was highlighted. As the field matured, volunteers stressed more on their character construction, as well as increasing values and meaning in life.

The development of the non-governmental sector in Japan was greatly influenced by the Hanshin Awaji earthquake in January, 1995. The Japanese government realized how difficult it would be from that time forth to manage everything in the public need. Thus, the “Law to Promote Specified Nonprofit Activities,” often called the NPO Law, was established in 1998. It is “a special law attached to Article 34 of the Civil Code” (Yamauchi & Kitora, 2009, p. 91). Such policy action was made to advance civic organizations responding to the public need. It was also to simplify the government’s collaborations with civic organizations and vice versa (Yamauchi & Kitora, 2009).

According to Tanaka (2015), the NPO Law was created “because of the demands and appeals of volunteers and citizen groups that participated in the reconstruction and

---

3 Article 34 of the Civil Code says: “An association of foundation relating to rites, religion, charity, academic activities, arts and crafts, or otherwise relating to the public interest and not having for its object acquisition of profit may be made a legal person subject to the permission of the competent authorities” (Hirata, 2002, p. 22).
relief efforts following the Great Hanshin Awaji Earthquake” (p. 201). According to Tanaka:

> Until the NPO Law was enacted, the government served the public, and ordinary people were to engage only in for-profit activities that served their own interests. There was no recognition (at least institutionally) of the idea of ‘public interest activities of citizens.’ (Tanaka, 2015, para. 2).

**Japanese women and volunteerism.** It was during the Meiji period (1868-1912), that voluntary organizations such as YWCA-Tokyo, YWCA-Japan, and the Japanese Red Cross Society were born. Through the Red Cross that Japanese women learned to nurse outside of their families for greater social causes and started to enter or go near battlefields. The Japanese army had taken “the lead in introducing modern Western nursing, a decade before nurses entered service in Japan’s civilian hospitals” (Jensen, 2012, p. 165). The Meiji period is the key to understanding today’s Japanese volunteerism, civil societies, and women’s civil movements. Influenced by the western philosophical arrival of gender equality and women’s suffrage in the late 19th century, the new government of Meiji started to realize women’s positions in Japanese society as a demanded critical issue.

While the government was reflecting but not fully ready to give any political rights to women, Japanese women started to call for basic social rights and respect, such as the right to education. Up until that time, some women were taught by their family members. Although women’s suffrage in Japan did not happen until the 1920s, women’s
mindsets as well as conditions surrounding women’s education greatly changed during Meiji period.

By 1890, various schools for women and girls were established nationwide, mostly by European missionaries and stimulated initiations of the Japanese government. The government developed “the double-edged policy to sending promising young students abroad for study while at the same time hiring foreign experts, the so-called oyatoi gaikokujin (foreign employees) as teachers and advisers until enough young Japanese could be trained to replace them” (Beauchamp & Vardaman, 2015, p. 4). Many of these foreign experts were women, thus the society’s mindsets gradually changed.

Despite such development, women’s education was framed only supplementary to the men-oriented society, and thus many women did not graduate. They felt obligated to families, marriage, and child rearing. The YWCA was one of the first organizations to talk about and enhance women’s self-reliance. Despite Meiji government’s emphasis on women’s education, the newly established Meiji Constitution did not include gender equality or women’s rights. The government could not foresee how women’s political involvement would turn out, and it remained extremely fearful and skeptical to the opening of such chapter of the nation.

The social positioning of Japanese women was greatly suppressed from the 15th to the 19th century (Copeland & Ortabasi, 2012). Under the feudal, militaristic, and traditional governments in the Warring States period, Sengoku-jidai (1467-1603), Japan’s culture was generally determined by ever-growing armies and changes of allies. Women did not have much say in or influence militaristic decision making though there were a
few exceptions. During the later Edo period (1603-1868), Tokugawa Ieyasu unified the country, yet he “used legislation to separate warriors from the other classes, resulting in the development of certain forms of class consciousness” (Benesch, 2014, p. 18). For instance, peasants were not allowed to participate in any but agricultural activities\textsuperscript{4}.

Women were on the periphery of this social demining. \textit{Onna daigaku}, or “Greater Learning for Women” published in 1716 “was a manual of ethics and proper behavior for women [that] was used widely in the late Tokugawa period” (Copeland & Ortabasi, 2012, p. 265).

Despite the rising need of improvement in women’s lives, the Meiji government reinforced women’s role and place in the family and household. Phrases such as \textit{ryosai kenbo}, meaning “good wife, wise mother” were purposely used and flourished (Koyama, 2012) though the influence of such femininity was not all negative to women. There were positives sides as well, but it is not deniable that women’s personal choices were repressed to a great extent by the social demands of fulfilling fixed roles.

\textbf{Summary and Preview of Research}

The following section provides a preview of the study. It summarized the study’s site selection, population sample, selected criteria, problem statement, purpose of the study, research questions, data collection, data analysis, assumptions, limitations, and delimitations. More details will be explained in Chapter three.

\textsuperscript{4} Even when modernization came with the start of the Meiji period, the class of warriors took positions as bureaucrats, and mobility among various social classes was not common.
**Site selection.** This research took place in a national and a regional branch of the World Young Women's Christian Association (World YWCA) in Japan. More specifically, the Young Women's Christian Association of Tokyo (YWCA-Tokyo) and the Young Women's Christian Association of Japan (YWCA-Japan).

**World YWCA.** World YWCA, whose headquarters is in Geneva, Switzerland, is “a global movement working for women’s empowerment, leadership and rights in more than 120 countries and 20,000 local communities” (World YWCA, 2016a, para. 1). It is a comprehensive network of women guiding changes needed in societies around the world. The membership reaches more than 25 million people every year. YWCA facilities, including offices and hostels, are located in all six continents of the world: Africa, Asia, Australia, Europe, North America and South America.

Fisher-Spalton, then the Deputy General Secretary of World YWCA, and Fernandez-Castilla, the Director of Technical Support Division of United Nations Population Fund (UNFPA), jointly wrote at the beginning of the WORLD YWCA training manual the following: “Women encounter challenges every day. Apart from sharing their communities’ struggles over limited resources like water, land, or jobs, many systematically face discrimination simply by virtue of being female” (Fisher-Spalton & Fernandez-Castilla, 2006, p. 2).

The World YWCA has been “at the forefront of raising the status of women since it was founded” (World YWCA, 2010, p. 6). The first YWCA was established in London in 1855. Upon growing numbers of branches in other parts of the world, the headquarter

---

5 The World YWCA is also known simply as the YWCA.
was moved to Switzerland in 1930. World YWCA, working for more than a century, is considered the largest and oldest women’s social organization in the world (Lewis, 2007; Virginia Commonwealth University Libraries, 2014). World YWCA critically examines women’s social conditions and act upon the needs.


The uniqueness of the organization is that members of its local branches are situated at the top of World YWCA organizational chart as seen below (Figure 1). This structure demonstrates that the members’ “grassroots development experience shapes the organization's global advocacy agenda” (YWCA Greater Austin, 2016, para. 3).

![World YWCA Organizational Structure](image)

*Figure 1. World YWCA organizational structure (World YWCA, 2015).*

---

6 Sometimes considered the second oldest.
Vision and mission. The organizational vision of the World YWCA is “a fully inclusive world where justice, peace, health, human dignity, freedom and care for the environment are promoted and sustained by women’s leadership. The World YWCA recognizes the equal value of all human beings” (World YWCA, 2011, p. 9). The visionary statement, “We empower, We advocate, We create safe spaces - We are the YWCA,” appears on the homepage (World YWCA, 2016c, para 2). World YWCA tends to give its national and regional branches power to establish their community-related missions to reflect the World YWCA vision. For instance, the YWCA-USA (2016) mission is “to eliminate racism, empower women, stand up for social justice, help families, and strengthen communities” (YWCA-USA, 2016, para 1).

The 2015 United Nations’ Millennium Development Goals. World YWCA followed the 2015 United Nations’ Millennium Development Goals (MDGs), which reached the final stage in 2015. The United Nations (UN) signed the MDGs in September 2000, “consisting of eight goals and 21 targets” (Campbell, MacKinnon, & Stevens, 2011, p. 275). “192 United Nations member states and at least 23 international organizations have agreed” (Campbell, MacKinnon, & Stevens, 2011, p. 275) to achieve them by the year 2015. The 2015 MDGs goals were:

1. To eradicate extreme poverty and hunger;
2. To achieve universal primary education;
3. To promote gender equality and empower women;
4. To reduce child mortality;
5. To improve maternal health;
6. To combat HIV/AIDS, malaria, and other diseases;
7. To ensure environmental sustainability; and
8. To develop a global partnership for development.

(The United Nations, 2015)

The national branches of World YWCA, including YWCA-Japan, made efforts and actions accordingly to these MDGs goals. For example, in 2014, YWCA-Japan wrote that the organization “reflected their achievements on their efforts in following the Millennium Development Goals and talked about issues that could not be accomplished under the 2015 goal and decided on our future efforts” (Nishihara, 2014, p. 1, Tanaka Trans.).

Vision 2035. When the researcher was in the field, World YWCA, including YWCA-Japan, was on its way to set Vision 2035. Specifically, the Vision was finalized and enacted during the 28th World YWCA Council, which was held on October 2015. Vision 2035 states: “By 2035, 100-million young women and girls will transform power structures to create justice, gender equality and a world without violence and war; leading a sustainable YWCA movement, inclusive of all women” (World YWCA, 2015, para. 5).

YWCA-Japan. YWCA-Japan is one of 120 national branches of World YWCA. YWCA-Japan is a significant actor in the international system of World YWCA. YWCA-Japan holds responsibility as “a YWCA of a country that has the Peace Constitution\(^7\) and is the world's leading natural disaster region” (YWCA-Japan, 2013g, p. 3, Tanaka Trans.).

---
\(^7\) Since the post-World War II allied occupation of Japan (GHQ) drafted the constitution and the Japanese government accepted it, it has been known internationally as the Peace Constitution.
The office of YWCA-Japan situated in Tokyo, Japan, serves as the headquarter of 24 local branches of YWCA-Japan, which are spread throughout out all five main islands of Japan from Okinawa to Hokkaido. The headquarters of YWCA-Japan communicates with World YWCA and other leading international actors, including the UN. In addition to the local (regional) branches of YWCA-Japan, about 36 schools across the country have a student initiative club or curriculum to participate in causes that World YWCA and YWCA-Japan put forth. The system is called gakkou YWCA or School YWCA.

YWCA-Japan “takes an affiliation and registration system, and anyone can establish YWCA in his or her area or school in Japan upon the agreement with the organization’s vision and activities, and the fulfillment of the accession requirements” (YWCA-Japan, 2013g, p. 3, Tanaka Trans.).

*Vision and mission.* YWCA-Japan expresses its four visions on the organization’s Japanese website:

We aim for the following societies through women’s proactive activities in communities:

1. A society that made the most of the Peace Constitution, without nukes and violence;
2. A society that protects the dignity of women and children;
3. A society in which young women can develop and demonstrate leadership;
4. A society that values people of diverse backgrounds, multiple generations, and cultures. (YWCA-Japan, 2017e, para. 3, Tanaka Trans.).
YWCA-Japan’s mission is described as: “Learn from Jesus Christ, realize a world that people can tomori ikiru or live in collaboration. We work with people around the world on human rights, peace and environmental issues” (YWCA-Japan, 2017e, para. 2, Tanaka Trans.). YWCA-Japan also seeks solidarity by saying, “Let’s understand the circumstances surrounding yourself and choose to make your own choices. Let's stand up and walk together! Let's learn to self-sustain and participate with confidence in places of decision making” (YWCA-Japan, 2017a, para. 3. Tanaka, Trans.)

As seen on its homepage under taisetsunishiteirukoto, or “Things We Cherish,” YWCA-Japan recognizes the constitutional amendment movement in Japan and takes actions accordingly (YWCA-Japan, 2017d). As part of the peace movement, the organization lays stress on women’s rights, denuclearization, and the problems surrounding military bases.

Vision 2015 of the YWCA of Japan, launched at the 29th National Council in November 2006, was “to achieve peace in society through non-violent and non-nuclear strategies and with women’s leadership” (YWCA-Japan, 2013a, p. 5). Between 2006 to 2015, several priority areas were raised each year. The central issues remained the same, yet there were small differences depending on the year. In 2013, the goals to achieve Vision 2015 were, as stated below:

1. Develop peace in society by nonviolent/nuclear-free approach.
2. Retain Article 9 of the Japanese Constitution that renounces war and possession of military forces. Promote the Constitution’s principle globally.
3. Create a society without nuclear power plants.
4. Build peace in Northeast Asia through civil network and solidarity.

5. Protect women and children’s rights

6. Develop young women’s leadership

(YWCA-Japan, 2013a, p. 5).

The first goal here, “Develop peace in society by nonviolent/nuclear-free approach,” become a new priority in 2013 as it was not listed in 2010. In general, the 2013 version has greater emphasis on the issues of nuclear weapons and power plants. Fukushima Daiichi nuclear disaster happened upon the massive earthquake and tsunami on March 11 2011 made YWCA-Japan to once again accentuate the importance of nuclear-free societies. Goal number two on the Japanese Constitution and number four on peace in Northeast Asia through civil network and solidarity remain the same though they were originally number one and two. The development of leadership also remains the same. In 2009, there was “Support and work in solidarity with the YWCA of Palestine for peace in the region” (YWCA-Japan, 2010, p. 4), but it was no longer listed in 2013 as the top six priorities. There were evidences however that YWCA-Japan has continued its Olive Tree peace campaign and showed its commitment in its cause and in the region.

*YWCA-Japan and peace.* YWCA-Japan facilitates a series of informal educational programs designed specifically for its peace movement. It includes field trips and conferences with the following titles: Pilgrimage to Hiroshima, Pilgrimage to Nanking, Japan and South Korea Youth Conference, Japan and South Korea Senior Conference, and Olive Tree Campaign in Palestine.
The theme of peace is central to YWCA-Japan for various reasons, which will be explored and explained in Chapter four and five. Peace is viewed particularly critical and increasingly important today by YWCA-Japan because of the Japanese government’s recent actions to change its militaristic stand. Further, 2015 marked the 70-year anniversary since the end of World War II. Japan’s military aggressions during World War II (1939-1945) not only restricted YWCA-Japan and YWCA-Tokyo’s organizational actions but also hindered their development as an international women’s social-movement organization emphasizing equality and women’s liberation. Thus, post-war YWCA has stood on its historical reflection.

YWCA-Japan’s emphasis on peace is equally described on its English website as in that of Japanese and categorized under YWCA-Japan’s priority titled *Peace Movement*. The website says, “YWCA of Japan strongly supports the Japanese Constitution promulgated in 1946 for its stance on human rights, the sovereignty of the people and peace especially Article 9, on renunciation of war” (YWCA-Japan, 2016e, para. 1). YWCA-Japan’s peace movement is not limited within the situations that concern its country. YWCA-Japan conducts “peacebuilding by grassroots human exchange and supports the victims of disputes and disasters in general” (YWCA-Japan, 2013g, p. 3, Tanaka Trans.).

*YWCA-Japan and globality.* YWCA-Japan is an essential actor in the global movement of World YWCA, which relies on grassroots, international, and global actions of women to promote a healthy world that is fully inclusive, peaceful, and just. The
concept of globality is demonstrated by YWCA-Japan’s emphasis on oneness, equality, humanity, and humanness.

One of the YWCA-Japan’s organizational strengths is *kokusai-kyouryoku* or international cooperation (YWCA-Japan, 2016c). The organization believes in the value of assistance and cooperation that happens beyond one state’s limited political boundaries. The organization uses the Japanese term *jiritu-shien-katsudou*, to describe activities to support people’s self-support and independence, especially those of women affected by human-made and natural disasters. Women’s communal and international solidarities have been a fundamental value in YWCA-Japan.

**YWCA-Tokyo.** The YWCA-Tokyo is part of 24 local branches of YWCA-Japan. There is a strong affiliation between YWCA-Japan and YWCA-Tokyo, yet each of them has uniqueness characteristics. Their responsibilities differ because YWCA-Tokyo is primarily regional while YWCA-Japan is national and international.

YWCA-Tokyo operates five facilities. The Tokyo YWCA building is the main function, and it is where this research was conducted. The building contains various offices, including those of YWCA-Tokyo and YWCA-Japan. Within it there are theatres, halls, conference rooms, classrooms, meeting rooms, kitchen, café, gym, indoor swimming pool, and renting spaces. YWCA-Tokyo runs three other educational and social welfare centers: Musashino Center, Itabashi Center, and Kokuryo Center, all of which are situated in Tokyo. Furthermore, YWCA-Tokyo owns Nojiri Campsite near Lake Nojiri in Nagano Prefecture, Japan. The site, rich in nature, is used for various
seasonal camps for children and adults. From the Tokyo YWCA building to the campsite, it takes about three hours and a half by driving.

Mission and vision. Under “About YWCA” on the Japanese website (2016), YWCA-Tokyo explains its organization as follows: “YWCA-Tokyo, based on Christianity, focuses on women and youth aiming to realize a peaceful world in which human rights, health, and environment are protected. We collaborate with our friends and fellows in the world to make this vision possible” (YWCA-Tokyo, 2016e, para. 1, Tanaka Trans.). The current organizational slogan is heiwa-no-tane-wo-maku or “we sow the seeds of peace.”

Every year, YWCA-Tokyo sets out a few hoshin or organizational directions that could be understood as missions. It is reviewed every year. The following examples are from the year 2013.

1. Stand in anti-war position, and protect and utilize the Peace Constitution.
2. Aim for a world without nuclear weapons and a society that does not reply on nuclear power plants.
3. Aim for a recycling-oriented society to preserve the environment.
4. Honor a human life and nurture young people seeking peace.
5. Develop a sense of self-worth at the personal level, and at the same time, aim for a collaborative society.

(YWCA-Tokyo, 2013b, p. 2, Tanaka Trans.)
The 2017 version of the organizational directions/missions remains the same, except that the words “a recycling-oriented society” on number three was reworded to “sustainable society.”

YWCA-Tokyo and peace. YWCA-Tokyo’s visions in peace overlaps somewhat with that of YWCA-Japan due to its affiliation (YWCA-Tokyo is part of YWCA-Japan). Yet, they partake distinct responsibilities. Due to its responsibility as a regional branch, YWCA-Tokyo goes deep into communities of Japan. The organization collaborates with people on the ground and attain its vision of peace by working for local people. The organization realizes what is going on in the communities and actualize what is needed through their hands-on actions. They especially lay stress on peace through social work programs.

Throughout the course of its more than 110-year history, YWCA-Tokyo has faced and experienced its organizational struggles, together with YWCA-Japan. In various times of change, such as World War II and the 2008 government reform of the public interest corporation system, the organization encountered tremendous challenges to maintain and develop their organization. Although YWCA-Japan has had the same struggle, YWCA-Tokyo might have gone through even more paper works and consultations at the national level. It is due to the number and size of YWCA-Tokyo’s projects in various districts of Tokyo. Due to these overwhelming yet precious lifelong learning experiences, leaders and members of YWCA-Tokyo together with YWCA-Japan have critically considered what entails or could entail in a culture of peace and to be a citizen of the sustainable world.
YWCA-Tokyo and globality. Various YWCA-Tokyo’s efforts today intrigue interests in the philosophy of globality. The organization supports lives of international students in Japan and care for citizens of Japan regardless of their ethnic and personal backgrounds. They have bridged individuals and communities in Tokyo and beyond and surpassed the challenges of ethnic, linguistic, national, organizational, racial, gender, and religious differences for a greater good.

YWCA-Japan’s programs. The following sections concerns the overview of the activities of YWCA-Japan. Reviewing of the documents collected from the field was helpful to comprehend the organization’s programs and activities, meaning what they do generally. It was particularly helpful to answer the research question three: “How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?”

YWCA-Japan has different ways to categorize their activities. The reason behind the variation seemed to be that all activities were interrelated. Each of the activity themes, like peace, women, youth, senior, or environment, could be understood distinctly or in relation to each other. One theme could also be perceived as something connected to one or more of the others. It all depends on how one comprehends the activities and values them. For example, YWCA-Japan treated programs for women and children separately or together depending on the occasions and the purpose of the documentations.

---

8 For example, YWCA-Japan’s homepage retrieved in August 2016 named their activities as the following seven themes: Women’s Empowerment, International Cooperation, Support for Great East Japan Earthquake Survivors, Protection of the Japanese Peace Constitution, and Thinking About Nuclear Energy, “Military base and Us,” and Advocacy (YWCA-Japan, 2016h).

9 One of YWCA-Japan’s tri-fold brochures collected in the field in 2013 indicates YWCA’s four themes as: Peace, Environment and Eco, Children’s Rights, and Problems of Violence Against Women (YWCA-Japan, 2013e).
For instance, a brochure\textsuperscript{10} gathered in 2013 situated rights of women and children under \textit{community service} (YWCA-Japan, 2013f) and put them together conceptually though not assimilating them completely. In reality, there were YWCA activities designed for women, for girls, and for children of both sexes, specifically for each of these groups or for all.

For the purpose of this study, the researcher sorted YWCA-Japan activities into five themes, as follows: 1) Women’s Empowerment; 2) Growth and Leadership of Children and Youth; 3) Peace Movement 4) International Cooperation and Humanitarian Aid; 5) Support for Great East Japan Earthquake Survivors; and 6) Advocacy. Themes of peace, women, children, environment, and community cut across all concerns.

To note, YWCA-Japan’s activities generally include activities initiated by staffs and volunteers who work at the headquarters (the office of YWCA-Japan) as well as activities organized by regional YWCAs----uniquely or under the guidance of the head office. Though this overview of YWCA-Japan’s activities focuses more on those organized by the office of YWCA-Japan, it also gives an idea on how regional YWCAs support YWCA-Japan’s visions and actions while they preserve their uniqueness.

\textbf{Women’s empowerment.} YWCA-Japan has developed programs to empower women and girls of Japan and abroad, in collaboration with other national branches of YWCA and local and international organizations. YWCA-Japan’s Activity Report 2012 has a section entitled \textit{jyosei to kodomo no kenri wo mamorutameni}, which means: “To Protect the Rights of Women and Children” (p. 5). This section starts by describing how

\begin{footnotesize}
\begin{itemize}
\item[10]This brochure (YWCA-Japan, 2013f) lists YWCA-Japan’s activities under three broad terms: Peace Movement, Community Service, and International Programs.
\end{itemize}
\end{footnotesize}
“YWCA-Japan listens to the voices of women and children, particularly those who have socially been placed on the periphery. Through our activities, we convey a message that they are not alone” (YWCA-Japan, 2012b, p. 5, Tanaka Trans.).

Under the subtitle “We Think About Gender,” it was written:

> For all the women to exert their leadership skills, we need to re-question our society through the perspective of gender. Correction of gender inequality and eradication of violence against women are in close relation with the actualization of peace in the world. [...] YWCA-Japan strongly appeals that women’s participation in all decision-making areas is necessary. In Fall 2012 too, we conducted a workshop to think about YWCA activities from the point of view of gender. (YWCA-Japan, 2012b, p. 5, Tanaka Trans.).

As such, YWCA-Japan strongly believes that gender equality and women’s contributions/involvement in decision-making contribute greatly to peace.

According to the document analysis, in addition, YWCA-Japan has followed women’s issues highlighted by World YWCA. They were: sexual and reproductive health rights, HIV and AIDS, and violence against women. Particularly, many regional branches of YWCA-Japan have emphasized issues concerning violence against women. YWCA-Tokyo in particular holds programs for women experiencing domestic violence. It assists not only women in concern but also their caregivers, like families, friends, and professionals (see the section under YWCA-Tokyo’s Programs for Domestic Violence Survivors Assistance). YWCA-Tokyo also pays great attention to problems of military bases that victimize women living in local towns.
Nyaradzayi Gumbonzvanda, the General Secretary of World YWCA from 2007 to 2016, and Susan Brennan, the president of World YWCA from 2007 to July, 2011, talked about the creation of safe places “for women to lead, to share, to influence, and to engage” (World YWCA, 2010, p. 4). To describe this idea of “a safe place” for women and their leadership, YWCA-Japan were using two keywords anzen and anshin which rhyme in Japanese. The first, anzen, means safety, and can be used in the context of “I feel safe” or “I am in a safe place.” On the other hand, the second word, anshin, refers to one’s condition of feeling relieved, at ease, or at peace. One can have peace of mind due to such emotional relief. YWCA-Japan and its regional branches used these two words together in their aim to support survivors of the Great East Japan Earthquake, for example (YWCA-Japan, 2012b). Women in the affected areas had been targeted for criticism and discrimination whether they had decided to stay in their communities or to leave (Nishihara, personal communication).

YWCA-Japan (2016) indicated the following organizational missions to create a society safe enough for women to live and to empower themselves:

- Helps women to build skills and knowledge
- Offers theoretical courses on empowerment
- Conducts practical trainings for empowerment (Implementation and application)
- Provides leadership programs for women
- Advocate for women’s empowerment and leadership at community, regional, national, and international levels (e.g. transmits information).
• Provides women human resources and materials to actualize their visions
• Network to find partner organizations and collaborates with them (YWCA-Japan, 2016i, Tanaka Trans.)

Furthermore, YWCA-Japan participates in the United Nations Commission on the Status of Women.

**Growth and leadership of children and youth.** YWCA-Japan takes initiatives to protect the rights of girls and children. YWCA-Japan (2012) wrote that the organization “aims to actualize a society in which all children can grow up safe and peaceful (anzen and anshin)” (YWCA-Japan, 2012b, p. 5, Tanaka Trans.). In collaboration with the regional branches, YWCA-Japan works on improving children’s education and their living conditions. It covers education in terms of not only studies but also children’s connections with the environment and their relationships with family, friends, communities and the world. Furthermore, YWCA-Japan is a great part of the international movement to end child prostitution. In addition, YWCA-Japan connects with local schools through its program called School YWCA to balance today’s needs in formal and informal education.

**End trafficking.** YWCA-Japan is an essential member of a civil society organization called ECPAT, which stands for End Child Prostitution, Child Pornography and Trafficking in Children for Sexual Purposes (or known as The International Campaign to End Child Prostitution in Asian Tourism). It is an international network based in Thailand, and it coordinates “research, advocacy, and action to end the
commercial sexual exploitation of children” (ECPAT International, 2016, para. 1).

ECPAT/Stop Japan is ECPAT International’s regional network in Japan.

According to YWCA-Japan Annual Report (2006), “approximately 1.2 million children around the world are being trafficked for sexual purposes every year. Many of them are forced to work in the sex industry that exists in tourist spots” (p. 5).

Unfortunately, Japan is kagaikoku, meaning the perpetrator country. Varied literature showed that Japan is one of Asia’s largest countries in terms of the number of children in subjected to trafficking, prostitution, and pornography (Mensendieck, 2014).

YWCA-Kyoto (2001) published a book on human trafficking and Japan. This effort was put forth by YWCA-Kyoto’s telephone counseling group, APT (Asian People Together). APT usually works to support residents of Japan who have ethnic roots in foreign countries, but it also deals with the issue regarding human trafficking since the problems can be related. The book also talked about legal measures to ban human trafficking around the world.

In collaboration with ECPAT/Stop Japan, YWCA-Japan called for a policy development and helped to advance the process of its implementation at the national level. Such determination finally responded to the international demands. According to YWCA-Japan’s Annual Report (2006), “The international development of the Code (Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism) [has been] promoted by major tourism industry representatives, NGOs, and
UN-related agencies” (p. 5). In 2014, Japan’s parliament finally passed a bill\textsuperscript{11} “to ban the possession of child pornography” (Hellmann, 2014, para. 1-2).

School YWCA. Students of 36 local schools across Japan practice YWCA missions one way or another. Their activities are held mostly through afterschool curricula that students organized on their own, often under the informal supervisions of school teachers, administrators, and seniors. YWCA-Japan’s homepage described, “Each school develops a unique way to be involved” (YWCA-Japan, 2015b, para. 1, Tanaka Trans.). For example, Osaka Jogakuin Girls School situates YWCA under its students’ religious club. The school website explained, “School YWCA is a club in which students centrally participate in volunteer activities and community engagement” (Osaka Jogakuin Middle and High School Students YWCA, 2016, para. 1, Tanaka Trans.). It also said, “We are going to perform a public Christmas theatre this winter, and for that we invite a special teacher to teach us sign language. We will bring in sign language interpreting throughout the performance of the play” (Osaka Jogakuin Middle and High School Students YWCA, 2016, para. 1).

Being part of YWCA, students from Hokusei Gakuen Joshi High School, located in Hokkaido, Japan, volunteer at a support facility for persons with disabilities. A YWCA club of Yokohama Kyoritsu Gakuen Junior and Senior High School, located in Yokohama, Japan, visits a national leprosy sanatorium. Students from this school also study braille, a reading and writing method used by the visually impaired. Shizuoka Eiwa Junior and Senior High School, located in Shizuoka, Japan, takes part in a student

\textsuperscript{11} Under the new law, “people found with explicit photos or videos of children can be imprisoned for up to one year and fined up to 1 million yen ($10,000)” (Hellmann, June 18, 2014, para. 1-2).
fundraising activity, namely *Ashinaga Gakusei Bokin* (Ashinaga Students’ Fundraising Bureau). *Ashinaga* means long-legs, and it is named after the Jean Webster’s novel “Daddy-Long Legs.” This project gives scholarships to students\(^\text{12}\) who have lost their parents through illness, suicide, or natural disaster. In addition, students from Shizuoka Eiwa participate in the Ecocap Movement by gathering milk cartons and plastic bottle lids. Ecocap is a nonprofit organization that connects with another organization to bring vaccinations to developing countries (*The Japan Times*, 2008).

In short, students of various school YWCAs in Japan uniquely volunteer in their communities by taking ownership of how they use their school hours in the afternoon. They think about what kind of society they would like to live in, and what they can do to help. Though each school YWCA has been greatly autonomous until recently, a national conference among these school YWCAs was held in summer 2014 after a 40-year hiatus (Ozaki, 2014). As part of the efforts to raise next generations, YWCA-Japan and its regional YWCAs also hoping to further develop their bonds with school YWCAs (Ozaki, 2014). Making use of events like the World YWCA Day to meet and communicate with the students was raised.

**Peace movement.** YWCA-Japan organizes numerous events, programs, and activities for its peace movement. This introductory section presents those related to the Constitution of Japan and military bases.

\(^{12}\) Students of public and private high schools, universities, two-year colleges, training schools, or graduate schools.
Protect the Peace Constitution of Japan. The English brochure of YWCA Japan collected in 2013 said, “YWCA of Japan supports the Japanese Constitution promulgated in 1946 for its stance on human rights, the sovereignty of people and peace ---especially Article 9, on renunciation of war” (YWCA-Japan, 2013f, p. 1). Thus, YWCA-Japan and its regional branches, including YWCA-Tokyo, have various activities concerning the Constitution of Japan, especially to advocate for the necessity of its protection (YWCA-Tokyo, 2017g; YWCA-Osaka, 2017). For example, YWCA-Tokyo holds Kenpou Café, a session to learn about the constitution and its amendment over tea and snacks. YWCA-Japan (2012c) explained that the amendment “has been rendered invisible to a vast majority of Japanese society” (p. 3).

Prime Minister Abe and his cabinet greatly changed the interpretation of the Japanese Constitution’s Article 9 in July, 2014. Such governmental initiation began in 2012 by drafting an amendment of the entire Constitution. Under this new interpretation, the government of Japan can use its Self-Defense Forces not only for national security (as was the case before) but also for collective security, meaning for Japan’s allies. Japan can join and “support” its allies’ security measures and warfare, especially when they are attacked. Article 9 was initially about total rejection of belligerence unless the country itself was under attack.

When the researcher conducted research in YWCA-Japan from the end of 2013 to early 2014, the government’s success in changing the meaning of Article 9 was not yet confirmed but was headed in that direction. In fact, those few months leading up to July, 2014, were critical for pacifists who believe in keeping Article 9 the way it had been.
YWCA-Japan stands on the side of these pacifists, and in fact they have been at the forefront of this movement opposing the government’s initiative to amend the Constitution of Japan. During the period when the government was about to change that meaning “hundreds of thousands of citizens protested [and the major] media outlets opposed the move” (Kato, 2014, para. 2). YWCA-Japan also organized protests by peaceful means.

Military base. Documents depicted that YWCA-Japan concerns a lot about the effect of military bases around the world. Particularly, the organization has protested against the Japanese government as it has continued to force the US military base in Okinawa (YWCA-Japan, 2013d). According to Yamane (2013) in a book titled Peace Education from the Grassroots:

There are about 34,000 American soldiers in Japan and 132 U.S. military bases in Japan. In Okinawa there are about 25,000 American soldiers and 32 military bases: 74 % of all the U.S. bases in Japan are located in Okinawa Prefecture, which occupies about 18% of the mainland\(^{13}\). (p. 291)

Yamane continued by saying, “It would not have been possible for the U.S. to wage war against Korea, Vietnam, Iraq, and Afghanistan without these military bases in Okinawa” (Yamane, 2013, p. 291). This statement illustrates that Japan has taken part in these wars.

Furthermore, YWCA-Japan looks at this issue of military bases from the perspective of women. It wrote, “It is evident from the testimonies of numerous women in Okinawa and around the world that the presence of military bases greatly endangers

---

\(^{13}\)The information was based on Asahi Newspaper dated March 6, 2012.
the safety of women and children” (YWCA-Japan, 2012b, p. 5, Tanaka Trans.). In March, 2012, in New York, YWCA-Japan spoke about the issue of violence against women around the American base in Okinawa. It was at the United Nations Commission on the Status of Women. In addition, YWCA-Japan’s Central Committee wrote a protest statement addressed to Japanese Prime Minister Shinzo Abe and the President of the United States, Barack Obama, in reaction to an incident on May 22, 2016 (Appendix F; YWCA-Japan, 2016j).

YWCA-Japan claims that long-overdue issues and problems of Okinawa have been overlooked not only by the international communities but also by people of “the mainland” of Japan. The homepage of YWCA-Japan (2017b) wrote concerning this:

It is not “the problem of Okinawa”

It is a “Japanese problem”

It is “our problem.” (Tanaka Trans.)

YWCA-Japan has a publication team that publishes a bulletin, namely Kichikichi Newsletter, to inform YWCA-Japan members and elsewhere about issues concerning military bases and peace. Kichi means military base. It is available online for the public. The October 2013 issue talked about the World YWCA president, Ms. Deborah Thomas, and the accounting officer, Caroline Flowers’s casual tour to Yokosuka United States military base upon their visit to YWCA-Japan (YWCA-Japan’s Team Kichi, 2013).

Pilgrimage to Hiroshima. YWCA-Japan developed an international field-trip program namely hiroshima-wo-kangaeru-tabi or “journey to think about Hiroshima” after World War II, and it still continues today. Another name for the program is
Pilgrimage to Hiroshima. It has been hosted by YWCA-Japan, collaborated with YWCA’s regional branch in Hiroshima (YWCA-Hiroshima) and sponsored by DENTSU Scholarship Foundation\textsuperscript{14} (YWCA-Japan, 2017f).

Pilgrimage to Hiroshima welcomes a wide range of generations. They could be students from Japanese middle schools, high schools, and universities or senior participants from Japan, China, and Korea. The program brings the participants to Hiroshima, the first place in the history of mankind to be devastated with a nuclear weapon\textsuperscript{15}. As August 6 is the anniversary of the dropping of the atomic bomb, the trip is organized every year around that time. The program includes meet-and-greet with participants with similar interests, tour, information-gathering, workshops, and listening to testimonies of atomic-bomb survivors, \textit{hibakusya} (YWCA-Japan, 2016b; YWCA-Japan, 2016f). Examples of places that participants can choose to visit with in the city are: The Hiroshima Peace Memorial Museum and Park, the Memorial Cenotaph for the Atomic Bomb Victims, the Korean Atomic Bomb Victims Monument, and \textit{Genbaku Domu} (Ruin of Hiroshima Prefectural Industrial Promotion Hall).

There are several travel paths that participants can select. One of which is to follow the locations that appear in Tamaki Hara’s novel \textit{Natsu no Hana} (In English \textit{Summer Flowers}). This story is based on his own diary written in the aftermath of the

\textsuperscript{14} DENTSU is a public relations company in Japan, and the scholarship foundation was established in 1963 according to the will of the late fourth president of Japan, Hideo Yoshida (Dentsu, 2015).

\textsuperscript{15} Japan’s six-year long World War II ended with Hiroshima and Nagasaki, in which a minimum of 129,000 Japanese denizens including residents of international origins died as a result of the nuclear weapons.
atomic bomb. The book was completed while he was in refuge. The complete translation appears in *Hiroshima: Three Witnesses*, edited and translated by Minear (1990).

*Pilgrimage to Nanking.* YWCA leaders in China and YWCA-Japan collaborated to organize a peace program in Nanjing, China (the spelling of the city changed from Nanking after World War II). The program was named *Pilgrimage to Nanking.* Its objective is to learn about what happened in the city between December, 1937 and January, 1938 ---the mass murder and rape committed by Japanese soldiers. By winter 2013, YWCA-Japan and YWCA-China hold the program twice, meaning that the program was a couple years old then (Nishihara, personal communication). From December 11 to 15, 2010, for example, 26 people gathered to participate in this program.

A partaker narrated her experience:

We visited *the Memorial for Compatriots Killed in the Nanjing Massacre by Japanese Forces of Aggression* (in short, the Nanjing Massacre Memorial Hall). We also went to the Zhongshan Wharf, where the genocide was carried out. We prayed there and placed flowers. [...] In the Memorial Hall, Japanese men’s testimonies were displayed as perpetrators. Due to the level of the cruelty, I could only read one person’s testimony. I also saw seven layers of remains of human bodies buried in the ground. At the Zhongshan Wharf, I heard that 9500 people were killed just within three days. I asked in my mind, “Why was this atrocity carried out,” and felt strongly that human beings should not cause anything like this again. (Hirano, 2013, p. 1)
She continued:

In the evening, we created a time to discuss our experiences and created an action plan concerning what we can do from now on. As I walked on the traces of the disastrous battlefields, I truly felt the importance of praying for peace. (Hirano, 2013, p. 1)

As such, YWCA-China and YWCA-Japan work together to foster such experiences. Participants use their own eyes and sensations to understand history from where it happened.

*Japan and South Korean Youth Conference.* The Japan and South Korean Youth Conference is co-hosted by YWCA-South Korea and YWCA-Japan. It is a program in which “youth from Japan and Korea (below 30 years of age) live together under the same roof, sharing rooms and food. They work in collaboration to think about the problems that the two countries have and share through dialogue and relationship building” (YWCA-Japan, 2016d, para. 1, Tanaka Trans.). Through field works, discussions, dialogue and relationship building, the program aims for the youth’s mutual understandings. The 2012 program\(^{16}\), for example, was held in Kumamoto, Japan. Forty-one youth partaken. Participants join forces with the planning committee to plan their activities, thus the program can also be considered as a participatory leadership program (YWCA-Japan, 2013b). Since the opening in 1993, the program has been held annually by rotating the host location between Japan and South Korea. YWCA-Japan (2016d)

\(^{16}\) The program received grants from organizations such as the Mitsubishi UFJ foundation, the Environmental Restoration and Conservation Agency, and the Japan-Korea Cultural Foundation.
wrote, “The conference has set the stage for leadership development of the youth of both countries. We believe it contributes to building peace” (para. 1, Tanaka Trans.).

The conference’s theme in 2013 was: “Situations of our countries surrounding the problem of nuclear power generations” (YWCA-Japan, 2013b, cover page). It was held in Seoul Olympic Parktel, in Seoul, South Korea. The participants visited places like the Energy Dream Center, Seoul, South Korea, where people can learn about eco-energy technologies. Yoshida, one of the youth leaders of the conference, wrote in the report:

In Japan, nuclear power plants were built in Fukushima, and the local people were victimized. There are similar situations in Miryang, South Korea. We learned during the conference that the citizens of both cities were situated as social peripheries. Their rights are ignored (Yoshida, 2013, p.1).

She also wrote:

We, the participants, heard the word “common destiny” or unmei-kyoudoutai many times during the conference. Concerning nuclear energy and power plants, Japan and Korea have a common, similar destiny. I never thought in such a way until I took part in this program … The country which I simply recognized as “South Korea” became “our common destiny.” (Yoshida, 2013, p.1, Tanaka Trans.)

As such, young people from Korea and Japan, the countries having a history of war, meet the opportunities to realize common problems. They communicate to be part of the international solutions. Furthermore, YWCA-Japan and YWCA-South Korea issue a
statement at the end of the conference to express their joint stands, and it will be their message to the world.

Each year’s conference theme is related to peace, and there are fieldtrips organized accordingly. The participants of the 2013 program visited Seodaemun Prison History Hall in Korea, just like those in 2012 program. One of them explained her experience there:

I had the opportunity to visit this history museum last year, too, but it is a place that brings tremendous heartache no matter how many times we visit. I always have mixed feelings coming here with my friends from Korea. It is painful to hear about Japanese people’s terrible and inhumane tortures against people of Korea, such as hanging them from the ceiling and pouring boiling hot water on them (Noda, 2013, p.12, Tanaka Trans.).

Her message ends with her wish for peace.

*Japan and South Korea Senior Conference*. There is also a Japan and South Korea Conference for Seniors. One was held in Okinawa from January 22 to 25, 2014, for instance. The title of the conference was “YWCA-Japan and YWCA-South Korea Collaboration: Peace in East Asia.” Participants of this conference have built the trustworthy relationship which was once difficult. It was possible due to the challenging but sincere effort from both sides to “learn from the past and envision a peaceful future together” (YWCA-Japan, 2014, para 2. Tanaka Trans.).

The senior participants of this Japan-South Korea conference in Okinawa visited places like the Peace Memorial Park built over the final frontlines of the Battle of
Okinawa fought between Japan and the Allies of World War II. They also visited foundation of peace monument\(^1\) (heiwa no ishiji) on which names of all the people who died in Okinawa were carved, regardless of nationality, occupation, or any other (Peace Memorial Park, 2016; Yokoyama, 2014).

At the end of the conference, a joint statement was published, and it is available online. The first paragraph says, “This conference itself is a result of YWCA-South Korea and YWCA-Japan’s collaborative grassroots actions for peace, which we have built up over time” (Participants of Japan and South Korea YWCA Senior Conference, 2014, para. 1, Tanaka Trans.). The statement continues:

> It the past, Japan invaded and colonized the Korean Peninsula and other parts of Asia, and it has violated the human rights of people on the ground and has taken their precious lives. Currently, due to the US military presence in Okinawa, violence against citizens of Okinawa have been ongoing and never-ending. Furthermore, as seen in Prime Minister Abe’s visits to the Yasukuni Shrine and the controversial issues of Japanese textbooks, the Japanese government seemed not to reflect enough on the history of Japan and, more sadly, the system of war has been progressing again in recent years. The Korean people’s homeland was divided due to the Korean War, and the human rights of women and children living in North Korea are at stake. The US military is also situated in South Korea, and all of these military installations block the development of peace. Japan and South Korea have common issues, such as publicly regrettable

\(^1\) The monument was built in 1995 as the 50\(^{th}\) anniversary of the Battle of Okinawa.
construction and operation of nuclear power plants and institutional exporting of the energy to Asian and African countries. The serious gap between rich and poor in our countries, not to forget the social structure that imposes it, has become a serious cause of chronic violation and violence. All of these problems that our countries possess reflect that the hands of the powerful continue to put burdens on the weak. It is a gisai or sacrificial system. The powerful regions unconsciously dominate the less powerful ones and it is not fair. (Participants of Japan and South Korea YWCAs Senior Conference, 2014, para. 4, Tanaka trans.).

In addition, the conference participants decide what matters to jointly work on from this time forth. Examples were: to share information about current situations in North Korea, especially on human rights violations against women and malnutrition of children and to perform fund-raising activities for sufferers there. Both YWCA-Japan and YWCA-South Korea senior members are also hoping to continue developing the annual conference and send a peace message to the world, including overcoming the division of the Korean Peninsula (Participants of Japan and South Korea YWCAs Senior Conference, 2014, Tanaka Trans.). After one of conferences, YWCA-Japan sent a protest letter to the Japanese government concerning their actions that prevent the development of peace between Japan and neighboring Asian countries.

Think about nuclear energy. The earthquake on March 11, 2011 caused serious radioactive damage, so in addition to nuclear weapons the issue of nuclear power plants and energy became a fundamental concern to Japan and beyond. Since 1970, YWCA-Japan has stood on the side of negation of nuclear energy and has been engaged in
various activities. “Nuclear and human beings cannot coexist,” YWCA-Japan asserted in various places of its documents. YWCA-Japan and its regional branches have organized many events in relation to this topic. The researcher participated in a documentary screening event and it also deal with the importance of this topic. Such topic was a great part of the Christmas event she took part in as well. YWCA-Tokyo invited a standing-comedy theatric group who advocates for denuclearization and asked them to perform.

*International cooperation and humanitarian aid.* International cooperation, or *kokusai-kyouryoku,* refers to assistance and cooperation that happens between two or more national governments or other national bodies. It can also happen in the private sector. It refers to the state of cooperation that does not remain within one country but goes beyond for the sake of humanitarian, action, relief, and aid. YWCA-Japan indicated that it had supported various “activities in about 55 countries to help women’s independence” (YWCA-Japan, 2016c, para. 1, Tanaka, Trans.). The organization uses the Japanese term *jiritu-shien-katsudou,* to describe such activities. It means activities to support people’s self-support and independence. The idea of women’s liberation and independence through women’s communal and international solidarities has been a fundamental value in World YWCA and YWCA-Japan throughout their histories.

In addition to issues related to human trafficking, violence against women, and military bases, YWCA-Japan also tries to resolve problems related to deplete uranium munitions. World YWCA explained in its annual report:

The YWCA of Japan also raised the serious issue of health effects for women and children caused by exposure to ‘depleted uranium’ to the attention of the World
YWCA Council participants and the Japanese government. “Many women and children have illnesses caused by the exposure to depleted uranium. In areas where uranium munitions are found[,] there have been increased reports of cancers, leukemia and birth defects,” says Negishi [of YWCA of Japan]. We lobbied our government to help the United Nations General Assembly pass a resolution for further research into the health effects from depleted uranium and on the International Day of Action Against Depleted Uranium. We appealed to the YWCA movement to take advocacy action on this issue. (World YWCA, 2008, p. 29)

*Disaster and conflict emergency humanitarian aid.* YWCA-Japan carries out “emergency aid as well as medium- to long-term provision of services and aid to support victims of war, conflicts, and natural disasters around the world” (YWCA-Japan, 2016k, para.1 Tanaka Trans.). For example, YWCA-Japan raised funds for victims of the 2015 earthquake in Nepal as well as for an Ebola hemorrhagic fever infection prevention program in West Africa. The YWCA-Japan homepage explained for the case of Nepal:

We are calling for your support to assist people who are affected by the major earthquake that struck in Nepal on April 2015 as well as some parts of India and Bangladesh. In the aftermath of the earthquake, we at YWCA contacted Nepal YWCA and urgently transferred money to support the victims. We need your further assistance! Your financial assistance has been used in the following initiatives organized by Nepal YWCA.
• Supplying blankets and food for people who lost their homes and for volunteers who are working on the ground
• Emergency and long-term counseling services (YWCA-Japan, 2016k, Tanaka Trans.).

Regarding the outbreaks of Ebola hemorrhagic fever that hit West Africa, YWCA-Japan collaborated with Liberia YWCA, and Sierra Leone YWCA to support the Ebola infection prevention program. The contents of the program were:

1. Preventative education for women in general and young girls. They are in high risk of infection because they are the ones who take care of their family members and bear the responsibilities to treat patients.
2. Professional training for women to carry out illness preventative education for others
3. Ways to cooperate with other organizations (YWCA-Japan, 2016k, Tanaka Trans.).

In both of these cases, YWCA-Japan explained ways to donate funds for the specific purposes and indicated aggregation deadlines: Nepal: July 31, 2015; and West Africa, January 31, 2015.

Olive Tree Campaign -Palestine. As part of its peace project and humanitarian action, the YWCA of Japan supports the Joint Advocacy Initiative (JAI) of the East Jerusalem YMCA and YWCA of Palestine to replant olive trees in Palestine.

Olive trees, which have been important livelihood and nutrients for local people of Palestine, have been continuously destroyed as a result of the ongoing conflicts
between Israel and Palestine. The farmers “in the area are being deprived of income, land and home, and women and children are forced to live in unstable conditions” (YWCA-Japan, 2015a, p. 6). “The olive tree, which bears fruit even in poor soil and lives for 800 to 1000 years, is seen as a symbol of happiness and prosperity […] Many of the trees destroyed were as old as a few hundred years to a thousand years” YWCA-Japan (2015a, p. 6).

JAI’s brochure described the local condition as follows:

Agriculture experts estimate that more than 1.4 million olive trees and thousands of acres of farmland have been destroyed in the occupied West Bank and Gaza Strip by the Israeli Military Occupation since 1967, almost half of the trees have been destroyed since the year 2000. (JAI, 2015, para. 2)

The YWCA of Japan takes part in this initiative to secure and protect local farmers’ job and lives of their families “through the peaceful method of planting olives” “Despite the crisis of survival, the Palestinian men, women, and children are trying not to lose hope for the future and build a society free of violence,” YWCA-Japan wrote (YWCA-Japan, 2015, p. 6, Tanaka Trans.).

The former president of YWCA-Tokyo, Ms. Ohkawa explained during her interview, “There is a YWCA activity called the Olive Tree Campaign, a fund-raising campaign to plant olive trees in Palestine. To plant a tree in Palestine costs about 3000 yen, and donors will know that their contributions will be used to plant an actual tree.” In addition, JAI’s brochure wrote, “The amount of US $20 covers all the costs related to planting a young olive tree, including the cost of the tree, preparation of the field, an
irrigation system and a protection tube” (para. 7). On its website entitled search for sponsored trees, the names of donors as well as farmers’ names were indicated. As of October, 2014, olive trees planted by everyone who donated through YWCA-Japan totaled 2132 trees. (JAI, 2014).

Connecting with returnees from China. Document analysis showed that there are various programs organized for Japanese returnees from China. A number of Japanese citizens and their children were left behind in China after the end of World War II. They spent the most of their lives there and recently had an opportunity to return to Japan. They reunited with their relatives. Many of them have forgotten their mother tongue as they were in China for more than a few decades since when they were babies or in early age. Kamei (2015) wrote,

On November 19, 2014, a cultural event with returnees from China was held in TWCA-Tokyo’s Kaufman Hall similar to last year as the event was entitled tomoni tsudou or “gathering together” once again. There were 65 attendees. They enjoyed the musical performance of the Erhu, the demonstration of Tai Chi, and Chinese traditional dance in which dancers dress themselves with colorful hair ornaments and costumes and rejoice in cultivation. A professional tea maker also demonstrated the making of Chinese tea. Each group of the Japanese language learning program read their writing compositions. Among them, there was a reading of Kaneko Misuzu’s story book. (Kamei, 2015 p. 1, Tanaka Trans.).
It was also written that “Chinese tea and pastries were prepared and people naturally gathered in circles and talked, with laughter. […] The whole event lasted 2 hours and 40 minutes” (Kamei, 2015 p. 1, Tanaka Trans.).

In addition, it reported another event for the returnees:

It was on October 5, 1981, that the first Japanese language class for Japanese returnees from China held its opening ceremony. This year, the program celebrated 33 years, and graduates numbered more than 2,000 people. The language program enhanced its service in 2005. Furthermore, some “life-transitional” courses have been held, in which speakers talked about traffic safety and information about the nursing-care insurance system. (Kamei, 2015 p. 1, Tanaka Trans.).

Supporting China YWCA’s welfare training team. Apart from the peace programs that YWCA-Japan has organized with YWCAs of China and Korea, there have been various efforts to support each other’s national programs. Recently, for example, “China YWCA, specifically its elderly welfare training team, visited YWCA-Tokyo for two days starting from October 20, 2014. The central figures of the participants were staff members from nine regional branches of YWCA of China who were in charge of projects and programs concerning care for the elderly” (Sakaguchi, 2015 p. 2, Tanaka Trans.).

YWCA-Tokyo’s bulletin reported:

On the first day, they participated in a lecture at YWCA-Tokyo’s Human Service Support Center. They visited Itabashi Center and observed its day service. In the evening of the first day, a meet-and-greet session in collaboration of YWCA-
Japan and YWCA-China was held. The executive secretary of China YWCA interpreted our program and it became a harmonious event. Conversations between the program participants from YWCA-Japan and YWCA-China were managed by speaking English and writing in Chinese characters sometimes. (Sakaguchi, 2015 p. 2, Tanaka Trans.).

The article also indicated the pleasant outcome of such professional exchanges of information, knowledge, and human resources:

The general secretary of Hangzhou YWCA said that the elderly welfare programs have received a very high evaluation. We at YWCA-Japan were very happy to hear this. When YWCA-China started this projects for the elderly, we were celebrating the 100th anniversary of YWCA-Tokyo, and we dispatched lecturers from our professional schools several times. We have also welcomed staff from Beijing YWCA and Tianjin YWCA and held a three-month training session. (Sakaguchi, 2015 p. 2, Tanaka Trans).

**Support for Great East Japan Earthquake survivors.** YWCA-Japan was one of the first responders when the devastating Great East Japan earthquake and tsunami happened on March, 11, 2011. For example, YWCA-Tokyo (2011f) wrote in its newsletter, “Immediately after the earthquake, YWCA-Tokyo in collaboration with YWCA-Japan began assembling relief supplies and fundraising activities” (p. 3, Tanaka Trans.)

We dispatched a total of 40 coordinators to the volunteering center of Shinchi city of Fukushima Prefecture during the period between May 9 and August 29, 2011.
Among them, 16 people were from YWCA-Tokyo. From August 19 to 23, we held a summer camp at our Nojiri campsite in support of organizations such as the Shinchi City Education Committee, Sophia University Community Psychology Laboratory, and Japan Children’s Social Work Association. Twenty-nine elementary school students participated. We also received much support from people of Nagano Prefecture (YWCA-Tokyo, 2011f, p. 3, Tanaka Trans.).

“We continue to organize camps targeting elementary school students in Shinchi city and also visit temporary housing in the same town” YWCA-Tokyo, 2013a, p. 3).

In September, 2014, YWCA-Tokyo also organized a mini-forum for YWCA members to hear the voices of Fukushima residents about the status quo of radiation.

This program is a result of the trust and rapport we have built with residents of Fukushima. […] It has become increasingly difficult to talk about radioactivity in Fukushima. For this reason, we decided not to advertise this program through the common press, but instead promoted it by word of mouth. (YWCA-Tokyo, 2014b, Tanaka Trans.).

In the aftermath, the organization has continued to connect with and help communities on the ground, in collaboration with local YWCAs. It has provided information needed, carried out volunteer training courses, and the healing and consultation of body and mind. The volunteer training in the aftermath included how to remove mud from houses. The organization continues to offer medium to long-term support programs as described below. All of the past and present programs were supported by donations.
**Bazaar.** On July 2, 2011, “A few members of YWCA-Tokyo who wanted to somehow help survivors of the earthquake and tsunami assembled and made the first bazaar possible,” wrote Yoshikawa (2014), a YWCA bazaar executive committee (p. 2). Around 400 people participated in the event, and of those, 40 families were directly affected by the earthquake (YWCA-Tokyo, 2011f, p. 3). YWCA-Tokyo gathered the following products to send to the affected areas: “brand-new towels, sheets, soaps, and other daily necessities and household goods; condiments (spices), canned food, dry food, sweets (those within expiration their dates); clothes (new, clean, dry cleaned); and shoes, bags, handicrafts, books, and CDs,” according to a flyer (YWCA-Tokyo, 2014a). The first bazaar yielded one million yen, about $9,700, which were sent to Ishinomaki city’s private relief and supplies distribution center as well as to YWCA’s disaster relief program. Volunteers working in Shinchi city of Fukushima also visited this event and introduced Fukushima regional products, according to a newsletter (YWCA-Tokyo, 2011f).

“From the second year, YWCA-Tokyo’s special team to support earthquake survivors have held the bazaar around the same time of the season. This is the fourth year,” Yoshikawa (2014) explained (p. 2). The fourth bazaar, held at YWCA-Tokyo’s Kaufman Hall was also a success despite the rain. “Several dozen people were in line one hour before the event started” and this time “more than 100 volunteers gathered to coordinate this event” (Yoshikawa, 2014, p. 2). A flyer advertising this event wrote, “Three years have passed since the earthquake, but we still need assistance in
reconstructing the cities […] It is part of our medium and long-term support” (YWCA-Tokyo, 2014a, p. 1, Tanaka Trans.).

**Second House program.** There is what the organization calls, “Second House Program.” The program was established and started in April, 2011, a month after the earthquake, to accommodate evacuees. The program continues today. There are three main facilities, in the Yokohama, Nagoya, and Kobe areas of Japan. As of 2013, “the number of users were 37 families, 126 people,” according to the program website (YWCA-Japan, 2013c, para. 1). Local landlords in about 26 communities who are connected to YWCA have temporarily offered facilities to YWCA-Japan either free or at reduced prices (Nishimoto, 2012). Thus, the organization was able to cover most of the necessary expenses, such as rent, water, utilities, and costs that the families and individuals need. If it was possible, users paid 3,000 yen (about $30) per family, regardless of the period of use (Nishimoto, 2012).

This Second House Program was designed for residents of Fukushima and nearby prefectures who wish to stay outside the affected areas and require shelters. They could include families with infants and children, the elderly, people with disabilities, single women, and people of foreign nationalities.

**“Refresh and Recreate” program.** YWCA-Japan also has a recreation program for children and their families from the affected area. The organization uses “refresh,” hoyou, or “recreation” for a reason. These words were chosen to help children and their families to participate with minimal physiological burden, according to Ms. Matano in
her interview (personal communication). The organization hoped that participants would be able to take part in this program more light-heartedly.

Regional YWCAs, such as Hakodate YWCA, Shizuoka YWCA, Nagoya YWCA, Osaka YWCA, and Fukuoka YWCA, planned camping and activities for this program. Some of the past activities were a campfire in Kyoto, playing in snow and pounding rice to make *mochi* in Sapporo, and outdoor activities in Shizuoka’s forest (YWCA-Japan, 2013c). In 2014, YWCA-Japan’s peace program, Pilgrimage to Hiroshima, was also part of this refresh program. The organization believed that there were important connections between Fukushima, the area heavily affected by the earthquake and tsunami and Hiroshima that was devastated by the first nuclear bombing in the world. The program description for *Pilgrimage to Hiroshima*, 2016, illustrated so (YWCA-Japan, 2016f). Each place deals with the importance of human life, suffering, hopes, and dreams.

*Caro Fukushima.* YWCA-Japan has an activity space named *Caro Fukushima* located five minutes from the Fukushima train station. Caro in Italian is equivalent to “dear” in English, and it can also mean loves ones, like friends and family. During my interview with Ms. Nishihara in 2013, she talked about this place as “an example of activities that YWCA-Japan recently started.” Various educational activities as well as information sharing happen here to support people who have been affected by the earthquake and tsunami, to aid them in supporting each other. It is a place where women and their children, especially, can come and share their feelings in various ways, Ms. Nishihara described. They can connect with others who are in a similar situation through conversation, art, cooking, gardening, etc.
It holds various events. For instance, a course on color therapy was held on May 27, 2016 (YWCA-Japan, 2016l). Earlier the same month, there was a talk concerning the life and philosophy of the 40th President of Uruguay, José Mujica, who became an inspirational figure especially after his speech at the UN General Assembly in 2013. The president became known in Japan and elsewhere as “the poorest president in the world.” Among others, he “urged a return to simplicity, with lives founded on human relationships, love, friendship, adventure, solidarity and family, instead of ones with people shackled to the economy and the markets” (UN News Centre, 2013, para. 6).

During the interview with Ms. Nishihara, she described Caro Fukushima as below:

YWCA-Japan borrowed a one-story house, a few minutes from the Fukushima train station. It is a space where women can freely say, “I cannot complain about these things at home but please let me share with you here over tea.” This space might be small, but women can come for a while and then go home feeling much lighter because they had a chance to share their feelings and complaints. Then, they can smile at their families. The house is for people to be healed and recover from whatever they were feeling emotionally. Due to a space like this, people have more chances to relate to their families in much more kind and positive ways.

Ms. Nishihara also said that in Caro Fukushima, “Women have a chance to take off their masks to expose their real feelings and get better”; “By creating such comfort zones for
women, we revive their communities or at least create a chance of revitalization or the foundation of it.”

YWCA-Tokyo organized an affected area visit and study tour in October, 2014. It was a one-night, two-day trip to Shinchi, Fukushima. The purpose was for the participants “to see the reconstruction situations, conditions in temporary housing, and how the decontamination is carried out in the city” (YWCA-Tokyo, 2014c, p. 1, Tanaka Trans.). Participants also went to Caro Fukushima. They had an opportunity “to directly hear about radioactivity measurement and how staffs support mothers in the affected areas” (YWCA-Tokyo, 2014c, p. 1, Tanaka Trans.).

Advocacy. In order to promote social participation of women, “we at YWCA-Japan collaborate with domestic and international organizations to encourage national governments and international organizations to hold fair policies to realize and actualize a peaceful world in which human rights, health and environment are protected,” YWCA-Japan explained (YWCA-Japan, 2017h, para. 1). The organization advocate for hot issues around the world. Among many means that the YWCA-Japan developed, writing petitions is one. The organization uploads them on their website together with signatures they corrected. Depending on the contents, contributors of signatures can remain with in the office of YWCA-Japan, or it can go beyond as far as members of regional branches and their friends. An example of petition is attached in Appendix G. This particular one dealt with sexual violence against women in India, and it was written to the Ambassador of India to Japan.
YWCA-Tokyo’s programs. The following sections concerns the overviews of the activities of YWCA-Tokyo, which was once again helpful to answer particularly the research question three: “How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?”

“Since its establishment in 1905, for more than 100 years, YWCA-Tokyo has developed pioneering projects to meet the needs of the times and societies” (YWCA-Tokyo, 2013a, p. 1). Today, YWCA-Tokyo sorts their projects and programs into categories of Peace and Human Rights Projects, Youth Development Division, Women and Women’s Health, and Social Welfare Services (see Figure 2 below). Since 2011, the organization has also promoted projects concerning the Great East Japan Earthquake survivors.

Figure 2. The 2013 YWCA-Tokyo organizational chart. (YWCA-Tokyo, 2013b)
The empowerment of women, children, and the elderly and their physical, mental and social wellbeing and development are central to YWCA-Tokyo’s visions and projects. People of all ages with and without disabilities participate YWCA-Tokyo’s programs. The organization sees the environment and conditions of individuals holistically and supports them from the perspective of not only the individuals but also from family and community.

*Peace and human rights projects.* Under YWCA-Tokyo’s Peace and Human Rights Projects, there are six programs:

1. Tokyo YWCA 'Japanese Mothers for International Students' (JMIS) Movement
2. International Students Funding Support
3. Campaigning and advocacy for peace
4. Human resource development on peace and human rights
5. The support of Japanese returnees from China

As part of the campaign, YWCA-Tokyo holds various activities concerning the Constitution of Japan. For example, “Kenpou Café” invites guest speakers to class sessions to learn about the Constitution and its amendment (YWCA-Tokyo, 2017b). Participants, the guest, and coordinators think together what these matters mean for Japan and abroad.

Under YWCA-Tokyo’s Youth Development Division, the organization organizes educational camps or so-called *kyouiku kyannpu* in Japanese (YWCA-Tokyo, 2013d).
They involve children and youth’s seasonal adventures and experience-based education. They also entail teaching and learning in a team-oriented environment as well as leadership development. This youth division also offers swimming lessons at the YWCA Tokyo building as well as language and other subject support for children of diverse origins with and without disabilities.

Under Women and Women’s Health, the organization promotes and support women’s preventative, daily, and recovering health. One of its signature program is Domestic Violence (DV) Survivor Assistance. There is also DV Caregivers Empowerment Program (YWCA-Tokyo, 2013i). Through these programs, not only women in concern but also their caregivers in family and community are supported with the provisions of knowledge, training, counseling, and peer support. In addition, YWCA Fitness at the YWCA building offers variety of facilities, classes, and advices for women and their health (YWCA-Tokyo, 2017a). It also has recovery programs after surgery.

Under Social Welfare Services, YWCA-Tokyo runs a dozen of projects, concerning, for example, elderly nursing care: care business, consultations, family support, and telephone consultation project, and preventative education (YWCA-Tokyo, 2013d). Furthermore, children with disabilities, their siblings, and their families are YWCA-Tokyo’s social welfare service’s significant focuses. The organization offers hands-on experience to support and enrich people’s lives considering their wants and needs. It also runs integrated childcare service.

The YWCA-Tokyo’s projects described that:
Since its establishment in 1905, for more than 100 years, YWCA-Tokyo has developed pioneering projects to meet the needs of the times and societies. In 2011, we reestablished our system as koeiki zaidanhoji or a public interest incorporated foundation. We have pillared our projects by issues concerning Peace and Human Rights Projects, Youth Development Division, Women and Women’s Health, and Social Welfare Services. Since that same year, we have also promoted projects concerning the Great East Japan Earthquake survivors. (YWCA-Tokyo, 2013a, p. 1).

YWCA-Tokyo cares especially about empowerment of women, children, and the elderly and their physical, mental and social development. Thus, they lay stress on empowerment projects for women of all ages and child-rearing services for children with and without disabilities. The organization sees the conditions and environment of individuals holistically and supports them from the perspective of individuals, families and communities.

*Tokyo YWCA 'Japanese Mothers for International Students' Movement.* Four of six interview participants talked about the Tokyo YWCA Japanese Mothers for International Students' Movement (JMIS Movement) when the researcher asked them about the concepts of peace, globality, and related questions. They were Ms. Uchiyama, Ms. Kawado, Ms. Ozaki, and Ms. Matano. YWCA-Tokyo initiated this movement several decades ago, and it has continued. Through this program, international students in Japan and female YWCA members have been coupled to have a mother-and-child relation (YWCA-Tokyo, 2012e).
YWCA-Tokyo’s website introduces this movement in English as follows:

The JMIS Movement started in 1961. It is a volunteer group which covers a wide range of activities related to international students studying in Japan. It is based on numerous one-on-one (international student / Japanese mother) relationships in the family context and aims at helping those youngsters fulfill their studies in Japan by friendly communication. At the same time, the JMIS Movement has been trying to improve the study and living environments for them in our society (YWCA-Tokyo, 2012f, para. 1).

Thus, the basic aim of the movement is to support the lives of international students living in Japan and to develop the environment in which they live. More importantly, however, the more the researcher read and hear about the movement, the more she realized that it was also deeply connected to YWCA-Japan and YWCA-Tokyo’s aspiration of peace.

The JMIS Movement is not a homestay program like many other programs in Japan that are related to international students and host families (Ms. Uchiyama, personal communication). In the case of the JMIS Movement, the homes of their host families do not become the residences of international students. Even if they do not share a residence, students and their mothers establish a meaningful relationship through what the JMIS Movement’s Japanese language website calls “a family-like” cultural exchange. Mothers and their students can decide what they like to do together, and their activities can include visiting the mother’s home and participating in YWCA events together.
“The annual programs such as Orientation for the Student Applicants, Meeting Day, Japanese Language Speech Contest, the Christmas party, and the Graduation Celebration are planned by the JMIS Committee,” as the website explained (YWCA-Tokyo, 2012f, para. 2). The researcher attended a Meeting Day in 2004 as a daughter of a “JMIS Mother.” The researcher witnessed its Japanese Language Speech Contest during the Christmas event in December 2013.

“The JMIS Movement is operated by the JMIS committee representing 230 members” (YWCA-Tokyo, 2016d, para 2) meaning there are around 230 “mothers” today. Within the executive committee mentioned there are three subcommittees to manage this large number of mothers every year. There are also ten regional groups within Tokyo and its environs. “Each group holds its own meetings for the members' mutual support and friendship building and events for the students and family members to enjoy together,” according to the website of JMIS Movement (YWCA-Tokyo, 2016d, para. 3). Apart from the annual and seasonal events mentioned above, the JMIS committee has the subsequent activities: Saturday Conversation Lounge, Kayou Room, and Advisory Room for International Students.

At Saturday Conversation Lounge, international students have opportunities to practice talking in the Japanese language every Sunday between 1:30 pm and 5 pm. YWCA members who are native speakers of the language are waiting to connect with international students. Students can also meet and talk with other students from various countries who are also learning Japanese. There is no need to make an appointment or

---

18 Many families also choose to attend these events with other members of their families.
reservation. Students can come regularly or casually stop by anytime within this time. Sometimes, YWCA volunteers and the students plan and organize during this conversation period small seasonal events such as oshougatu (Japanese New Year), hinamatsuri (Doll Festival) and tanabata (Star Festival). (YWCA-Tokyo, 2016d).

Kayou Room (often called the Tuesday Salon) is a time and space for international students to practice the Japanese language with YWCA volunteers. One difference from the Saturday Conversation Lounge is that Kayou Room is primarily based on one-on-one conversations. It is held every Tuesday between 3:30 and 5:20 pm. Unlike the Saturday Conversation Lounge, students need to make reservations because there is a limit to the number of participants. For students who cannot come on Tuesdays, there are also by-appointment possibilities to seek individual instruction any other day.

There is also an Advisory Room for International Students. Members and leaders of YWCA-Tokyo provide constructive advice and information to international students on needed issues as much as they can in the “advisory room.” International students encounter various issues and problems while studying and living in Japan, and it is extremely difficult to solve problems on their own. International students can visit this advisory room at YWCA-Tokyo and consult with members of the JMIS Movement and related professionals. The adversary room is open four hours a day on Tuesday, Thursday, and Friday.

Common questions concern immigration, educational institutions, scholarships, residence, employment, part-time jobs, accidents, and taxation. International students can
go there with any trouble or ask questions. Regarding education, students often need support in choosing an institution as well as changing one. Concerning residence, it is a JMIS Movement policy that its members should not co-sign for a student’s apartment. Yet, a mother or the JMIS Movement at large has other ways to help, such as providing information on apartments that do not require such procedure. Students can stop by the adversary room anytime during working hours, but they need an appointment if they want to talk with a certified professional on matters such as taxation and employment. The advisory team can also introduce students to short-term home-stay programs if they wish to have the actual experience of “living” with Japanese people. (YWCA-Tokyo, 2016d)

In addition to directly visiting the advisory room, international students have two other ways to receive advice from the volunteers and staff there. Students can call the room or drop a question online. There is a section called “Question Box” on the JMIS Movement homepage. Not just international students but anyone who has a question regarding the JMIS Movement or other international student-related matters can simply provide basic information there and ask a question. The volunteers and staff of the advisory room reply to these questions via email. The website cautions that it will take two to three business days for an answer to be posted. The researcher guessed that the Question Box originally was an actual box located in the YWCA-Tokyo building when emailing and online information gathering were not common. (YWCA-Tokyo, 2012g).

In order to accommodate all of the above international student-related activities, the JMIS Movement and its members have six managing and special interest groups:
"Saturday Conversation Lounge" managing groupe

"Advisory Room for International Students" managing groupe

"Working Groupe" issues of special concern about international students

"Quest" studying about the students' home countries

"Ryuugakusei to Watashitachi no Ayumi" (International Students and Us)

editing the JMIS magazine published semi-annually, carrying records of the JMIS Movement, members' and students' opinions, etc.

"HPG" building and updating the JMIS homepage. (YWCA-Tokyo, 2016, para. 4)

Significantly, there is an interest group that studies about students’ home countries. It showed that this demonstrates that the “cultural exchange” is on mutual terms.

In addition to the magazine mentioned above that is published by the magazine editorial team, the JMIS Movement issues The Notice, an international students’ information paper (YWCA-Tokyo, 2012h). The advisory room managing group organizes and prints this paper. It posts information such as available apartments and part-time jobs for which international students can apply. Some examples of subtitles in the February 2016 issue are “What to do when you are moving to a new apartment” and “Those who are working: Aren’t you overpaying the tax?” (YWCA Tokyo International Student Counseling Room, 2016, pp. 1-2, Trans. Tanaka). The paper also covered cultural manners and customs concerning moving to a new place. This effort helps not only international students to move smoothly from

YWCA is based on British English due to its history.
one place to another but also helps the host society maintain peace with international students and current/potential immigrants. This paper indicated that one needs to notify the real estate agent or landlord of the time of moving up to one month before the actual date. The information also covered ways to dispose of furniture and other oversized material that one does not need anymore.

The paper also asked, “Did you receive notification of ‘my number’?” (YWCA Tokyo International Student Counseling Room, 2016, p. 2). This is to inform international students of a new Japanese government system in which every residence, including internationals, has to have a 12-digit Social Security and Tax Number, namely my number. This system became “the base for linking and putting together personal information dispersed across multiple agencies under the name of the person it belongs to,” according to the Cabinet Secretariat (Cabinet Office, Government of Japan, 2016, p. 1).

Students state their number when applying for scholarships, for instance. A housewife or guardian needs this number when applying for Child Allowance or for part-time jobs. In the case of a worker, it is used during the finalization of his or her employment, salary-related applications, and health insurance. Senior citizens use this number for procedures concerning their pensions and the use of welfare and care.

YWCA-Tokyo and the JMIS Movement clarified the “dos and don’ts” of this new national system. YWCA-Tokyo distributed The Notice seven times a year to various schools in Tokyo and its suburbs.
There is a magazine\textsuperscript{20} entitled in Japanese *Ryuugakusei to Watashitachino AYUMI*, which translates as “Our Walking STEPS with International Students.” In its issue 75, Uchiyama (2012) wrote a message on the occasion of the JMIS Movement’s 50-year anniversary in 2012; “Our thoughtful seniors named this activity the ‘movement,’ and we would like to hold on to their visions” (p. 1). She highlighted here the significance of the program’s title. When something is called a “movement” there is usually a sense of shared objectives and hopes to transform a society from one condition to another. YWCA-Tokyo’s objective, faith, and dreams concerning peace are expressed in their day-to-day conversations and publications of the JMIS Movement. For example, Uchiyama continued in the article she was writing:

On the homecoming day, Ms. Kiyoko Ikegami made a speech and talked about the fact that we individuals are ‘the people and residents of the Earth as a whole’ and the JMIS Movement is about creating the world through person-to-person relationships. We wish to continue sowing the ‘seeds of peace’ by treasuring and developing these perspectives. (Uchiyama, 2012, p. 1, Tanaka Trans.).

The leaders and members of YWCA-Tokyo are trying and hoping to engender universal feelings of peace in corroboration with the international students they work with.

In the following paragraph, Ms. Uchiyama describes how the JMIS Movement started in the first place. Ms. Uchiyama said:

\textsuperscript{20} Issue 75 of this magazine, AYUMI, records the history of the JMIS Movement between 1961 and 1996 as well as between 1997 and 2012. It also includes various activity reports. One of many examples is activities regarding post 3.11 Great East Japan earthquake.
The origin of this movement started one day when YWCA-Tokyo members invited an international student to their Tanabata festival on July 7, 1961. It was held on the rooftop of the former YWCA building in Tokyo. In December that year, one “mother” and a student from Taiwan were paired and the history of the movement began. (Uchiyama, 2013, p. 1)

As indicated above, the JMIS Movement started from a small cultural interaction. Ms. Uchiyama said, “Now students from more than 80 countries have joined the movement and there are a total of four thousand and 500 sets of mothers and international students (Uchiyama, 2013, p. 1). This program “started when YWCA-Tokyo decided to support one foreign student about 50 years ago” (YWCA-Tokyo, 2013a, p. 2, Tanaka Trans.).

The introductory paragraph of the JMIS Movement online statement ended with the following sentence: “We believe that our activities lead to mutual trust and understanding beyond national boundaries” (YWCA-Tokyo, 2012e, Tanaka Trans.). Mutual trust and understanding are highlighted here, but they depend not only on nation-to-nation frameworks. Quality of trust can go beyond, according to YWCA-Tokyo. Ms. Okada, a member of YWCA-Tokyo and a contributor to the writing of the magazine AYUMI, touched on “mutuality.” This concept seems to be essential for the JMIS Movement because it is easy for host countries, their international programs, and their families to focus solely on the culture of the ground (the host country, in this case Japan).

---

21 Ms. Uchiyama also wrote; “It was a way for the ‘mothers’ to repay society for their experiences abroad” (Uchiyama, 2013, p. 1).
if not attentive. Cultural exchanges are supposed to be mutual learning and development.

Ms. Okada said:

This movement has cherished encounters with international students, especially by highlighting that we, the mothers and international students, stand on equal ground and that we recognize and respect each other’s differences. We have made tremendous effort to deepen this respect and understanding. (Okada, 2012, p. 23, Tanaka Trans.)

The researcher’s conversation with the participants and the document analysis showed that the JMIS Movement is a peace movement. Ms. Okada (2012) wrote in Ayumi, “This movement has continued until today because we have believed that our effort certainly leads to ‘the peace of the world.’ Even if this effort may be a drop in the ocean, it means something essential to this vision of peace” (p. 23).

**NGO support.** “As there are various social issues today, the presence of NGOs and NPOs have become indispensable. Furthermore, many of them, in and outside the country, collaborate today to effectively achieve their common purposes in society” (YWCA-Tokyo International Language Volunteers, 2016, para. 1, Tanaka Trans.).

YWCA-Tokyo’s International Language Volunteers (ILV) was founded in 1990 to support the work of other NGOs, especially those that advocate issues of women, children, peace, and international relations, through its English translation and interpretation skills (YWCA-Tokyo International Language Volunteers, 2016). Such language support is often needed when NGOs transmit their messages to other countries and to the world, and when expanding their network and exchanging information.
Documents that the organization helps to translate between English and Japanese languages could be: organizational reports, manuals, pamphlets, books, brochures, journals, text books, tapes and other electronic data (YWCA-Tokyo International Language Volunteers, 2016). In addition, ILV also interprets at invited meetings, workshops, lectures, cultural events, etc. It is free of charge. The researcher read that YWCA-Tokyo has Japanese language classes for Japanese returnees from China.

An ILV volunteer who took part in various translations needed in the aftermath of the Great East Japan earthquake in March, 2011. For instance, she translated disaster experiences of junior high school students residing in Shinchi City of Fukushima Prefecture. She also translated various documents when the city needed to ask for overseas disaster relief and grants. She wrote, “By using my language skills, I have been able to support various organizations and act upon their needs. I find my translating job worthwhile” (Koizumi, 2013, p. 2).

ILV holds various sessions on translating and interpreting, and also invites various speakers on language-related matters. One time, the guest was Ms. Lynne E. Riggs, a translator of a number of nonfiction stories in Japan. She is known especially for her translation of the children’s book Kiki’s Delivery Service, written by Eiko Kadono. Riggs teaches English-Japanese translation at the International Christian University in Japan. At YWCA-Tokyo, she talked about her experience becoming a translator and having been one. “When she came to Japan to study at Sophia University’s Faculty of International Studies in 1970, she had a host mother who spoke and wrote the Japanese language beautifully and she said she is grateful for the influence,” Miyasaka (2013),
who attended the session, explained (p. 2). Riggs extracted some passages from her past translations and introduced them to the audience. For one particular one, she explained that she had to re-translate it about eight times to feel satisfied. She talked about ways to translate Japanese humor and other unique characteristics, such as mimetic, imitative words. She stressed, “It is important to translate not only words themselves but also the culture. Even when you are translating places that are not expressed fully in words, it is a translator’s job to pick up matters that the original author is trying to say,” Miyasaka (2013) reported Riggs’s quotes. Miyasaka also expressed Miyasaka’s thoughts by saying, “Her insights were very helpful because ILV members also struggle with matters discussed” (Miyasaka, 2013, p. 2).

In the so-called ichigo-no-heya or “strawberry room,” YWCA-Tokyo offers educational support to children whose parents’ first language is not Japanese. It is “a safe place where such children can feel comfortable and can meet teachers who they feel are reliable and who they can talk to anytime. The ultimate goal is for the children to adapt to Japanese society and grow healthily” (YWCA-Tokyo, 2011e, p. 2, Tanaka Trans). Volunteers teach children the Japanese language and look at their school work on a one-on-one basis. “By learning and teaching side by side, children build self-confidence in peace and they experience the joy of learning” (YWCA-Tokyo, 2011e, p. 2 Tanaka Trans).

**Youth development.** The following section explains programs for youth development.
Seasonal camping and environmental adventure. Historically, YWCA’s camps created a great foundation for the culture of children’s camps in Japan. According to Aoki, Shima, Tanaka, Toyama, Nitta and Koretsune (2013),

Though there are different theories when it comes to how children’s camps started in Japan, it is often said that a scout-type coastal camp proposed by a chairperson of Gakushuin School, Nogi Maresuke, in 1911 was the beginning. Then, organizations such as Boy Scouts, Girl Scouts, YMCA and YWCA are also among the first ones to develop and hold educational camps and recreation for children and youth, and such effort became the cornerstone of today’s system and culture. Until today, for about 100 years, our country’s children’s camps have achieved a great development by learning from the West, such as Britain, the United States, Germany, and Canada. (Aoki et al., 2013, p. 49)

YWCA-Tokyo owns a campsite near Lake Nojiri in Nagano Prefecture, Japan. Its size is “about 148,760 square meters, and it processes and maintains abundantly rich nature” (YWCA-Tokyo, 2013e, para. 1, Tanaka Trans.)

This Nojiri campsite of YWCA-Tokyo was begun by the initiative of a Canadian woman Emma Kaufman [Emma Robarts] in 1931 [and was completed its foundation in 1932], thus it has more than an 80-year history. It was built as a place where women and girls could develop a sense of independence, learn the importance of living together, and improve social status of women at large. […] A variety of interesting buildings are scattered about, and their designs were learned
from an American architecture, Merrell Vories\textsuperscript{22} [1880-1964]. He designed numerous schools and educational institutions in Japan [especially in the pre-war era]. With the warmth of wooden buildings and all, Nojiri campsite is constructed in a way that joyful conversations bear fruit among users. (YWCA-Tokyo Youth Development Division, 2013, p. 2, Tanaka Trans.)

YWCA-Tokyo’s Newsletter explains how significant the campsite was and has been for the foundation of women’s leadership in Japan:

At the time of the campsite’s establishment and the first event held in 1931, the dominant notion in society was ‘women’s place is at home.’ Thus, the YWCA campsite became a major milestone in the history of women’s social position in Japan. Since then, it has served as a place for women’s leadership development and beyond. (YWCA-Tokyo, 2011e, p. 1, Tanaka Trans.)

Ms. Nishihara offers a similar description during her interview:

Missionaries thought that the Nojiri camp would be perfect for training Japanese women who could then train others. Women started to take control and take responsibility for managing everything, starting with cutting wood. Women were not alone anymore. Women were leading women. They established the organization’s system and strength. Women were getting training for independence as well as teamwork. That training is there to develop women’s

\textsuperscript{22}Originally, Merrell Vories came to Japan in 1905 as an educator and a missionary, interestingly the same year that YWCA-Tokyo was established. When World War II started, he made a decision to be naturalized and took his wife’s last name, Hitotsuyanagi. In the aftermath of World War II, he dedicated himself to mediation between the Allied Commander in Chief, Douglas MacArthur, and Fumimaro Konoe, who was the Prime Minister of Japan before and during the war. Due to this action, Vories is referred as “an American man who saved the Emperor” (e.g. Kamisaka, 1986).
leadership to stand against the national conditioning that women should not speak up due to the tradition of patriarchy.

Indeed, the campsite has supported the work of YWCA-Tokyo and the realization of its missions almost as long as the history of the organization itself.

“With the exception of withdrawals due to World War II and the Matsushiro earthquake in 1960, the campsite activities have continued continuously,” so YWCA-Tokyo explained in the same newsletter (YWCA-Tokyo, 2011e, p. 1, Tanaka Trans.). Today it is home to many people and children regardless of gender, and “it has stimulated their zihatusei [self-motivation] and shakaisei [sociability]” (YWCA-Tokyo, 2011e, p. 1, Tanaka Trans.). “Surrounded by forests and lake, the opportunities to feel nature and enjoy outdoor activities await. The environment is suitable for self-opening or jiko-kaihou, Nojiri Campsite Group Usage Guide describes (YWCA-Tokyo, 2013, p. 2, Tanaka Trans.).

Like the town Karuizawa, Nojiri Lake is a place that has been loved by international missionaries since the Taisho era as a hill station and summer cooling place. It is situated at the north end of the Nagano Prefecture and is surrounded by mountains of shinnetsu. It is a lake that made as a stream of lava from a volcanic mountain on the east blocked water. (YWCA-Tokyo, 2013, p. 2, Tanaka Trans.).

Among various buildings and spots at the vast Nojiri campsite that visitors can stop by, there is a house called Yukari House. Upon making a reservation, anyone can stay there
individually, as a family, or as a group. The users of the house can plan their own trips and camping within the site or field trips outside.

Near the campsite, are several museums, for example. One is a memorial museum that introduces the life of haiku poet, Issa Kobayashi, and the other introduces children’s stories around the world (Kurohime-douwa museum). Its collection includes the work of Michael Ende (1929-1995), the author of “Momo” (1973) and “The Neverending Story” (1979). Being married to a Japanese translator who worked on several of his books, Ende had a strong connection with Japan and its culture. Ende donated most of his work and related materials of over 2000 manuscripts to Shinano City of Nagano, Japan. The museum opened in 1991 (Kurohime Children’s Stories Museum, 2015). In addition, within the grounds of the children’s stories museum stands a relocated atelier of Chihiro Iwasaki (1918-1974), a well-known Japanese illustrator of children’s books. Iwasaki originally built the lodge in Kurohime highlands from where it is possible to see Nojiri Lake. Through her mountain cottage and atelier, visitors can see the environment in which many of her works were born.

Near the YWCA-Tokyo Nojiri campsite, there is also Nojiri Lake Museum of Naumanni Elephants. About 500,000 to 20,000 years ago during the Ice Age, Nojiri Lake was inhabited by naumanni elephants, as explained in the 2013 YWCA-Tokyo’s Nojiri Campsite Group Usage Guide (YWCA-Tokyo Youth Development Division, 2013). This elephant was named after German geologist Heinrich E. Naumann (1854-1927), who first discovered the fossils in this era while teaching at today’s Tokyo University. In 1875 he was invited by the Japanese government to introduce the field of geology to the Japanese
public. Campsite visitors who stop by this museum have the opportunity to learn not only about the extinct animal that existed in the area but also about the Paleolithic lifestyle ---how it was like to live and survive during the Old Stone Age. More significantly, children and adults can participate in actual excavation. (Nōjiri Lake Naumannī Elephants Museum, 2015).

YWCA-Tokyo’s Youth Development and Educational Camping Division offers a variety of seasonal camping at the Nōjiri campsite. For instance, there is a summer camp, *wai-wai kyanpu* (meaning Camp “Lively!” or “yay!”), which lasts for three nights and four days. It is for children from five to eight years of age (kindergarten and elementary school) to play in nature with other children under the supervision of student and adult leaders. As it is near the lake and forest, they can explore things that are unique to camping, which includes the taste of outdoor cooking (YWCA-Tokyo, 2011e, p.2, Tanaka Trans). Through play, children can naturally learn teamwork and at the same time develop their own ownership of learning. The camp “pulls out the capability that children originally have and brings about a rich growth of children who will be the engines of the future of the society” (YWCA-Tokyo, 2011, p.1, Tanaka Trans). As the program is for small children, YWCA-Tokyo and leaders of the camp also take “careful consideration for children who are leaving their parents for the first time.” (YWCA-Tokyo, 2011c, para. 1, Tanaka Trans.).

At the Nōjiri campsite, there is also a summer camp for middle to high school female students called Teens’ Adventure Camp. About 25 students travel and spend time together for a week in August. On the first day, there is usually an assembly in the
beginning, and the youth themselves decide what they want to do during the camp. They plan their stay by discussing with the whole group (YWCA-Tokyo, 2011a). In the past, the students explored swimming, archery, canoeing, and many other experiences in nature. It is a place “to meet new friends and new selves” (YWCA-Tokyo, 2011a, para. 1, Tanaka Trans.).

The camp does not simply end as an experience in nature. As a newsletter revealed, “Its greatness lies in the democratic or minshyu-tekki atmosphere that camp creates by treasuring children’s proactive or zisyusei decision-making” (YWCA-Tokyo, 2011e, p.1, Tanaka Trans). Older students “encounter occasions in which they naturally demonstrate their leadership” (YWCA-Tokyo, 2012c, p.4, Tanaka Trans). Significantly, in addition, this camp is also considered to be a peace program:

Participating youth consider together situations of Japan, the world, and the Earth at large by deciding themes to discuss on their own. In the past, a wide range of themes has come up, from the ecosystem of the Nojiri area to ethnic conflicts and global warming (YWCA-Tokyo, 2012a, para. 4, Tanaka Trans.)

Participants have also decided to visit places beyond the campsite such as cornfields, museums, and vegetable markets nearby, all destinations which they chose themselves (YWCA-Tokyo, 2012a, para. 5, Tanaka Trans.). They experienced community involvement firsthand by interacting with local people, including but not limited to, residents of the Nojiri area, farmers, artists, and scientists.
According to collected documents, YWCA-Tokyo frequently recruits student leaders, regardless of gender, who work with children. For example, a recruitment pamphlet (YWCA-Tokyo, 2013) says:

If you like to do one or more of the following, let’s advocate on the importance of leadership development and take part in exercises: ‘I like to work with children’ ‘I am interested in volunteering.’ ‘I want to be a school teacher,’ ‘I would love to communicate with students from other universities,’ and ‘I need to make my college life more interesting.’ (YWCA-Tokyo, 2013, p. 1)

According to this pamphlet, student leaders meet with the leaders twice a month to plan, and they play with children once a month according to their proposal.

Leaders of youth activities have contact with children and help children grow vividly. In particular, the role of leaders in camps is significant. For example, camp leaders appointed to a “group counseling” role work with children in a way that allows them to expand their worldviews and sensibility while they learn to accept themselves as who they are and pull out their uniqueness. They spend time side-by-side with children and play with them. Camp leaders with specific knowledge and experience who receive the title of “program leaders” create chances for children to challenge something new through swimming, archery, canoeing, and environmental activities. To the children, student leaders are like big brothers and sisters as well as friends who they can trust and rely on. There are children who become YWCA leaders themselves when they grow up as they had life-changing encounters (YWCA-Tokyo, 2011d, p.2, Tanaka Trans).
YWCA-Tokyo is aware of the increasingly difficult social situations which university students are in today: “Due to the density of university curricula and the severity of job hunting, long-term leadership involvement has become more and more difficult” (YWCA-Tokyo, 2011d, p.2, Tanaka Trans). “At the same time, young people have poor life experiences today, and thus it is ever more important for them to participate in leadership training programs” (YWCA-Tokyo, 2011d, p.2, Tanaka Trans). “Our youth development projects believe that each child has a unique gift. We try to richly nurture it, and develop children’s ability to live with a variety of people. Joy of living together can be developed through finding common interests so they can say together with others ‘that’s a good idea!’” (YWCA-Tokyo, 2013a, p. 2). Yoshida, a volunteer in this division, writes in the newsletter under Voice of Volunteers: “We adults can witness changes in children and it is wonderful. While mindful of safety, we do not limit children’s capabilities. We plan ways in which children can think freely and have fun” (YWCA-Tokyo, 2013a, p. 2).

YWCA-Tokyo also hosts a camp designed specifically for families:

Family members, such as Papa, Mama, Grandpa, and Grandma, who work hard in everyday life can be refreshed together. Camp leaders will be there to help […] A variety of programs is available, but you can choose to participate or not to participate, depending on your mood and physical condition. You can participate leisurely. If parents are worried about letting their children participate alone, this camping is highly recommended. (YWCA-Tokyo, 2011b, para. 1, Tanaka Trans.)
“Surrounded by nature, a father and a child or a mother and a child can discover together new, surprising things. It is a great way to arouse children’s sensibility and curiosity. Various interesting activities that make full use of nature light up children’s smiles” (YWCA-Tokyo, 2011d, p.2 Tanaka Trans.)

The above explanations of summer camps at Nojiri campsite are some of many examples of camps organized by YWCA-Tokyo’s Youth Development and Educational Camping Division. There are other activities in winter, fall, and spring, and the activities are not limited to Nojiri camp sites. There are various cultural programs organized for adults as well.

In addition, Ozaki (2013) described in YWCA-Tokyo’s bulletin how the organization organized a week-long Canadian Camp Study Tour in September, 2012, as part of the celebration of the 80th Anniversary of Nojiri campsite. “The participants, three males, 12 females, were Nojiri camp leaders, YWCA-Tokyo staff, university students and adults, all of whom are involved with camp leadership organizing, teaching and training” (Aoki et al., 2013, p. 49, Tanaka Trans.). Six among them wrote reports after the tour and published them as a journal in Bulletin of the Northern Regions Lifelong Sports Research Center Hokusho University (vol. 4). “We visited campsites in Canada that are significant to the country and observed and interacted with local leaders and youth. It was a participatory study tour as we also experienced the camps’ outdoor activities” Aoki et al. wrote in the report (p. 49) and continued:

Places we visited are main campsites and facilities in the province of Ontario, Canada: Hollows Camp, YMCA Geneva Park, Camp Tawingo, Glen Bernard
Camp, Kitchener Waterloo YWCA, and Tim Horton Onondaga Farms. We communicated with students of Tawingo College and experienced outdoor activities such as hiking, canoeing, kayaking, and campfire through Camp Tawingo. We also visited Nojiri campsite’s founder, Ms. Emma Kaufman’s grave. (Aoki et al. 2013, p. 49, Tanaka Trans.).

Through this Canadian Camp Study Tour, leaders involved in camp leadership training reconnected with one of the organization’s important cultural roots.

**Women’s health.** The following section explains programs concerning women’s health.

**Domestic violence survivors assistance.** In Japan, “one in three women suffers from domestic violence [DV],” according to the advocacy description, published in English by YWCA-Tokyo (YWCA-Tokyo, 2011g, p. 1). It is based on a survey conducted by the Gender Equality Bureau of the Cabinet Office in 2011. DV “is a patterned violent behavior from a spouse or a partner who one has an intimate relationship with” (YWCA-Tokyo, 2016a, p. 2, Tanaka Trans.). The violence could be physical, mental, and/or sexual violence (YWCA-Tokyo, 2016a). YWCA-Tokyo (2012d) wrote that “According to the National Police Agency, 96% of the victims of DV are women, and many of the women have been deprived of the right to be themselves and live in full capacity” (p. 1, Tanaka Trans.).

YWCA-Tokyo has the Spousal Violence Counseling and Support Center as well as its own private shelters to support and accommodate women who live under the pressure of domestic violence (DV). They are all under the theme of Domestic Violence
Survivors Assistance. Through women-to-women counseling, emergency protection services, and a self-reliance support program, the organization has assisted DV survivors for many years in Japan. (YWCA-Tokyo, 2011g)

“Since the legislature passed a law in 2001 concerning the prevention of and protection of victims from spousal violence, social awareness of conditions surrounding DV survivors has risen. The number of consultations is increasing every year,” according to YWCA-Tokyo (YWCA-Tokyo, 2016a, p. 2, Tanaka Trans.). YWCA-Tokyo has a more than 100-year history of seeking independence for women, and the organization’s effort to support DV survivors and their caregivers are part of such historical continuation (YWCA-Tokyo, 2016a).

_DV caregivers empowerment program._ In recent years, YWCA-Tokyo has emphasized the importance of supporting and encouraging caregivers. Caregivers are “at high risk of burn-out due to consistent negativity and a feeling of helplessness surrounding DV, and an excess amount of workload” (YWCA-Tokyo, 2011g, para. 2).

DV assistance is impossible to carry out without the presence, efforts, strength, and care of caregivers, but the caregivers’ standpoint has always been challenging “due to lack of human resources, training and funding” (YWCA-Tokyo, 2011g, p. 1). “Private organizations do not have enough systems and structures, sustainable administrative and funding management” (YWCA-Tokyo, 2012d, p. 2, Tanaka Trans.) Thus, YWCA-Tokyo finds the support of their job utterly important and provides survival training to these organizations. The organization holds “internship programs for young female caregivers as part of human resources development and endangerment of peace and actualization of
human rights” (YWCA-Tokyo, 2013a, p. 2, Tanaka Trans.) All things considered, “DV assistance carries the weight of human lives” (YWCA-Tokyo, 2016a, p. 2. Tanaka Trans.).

The organization believes that providing great support to caregivers will ultimately lead to “the general improvement level of care for DV survivors,” (YWCA-Tokyo, 2011g). YWCA-Tokyo works as a communal and supplemental organization to further assist the work of caregivers. YWCA-Tokyo’s October Newsletter (YWCA-Tokyo, 2012d) specifically features the organization’s efforts in this regard, saying: “We have been preparing this caregiver program for the past three years” (YWCA-Tokyo, 2012d, p. 1, Tanaka Trans.). The presence of caregivers “is often invisible and does not stand out in society. In such circumstances, caregivers will collapse. In such sense of crisis, we began the program in 2009 with the support of specialists and caregivers in the field […] It is also a part of the effort to hear the actual voice of the field” (YWCA-Tokyo, 2012d, p. 2). The Newsletter underlines that DV caregivers should also “regain their rights and power to live in their fullest forms” (YWCA-Tokyo, 2012d, p. 1).

The 2016 pamphlet of the YWCA-Tokyo’s Caregivers Empowerment Program lists specific difficulties that caregivers face. It was written as a first-person account:

- “The severity of my work is not understood by the people around me, and I feel lonely”
- “I carry my own worries and stress on my own because there are no people who I can talk to about my work.”
“Due to the seriousness of the content of my work, it is difficult to find ways to relax and refresh myself.”

“I hardly see the results of my assistance; thus, the feeling of helplessness remains.”

“Because there are no guidelines, I do not have confidence in my judgments.

“I am worried that I will cause secondary harm to the victims.”

“I do not have time to participate in training sessions available outside of my workplace.”

(YWCA-Tokyo, 2016a, p. 2. Tanaka Trans.)

In short, caregivers’ physical and psychological isolation have been problematic, and this is as big as the problem of DV itself. The caregivers’ provision of DV survivors are severe yet there is no sense of accomplishment, and the involvement seems endless. Thus, YWCA-Tokyo hopes to lessen the burden of caregivers and support them in constructive ways.

Specifically, YWCA-Tokyo uses three approaches to empower DV caregivers (YWCA-Tokyo, 2016a, Tanaka Trans.):

1. **Tsunagaru** [connecting] - YWCA-Tokyo creates a comfortable space for caregivers to safely meet with other caregivers to share knowledge and concerns. This exchange leads to some important realizations and comforts and to the mobilization of resources.

2. **Hakaru** [measuring] - The organization measures caregivers’ present circumstances, abilities, and possibilities, and then reviews them. (YWCA-
Tokyo also created a survey and index to understand the state of caregivers and their needs.)

3. **Manabu [learning]** – An experienced trainer team actively adopts not only lecture-type training but also hands-on practices. Through this effort, caregivers have opportunities to open up to the experts and learn.

(YWCA-Tokyo, 2016a, p. 3. Tanaka Trans.).

Newsletter (October 2012d) also wrote that constructive feedback to caregivers leads to the further development of their skills. Today caregivers face the challenge of not having evaluation criteria, which leads to the difficulty of understanding their own situations. Without some level of evaluation criteria, there a disparity in assisting caregivers arises.

(YWCA-Tokyo, 2012d, p. 2, Tanaka Trans.).

**YWCA fitness.** The common logo of YWCA-Japan and YWCA-Tokyo is a triangle and the symbol emphasizes the importance of human growth through spirit, knowledge and body. “We believe that these three elements make up a human being, and each of them is equally important for a human life” (YWCA-Tokyo, 2011f, p. 1, Tanaka Trans). Thus, YWCA highlights not only knowledge that one can learn through his or her mind but also its balance with physical health. Since the foundation of YWCA-Tokyo in 1905, the culture of physical exercise has been stressed, and it has been one of the core organizational values.

For example, Kunieda and Sawamoto (1976) covers YWCA-Tokyo’s variety of historical milestones concerning the development of its physical activities. The article mostly covers the period between 1905 and 1945, from the organization’s establishment
to the end of World War II. At that time, women’s physical exercises were mostly limited to school education, and exercising at home and elsewhere was not yet a norm in Japanese society. In addition, activities available for women at school were mostly informal play and games with a little inclusion of gymnastics, all of which are interesting in nature. However, YWCA-Tokyo “extended over a large scope of sports, recreation, dance, [and with] a fair interest in health education” (Kunieda & Sawamoto; 1976, p. 322). According to this article, YWCA-Tokyo were pioneers in creating women’s culture of building their bodies and taking care of their health through communal means. Through this organizational effort, the mentalities of not only women but also the communities at large changed greatly. The proactive maintenance of women’s health and the field of preventative medicine started to flourish in community after community.

Kunieda and Sawamoto (1976) also explain in detail how YWCA-Tokyo made the above happen: “The physical culture branch of Tokyo YWCA was newly established in 1916, following the year of the completion of Jimbocho Hall” (p. 323). Jimbocho Hall was “the first hall in Japan that belonged to a women’s society. It was built by the contributions from people not only in the country but also in the United States, England, Canada, and others” (Kunieda & Sawamoto, 1976, p. 325). It was “then the newest styled three-storied building [that serves in] a full scale [for] educational work, physical culture, boarding houses, and social club activities” (Kunieda & Sawamoto, 1976, pp. 325-327). There was also a gymnasium “which was a three-stories wooden building [,] used also as a chapel” (Kunieda & Sawamoto, 1976, p. 325). A Newsletter (2011f) also describes, “About 100 years ago ---the time when Japanese women were still wearing kimono every
day, YWCA established the division of physical activities and invited teachers from foreign countries to develop dance and gymnastics classes for women” (YWCA-Tokyo, 2011f, p. 1, Tanaka Trans.).

Kunieda and Sawamoto (1976) explained that “The opening of a physical culture class seemed to have surprised female members. [It was] an epoch-making event to women at that time” (p. 325). Along with dance classes, there were dance training sessions for teachers as well, and the organization also offered some courses in household health, public health, and maternity nursing. There were performances to demonstrate dances to the community. The entertainment was “on a large scale, where appeared 250 girls on the stage and 4000 spectators gathered” (Kunieda & Sawamoto, 1976, p. 325). The caption of a photograph published at that time said, “Old fashioned Japanese girls ‘were flourishing their limbs’” (Kunieda & Sawamoto, 1976, p. 325). At the communal and national level, therefore, YWCA’s initiative to develop physical training for women was historically unique and an eye-opening event for both men and women.

As a result of this communal transformation initiated by YWCA-Tokyo, “more and more new studies and meetings on physical education have come to be done” (Kunieda & Sawamoto, 1976, p. 325). They further asserted that “Political discussions on policy making and development were freely and actively exchanged” (Kunieda & Sawamoto, 1976, p. 326) and led to the promotion of nationwide physical education.

Unfortunately, the wooden Jimbocho Hall was “burnt down by Kanto Earthquake on September 1, 1923” (Kunieda and Sawamoto, 1976, p. 326) after 14 years of fulfillment. It was indeed a symbol of social development for women and the society at

Consequently, in 1924, “a temporary hall was built at Jimbocho [, and later] new ferro-concrete Surugadai Hall was completed in February of 1929” (Kunieda & Sawamoto, 1976, p. 327). Surugadai Hall was “equipped with the first women’s indoor pool, a well-fitted gymnasium, and cafeteria” (Kunieda & Sawamoto, 1976, p. 327). These facilities were “the latest style at that time and said to be arranged mainly by a suggestion of [Mabel] Gibbons.” (Kunieda & Sawamoto, 1976, p. 327) She was “the chief secretary of the physical culture branch of Chicago YWCA, [and she] visited Japan at the invitation of Kaufman” (Kunieda & Sawamoto, 1976, p. 327). She taught “not only dance and gymnastics but also gave a wide scope of education, such as guidance in recreation, introduction to preventative medicine, and while putting stress on importance of health, introduction of nutritious food, etc.” (Kunieda & Sawamoto, 1976, p. 327) YWCA-Tokyo also collaborated with other regional YWCAs, the Red Cross societies of foreign countries, and the Ministry of Home Affairs to have vocational education sessions related to women’s health (Kunieda & Sawamoto, 1976, p. 327).

Today’s Tokyo YWCA building was rebuilt in 2005 and relocated in Ochyanomizu (YWCA-Tokyo 100th Anniversary Committee, 2005), but it continues to
house a swimming pool as the continuation of the organizational history. The 25-meter pool is located next to a studio and gym, all of which are used only by women and instructed by women. In these facilities, “there are lessons that take into consideration women’s bodies, strength, and rhythm” (YWCA-Tokyo, 2017a, para 3. Tanaka Trans.) Lessons such as aqua exercise, synchronized swimming, springboard diving, Japanese traditional swimming method, etc. are conducted in the pool. This is a place where women can build their bodies at their own pace.

YWCA-Tokyo highlights that today their swimming pool is a historical symbol as the original one was built in 1929 and it was “a first women-only swimming pool in Japan” (YWCA-Tokyo, 2017a, para 1., Tanaka Trans.). The organization writes, “From more than a half century ago, our facilities have supported women’s health” (YWCA-Tokyo, 2017a, para 1., Tanaka Trans.). Other exercises available in the studio are: yoga, stretching, aerobic dance, pelvic adjustment, zumba, classical ballet, taichi, and exercises for middle-aged and elderly. All of these activities are designed “to match one’s lifestyle and the state of body [and] there are group lessons as well as personal one-on-one lessons (YWCA-Tokyo, 2017c, para 1. Tanaka Trans.).

At the gym, too “there are machines that are not burdensome on women’s bodies, such as hydraulic machines, dumbbells, running machines, massage machines, etc.” YWCA-Tokyo, 2017d, para 1. Tanaka Trans.). This is a gym that “women can safely use, and they can build their body features that are unique to women ---such as shinayaka, flexibility or gracefulness” (YWCA-Tokyo, 2017d, para 1. Tanaka Trans.). Every day, there are two 30-minute sessions a day, in the morning and in the afternoon, for beginners
to make an appointment and learn how to use these machines. YWCA-Tokyo continues
to proudly run these facilities because the organization believes in “giving opportunities
and place to all women who wished to workout, whether or not one has a confidence and
anxieties in sports, age, abilities, and health” (YWCA-Tokyo, 2011f, p.1). It is a
movement of women “to take care of their own minds and bodies and to surpass the idea
of sports and exercises being competitive” (YWCA-Tokyo, 2011f, p. 1). The purpose of
involvement could be to “maintain the current health,” “improve the self a little bit better
than yesterday,” “balance the life and look at health holistically,” “aim the proactive
involvement in the society and improve life,” etc. (YWCA-Tokyo, 2011f, p. 1).

Additionally, there is a counseling counter in the YWCA-Tokyo building where
women can consult with professionals about their minds and bodies. Clinical
psychologists and nurses are there to hear women’s anxieties and worries, for example
about human relationships, their future, physical condition, diet, medication, etc.
(YWCA-Tokyo, 2011f, p. 3). Women can bring issues that they find difficult to open up
at hospital, workplace, school and home.

More than 50 years ago when Japanese society had not paid much attention to
people with disabilities, YWCA-Tokyo started to teach movement disorder swimming
(YWCA-Tokyo, 2011f, p. 1). “It started in 1957 and continued until today and has
accommodated girls and women from 13 to 62 years of age” (YWCA-Tokyo, 2011e, p. 3).
It was recognized as a permanent recreation program in 1969, and “a child who was
participating in the program named the program ‘meeting of the ducks’ to wish that she
could swim freely in water like ducks though it is difficult to move in the land (YWCA-
Everyone learns at different speed, and “there are people who learned to swim by taking the time and within ten years (YWCA-Tokyo, 2011f, p. 2).

“We began parent-child swimming for girls with developmental delays in 2008, and they can learn and enjoy swimming along with each child’s developmental stage” (YWCA-Tokyo, 2011e, p. 3). There are both single and group lessons. “When a mother participates along with her child and hears the child’s say, ‘I did it!’ and smile, it also leads to the mother’s smile” (YWCA-Tokyo, 2011f, p. 2).

The aqua program for children and adults with disabilities is there because leaders of the organization believes that the “joy in doing sports should be given to everyone...for example, the feeling of being able to swim by him or herself, the sense of accomplishment, and the comfortable feeling of being in water” (YWCA-Tokyo, 2011f, p. 2).

*A breast cancer recovery program, Encore.* There is also a special recovery and exercise program, *Encore*, at YWCA-Tokyo for women who experienced breast cancer surgery. This program was originally developed by a women named Hellen, a ballet teacher and a member of YWCA USA. After breast cancer surgery, she wished to receive an “encore” on the stage one more time. Thus she and her colleagues arrived at this idea of developing a program for her and other women who are in need of mental and physiological recovery after surgery (YWCA-Tokyo, 2011f, p. 2, Tanaka Trans.). Ever since, the recovery program has been implemented not only in the U.S. but also in many parts of Australia, for example. YWCA-Tokyo is one of the national YWCAs that adopted the program. A YWCA-Tokyo Newsletter (2011e) explains, “It is the only
comprehensive program in Japan, and throughout the years, a total of 284 people participated in this program” (p. 3).

After surgery, there often remain “uncomfortable feelings, a movement disorder, numbness and pain” (YWCA-Tokyo, 2016h, para. 3, Tanaka Trans.). On top of being diagnosed with cancer and facing the surgery, pain and discomfort are not easy things to experience. Thus, the program tries to help women holistically by taking into consideration both physical and emotional factors:

- Improve arm and shoulder movement disorders and work on functional recovery
- Reduce general discomforts caused by surgery
- Prevention of lymphedema
- Prevention of hip and knee joint pain
- Enhance self-esteem
- Build positive attitude to life and health

(YWCA-Tokyo, 2016h, para. 3, Tanaka Trans).

This YWCA-Tokyo’s program *Encore* highlights “not simply bodily exercise. Women who went through a similar experience share their emotions and feelings. Such emotional support is the most effective force of recovery” (YWCA-Tokyo, 2016h, para. 3, Tanaka Trans.) The program “promises the development of self-confidence and fulfillment of daily lives,” according to Encore’s brochure (YWCA-Tokyo, 2016b, p. 3).

“Encore is a physical and mental health program aiming at the enhancement of life. For instance, participants can take part in gradual exercises in the swimming pool
and learn from experts on relaxation, correction of eating habits, and points to remember after the surgery,” the brochure continues to explain (YWCA-Tokyo, 2016b, p. 1).

“Anyone experiencing breast cancer surgery can participate in this program 8 weeks after the surgery and can continue taking it no matter how many years pass after the surgery” (YWCA-Tokyo, 2016b, p. 1). During the first week of the special curriculum, participants have a group meeting for one hour followed by tea time. Then they move on to 30-minute studio exercise and 30-minute rehabilitation in the pool. From second to seventh week, they take lessons on: lymphatic massage method, care techniques after surgery, balanced eating, ways to regain energy for life, and construction of a beautiful body by reviewing postures and movements and reduction of pain (A flyer inserted in the brochure).

“Our swimming pool has a very deep section, and it is very rare in Tokyo. Thus, program participants can learn to balance in water and exercise by using a flotation device” a Newsletter explains (2011f) and said: “It has shown a high effect for rehabilitation” (YWCA-Tokyo, 2011f, p. 2). Past and current participants have commented: “My body started to move much more than before,” “I became more positive in life” (YWCA-Tokyo, 2011f, p. 2) “Anxiety that I possessed before the program disappeared soon after I began the program. It is actually quite fun. This is my 8th year of my involvement” (YWCA-Tokyo, 2011e, p. 3).

**Social welfare.** There are many programs at YWCA-Tokyo that contribute to the field of social welfare in Japan.
“Kids Garden” - for children with disability and their siblings. YWCA-Tokyo constructed a new building at the Tokyo YWCA Itabashi Center, and opened the Kids Garden program in 2002 (YWCA-Tokyo, 2012c). Kids Garden is “designed for children who go to school with some delays in their development or such possibilities. Kids Garden is a place where children can treasure oneself and shine” (YWCA-Tokyo, 2016c, para. 1). It takes the form of ryoiku, meaning the combination of rehabilitation and education in which children with disabilities can learn to be socially independent as much as possible. Kids Garden also started as part of the YWCA-Tokyo movement to get closer to local communities and be helpful in their needs (YWCA-Tokyo, 2013a). As part of the effort of YWCA-Tokyo’s social welfare services division, the organization also started volunteer training that is needed to write textbooks for children with developmental disabilities. YWCA has continued a series of trainings to raise leaders who can support children with disabilities according their various life stages (YWCA-Tokyo, 2013a, p. 3).

Along with the establishment of Kids Garden, kyodai-no-kai or a program for siblings of children with disabilities started as well. In Japan, children who grow up with children with disabilities are called kyodai-ji, which can be referred to in a short English word “siblings.” This program was founded as a reaction to a common concern of many families. When a family has a child with disability, their attention and energy tend to focus on that child. Consequently, his or her sibling(s) develop stress. Symptoms include

---

23 The Tokyo YWCA Itabashi Center started “as a place of ministration, altruism, volunteering activities where mothers of the local community can come and support each other as well as their communities.” (History and Office Overview, 2016, Tanaka Trans.). It grew to offer various activities, such as camping trips for children as well as lectures and workshops for mothers.
alopecia areata (hair spot boldness), asthma, bedwetting, a temporary refusal to go to school, frequent crying, regular compliant, and following parents everywhere they go (Tateyama, Tateyama, & Miyamae, 2003). Even if the family is aware of the importance of balancing their care among their children, they face various difficulties and concerns.

Matters such as dysfunctional family, adult children, kyō-izon or codependency, are also related to concerns surrounding siblings of children with disabilities (Otaki, 2011). Many siblings of children with disabilities grow up in dysfunctional homes (Abe & Kanna, 2015). The term Adult Children is generally “used to describe adults who grew up in alcoholic or dysfunctional homes and who exhibit identifiable traits that reveal past abuse or neglect” (Adult Children of Alcoholics, 2017, para. 1). Children who have grown in dysfunctional families continue to encounter various difficulties and obstacles later in life. Abe and Kanna, (2012) report that many siblings of children with disabilities exhibit a decline of self-esteem and evaluation, a gap between parental expectations and themselves, lack of childhood, and not being able to express the desire to be independent.

There are three kinds of initiatives at kyodai-no-kai of YWCA-Tokyo: “1. Creating a place where parents can get together and share experiences and information about siblings of children with disabilities; 2. Organizing field-trips designed specifically for the siblings. Siblings are situated at the center of this trip. They are the heroes and heroines in the program and will play, talk, and spend abundant fun time together (YWCA-Tokyo, 2015a; YWCA-Tokyo, 2015b). 3. There is also a program in which a whole family can participate. Children with disabilities, their siblings, and their parents have quality time together through events coordinated and informally supervised by
program leaders. There is no age limit in this program. The 2013 program brochure shows pictures of families enjoying barbeque and fathers setting a long bamboo flame for Japanese flowing noodle nagashi somen. It is written, “Catching flowing noodles with chopsticks is fun for children” (YWCA-Tokyo, 2013c, p. 3).

At Kids Garden, there is also a special activity that YWCA-Tokyo calls ippo-no-kai or “one step forward.” It is a parent-child outdoor environmental program, and families can participate in it with or without children with disabilities. It is an opportunity for families to meet other families outside their regular social circles and enjoy nature together. A brochure states, “The idea of this program began when someone at Kids Garden said, ‘I want to relax in nature.’ ---It is interesting that we human beings can be kind to ourselves and to each other when spending time in nature” (YWCA-Tokyo, 2013c, p. 2). The brochure (2013c) also describes how this program takes “one step forward,” so the following communications are treasured (p. 2):

- Communication between kodomo (child) and kodomo (child)
- Communication between kodomo (child) and otona (adult)
- Communication between minna (everyone) and shizen (nature)

Examples of places the program takes the children and their families are: forestry experience, camping in the forest, and playing at the seashore (YWCA-Tokyo, 2013c, pp. 2-3). In May, 2015, there was a hiking program for families with children above three years of age, with or without disabilities. They hiked to Mount Asama (YWCA-Tokyo, 2015a). A volunteer leader said, “Above all, participants’ smiles have brought true joy” (Narushima, 2013, p. 3).
*Nursery.* One of the YWCA-Tokyo’s facilities, Kokuryo Center, “has a naturally rich environment of 1500 tsubo, around 1.223 acres (Chofu NGO Support Center, 2017).

Over several decades, Kokuryo Center has taken care of numerous children with or without disabilities. For example, a pamphlet states, Since the year 1975, we have developed a variety of activities for children with special needs at Kokuryo Center under the theme of *tomoni ikiru* or ‘live together.’ Everyone at YWCA-Tokyo, from young children to the elderly, collaborated to make its visions possible.

YWCA-Tokyo decided to close the non-governmental *mukyoka* kindergarten at Kokuryo Center (without governmental authorization) and transform it to a nursery with the function of after-school programs, and this time in collaboration with local figures.

YWCA-Tokyo started the after-school program in 2009 as an extension to the kindergarten, and in April ,2013, the whole system was transformed to the nursery, *Makiba Hoikuen*, with the continuation of the after-school program. A newsletter (2013a) underscores that the opening of the nursery was possible due to YWCA-Tokyo’s years of experiences in *sougou-kyouiku*, or comprehensive, holistic education (YWCA-Tokyo, 2013a, p. 3).

The nursery accommodates children 0 to 5 and activities and dining are coordinated according to the age. Examples of activities for three- to five-year-olds are cooking, swimming, walking, soccer, etc. The childcare starts at 7am and ends at 6pm, care extended until 8pm, if necessary. The homepage describes how life looks at Makiba nursery:

---

24 When it was the kindergarten, it was called *Makiba Youchien*. 
The food and snacks are all handmade, and licensed nurses and physicians supervise the health management. [...] In order to create a healthy body, children are barefoot and in light clothes on site. (The nursery room has a heated floor) [...] Our desks, toys, etc. are made of wood. We find it important. The playground is surrounded by seasonal blessings, and it promotes the development of children’s five senses. For example, children grow flowers and vegetables. There is also a soccer field, and we cherish the sport to build flexible bodies.

(Makiba Nursery, 2014, para 1-3. Tanaka Trans.)

Marking the big historical and organizational change, Makiba kindergarten held a thank-you party on March 23, 2014. The principal of Makiba Kindergarten, Ms. Kurima, reported on the event and wrote in the YWCA’s bulletin:

A community group, Migiwa Guruup, was launched in 1973 and became the foundation of today’s Makiba kindergarten. All the effort was made to provide services for children with mental or physical disabilities. [...] Fourteen years have passed since it became Makiba kindergarten. [...] Throughout the history of the educational institution, we have nurtured children by believing in their individual abilities to grow and also by developing educators ‘capacities to wait patiently and value such belief. We have accepted children as they are and watched over them. In this environment, surrounded by rich green and towering trees, 247 children were raised with firm roots.” (Kurima, 2014, p. 2, Tanaka Trans.).

Even though Makiba kindergarten closed, “We believe that matters that it cherished over the years will be the essential foundation to the next phase. Makiba nursery and Waiwai
after-school club will continue to bear rich fruits as our successors” (Kurima, 2014, p. 2).

In addition, Ms. Kitagawa from the third graduating class of Makiba kindergarten wrote, “Entering the venue of the thank-you party, there were old nostalgic faces of my teachers, starting with Ms. Oumura and then Ms. Kurima and Ms. Hayashi. Thanks to this wonderful gathering, I could reconnect with friends and teachers, and the bond is closer than ever. We talked and talked until the sunset and then said good bye for that day” (Kitagawa, 2014, p. 2).

*Care support for elderly.* YWCA-Tokyo supports the elderly and people with disabilities who need care but wish to live comfortably (YWCA-Tokyo Care Support Itabashi, 2017). In 2003, YWCA-Tokyo Itabashi Center “started home help care as well as visiting nursing care services in collaboration with the Bureau of Social Welfare and Public Health, Tokyo” (YWCA-Tokyo Care Support Itabashi, 2016, para. 1). This is “the elderly nursing services that the faculty and graduates of YWCA-Tokyo’s vocational school established about 20 years ago” (YWCA-Tokyo, 2013a, p. 3). Home-care support personnel, *care managers*, carefully consider perspectives of those who use the facility as well as their families, their living environment, physical and psychological conditions, and the desirable choice of their plan (YWCA-Tokyo Care Support Itabashi, 2017) Care managers are experts who have wide range of knowledge of nursing care. If the central aim of the particular elderly peson is about *jiritsu* or self-reliance, a care manager designs a plan accordingly and delivers the most suitable services for such aim.

Visiting nursing care services include but are not limited to: Care consultation, hygienic and sanitary maintenance, environmental adjustment, and help with daily life
operation, including eating, walking, shopping, toilet, waking up and sleeping. In addition, YWCA-Tokyo also operates the so-called *Y’s club*, which offers a freelance contract to the elderly to respond to people’s needs more comprehensively. With affordable prices\(^2\), it provides services that the usual nursing care insurance does not cover, like assistance in hospital and help needed at the time of hospitalization and discharge. If requested, it also tries as much as possible to support users’ cultural needs, education, and hobbies, for example by accompanying people to museums and concerts.

*Telephone counseling – “Senior Dial.”* As part of YWCA-Tokyo’s initiatives and effort to ‘support each other in each other’s rougo or old age,’ a telephone counseling service for the elderly started, as stated in its brochure. It’s written - “When feeling isolated, when feeling sad, when worried about human relationship, and when carrying a lonely heart, a human being feels he or she wants to talk to someone. Please let us hear your stories” (YWCA-Tokyo, 2013h, inner page). Phone calls are received by YWCA members and related people who were trained by experts, according to its website (YWCA-Tokyo, 2016f, para. 3). Callers do not have to say their names. “YWCA members wish to be one of your close people when you are feeling lonely” (YWCA-Tokyo, 2016f, para. 3). YWCA-Tokyo frequently recruits members to be trained. In one of their recruitment pamphlets, it is written “*Do you want to make use of your listening ability for a counseling activity?*” (YWCA-Tokyo, 2016g). The training session lasts for 10 days. It starts with building fundamental skills, such as talking, listening, and

\(^2\) It costs 27,000 yen (about 26 dollars) per hour.
observing with role-playing exercises. It ends with *taiken-kensyu* or hands-on learning (learning by actually doing) and certification (YWCA-Tokyo, 2016g).

**Problem statement.** Previous studies on education revealed that very few educational systems connected their organizational visions and missions to peace and globality. They also showed a lack of integration of global education and peace education as well as the philosophies of globality and peace. These two phenomena of peace and globality are often dealt with separately (Kirkwood-Tucker, 2009; Tye & Tye, 1992). Bickmore (2009) is one of the few who set peace as the objective of global education. Schröttner (2008) also projected the possibility of integrating global education and peace education by looking at the depth of each to make up of global peace education. However, the philosophical and practical grounds offered in academia, as well as, in the applied fields are surprisingly deficient in terms of the connections of these themes (Bickmore, 2009; Kirkwood-Tucker, 2009; Schrëttner, 2008).

Peace is often defined within a particular region and in a particular period of time. Many peace programs that are established and practiced by local NGOs and funded by international agencies, are mostly concentrated on post-civil war circumstance and often lack long-term visions. Therefore, this research can contribute to this end. This research assumes that the ultimate purpose of peace related education and activity is not just peace within one single community or state even. Ultimately, the contribution to global stability or the application of stability to other places should be the hopes of peacebuilders. Therefore, this research signifies peace education with globality in sight, or global education with peace in sight.
This qualitative case study was born out of the desire to see how such integration manifests in an actual context. If there were connections between the concepts of peace and globality in minds of the interview participants, for example, the researcher desired to synthesized philosophy and its application. The inquiry sought to contribute to the envisioning of the complexity, simplicity, possibility, and challenges of these concepts of peace and globality. The research projected that this two-fold vision was critical to finding sustainable possibilities.

Literature also showed male-dominated politics and decision-making processes around the world. Extant research devotes considerable attention to the processes of organizational development, behaviors, change, and sometimes conflict management in relation to gender (Martin 2006; Putnam 2004; Smallman-Raynor & Cliff, 2004; Van de Ven & Poole 2005). However, efforts to include nontraditional organizations have been scant, women’s organizations and voluntary organizations are not exceptional (Desivilya & Yassour-Borochowitz, 2008). A lack of literature on the role of non-governmental organizations in maturity of the human world is evident. This phenomenological case study captures the prospect of situating peace and globality as educational or organizational purposes, leading to the greater good of the world at large.

**Purpose of the study.** The purpose of this study was to examine the influence of female leaders’ perceptions of peace and globality on their leadership styles and organizational development practices in two voluntary organizations, YWCA-Tokyo and YWCA-Japan.
To meet this purpose, the inquiry met three definite objectives and carried one vision. It first explored and examined the perceptions of selected female leaders in YWCA-Tokyo and YWCA-Japan regarding peace and globality. Secondly, the study explored the female leaders’ lived experiences that led to formation of their perceptions. Thirdly, the study drew a connection between the perceptions, experiences, leadership styles and organizational development of the leaders. Specifically, it examined how the female leaders’ perceptions of peace and globality and their lived experiences influenced their leadership styles and organizational development practices. In other words, the researcher examined occurrences of peace and globality, how peace and globality are perceived, and why.

The ultimate purpose of the study was to discover the hopes and possibilities of voluntary organizations and NGOs, especially those of women’s organizations. Such organizations’ roles and potentials in stimulating the concepts of peace and globality were observed.

**Research questions.** In order to examine the influence of female leaders’ perceptions of peace and globality on leadership styles and organizational development practices in two voluntary organizations, three questions guided the research. Questions allowed the researcher to unpacked how the concepts of peace and globality were represented in the minds and actions of the female leaders in YWCA-Tokyo and YWCA-Japan today. In other words, the research tried to understand phenomenon of peace and globality “from the point of view of the participant” (Mertens, 2014, p. 247), guided by the following questions:
1. How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality?

2. What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influenced their perceptions of peace and globality?

3. How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?

**Assumptions.** Lofland and Lofland (1984) stress appropriateness of the site, in terms of the logic to find needed data. There were good assumptions that YWCA-Tokyo and YWCA-Japan would be the appropriate research sites for this case study with phenomenology. First, the researcher was aware that the organizations were well-built civic groups specializing in educating and training women. Their maintained traditions and cultures as well as the adaptability to adapt to the time in which they operate have gained worldwide respect and trust.

Above all, the communication skills of the women educated through YWCA programs, especially the secretary training of the 70s, are often praised in Japan. Becoming knowledgeable about how the leaders perceived peace and globality was of fundamental importance to this research; moreover, how leaders articulated their perceptions orally in conversations was deemed by the researcher to be of greater significance. The researcher relied heavily on interviews. Among many regional and international organizations operating in Tokyo, Japan, this assumption that female leaders
at YWCA would be able to articulate their thoughts on peace and globality was a very vital part of the researcher’s decision.

While many peace and human-rights oriented international organizations and NGOs in Japan were established or flourished after the World War II, YWCA experienced the wartime. Seeing the time of establishment in 1905, the researcher assumed that female leaders of YWCA in Japan knew or learned from earlier generations the pain of war and now the globalizing world. Indeed, the organization has seen Japanese societies’ transformations from the Meiji era to the wartime, and then to post-modernism.

Overall, the researcher’s online search prior to her field work indicated that YWCA in Japan actively situated regional, national, international, and global peace of the 21st century and beyond as their organizational responsibilities. The researcher assumed from the beginning that this qualitative phenomenological case study would be a great asset to peace studies, globality studies, leadership and organizational development, as well as studies on volunteerism.

**Data collection.** This qualitative case study incorporated three types of research strategies or approaches: interview, observation, and document analysis. Specifically, semi-structured interviews of six executive leaders of YWCA in Japan were performed for one and a half to two-hour session each. Documents collected from the organizations included YWCA-Japan’s monthly journals, YWCA-Tokyo’s public information papers, YWCA-Tokyo’s bulletins, annual reports from both organizations, published articles and
books, program pamphlets and flyers. Observation was performed in informal or participatory styles depending on the events.

**Data analysis.** Data analysis was achieved through the interview data’s first and second cycle coding as well as the organization and classification of documents and field notes. The analytic processes suggested for transcendental phenomenology were adhered to, as follows: horizontalization, clustering of themes, imaginative variation, and synthesis. Phenomenological attitude and empathic neutrality were used.

**Limitations.** The limitation of the study was that the research results may have been different if it strictly took the structured interview style, multiple case study approach, or comparative study.

**Delimitations.** As a part of the study’s scope, delimitation is “the boundaries” of the study that a researcher plans by prescribing “what will be included and what will be left out” (Roberts, 2010, p. 138). Chapter three of this document presents the timeframe of the data collection, site selection, selected criteria of the study, and samples of the study. During the eight-week period encompassing the end of 2013 and the beginning of 2014, the researcher conducted research in Tokyo, Japan.

**Significance of the study.** Lichtman (2009) stressed the importance of research to add a “body of knowledge” to the existing literature (p. 11). The findings from this study contribute to the body of literature on peace and globality. The findings may open horizons in the following subjects: education at large, peace education, global education, internationalization, informal education, non-governmental organizations, volunteering, leadership, globalization, violence, conflicts, war, identity, fragmentation, and, finally,
school-home-community relationships. It is the researcher’s wish that this new body of exploration and understanding of peace and globality triggers innovative and noble ideas engendering sustainable, humanistic qualities around the world for the generations to come.

Lichtman (2009) said that good qualitative research should be intended not only for the researchers and practitioners in the field of research but also for the larger public (p. 11). During the course of the writing process, the researcher was attentive to this point. Throughout history, educational philosophers who might be called radical, with whom the researcher feel a kinship, like Krishnamurti (1953), Illich (1970), Dewey (1897), and Scott (1998), highlighted the importance of connecting education to wider and larger humanistic meanings. Therefore, this research is not intended to be significant only for school- or education-related researchers and practitioners, though they are the primary audience. The larger public was in mind and the researcher worked to communicate comprehensibly in an effort to provide accessible writing to people in any field or in any social positioning.

One possible benefit for organizations and their leaders was to have opportunities to deeply reflect on their organizations and their roles in them. The topics of peace and globality were not new to the organizations and leaders of this study. Moreover, leaders and members of the organizations of this study have had opportunities to think about topics of peace and globality, informal education, and volunteer practices in their contexts. Nevertheless, through this research the participants were consciously aware of their thinking and attitudes towards these themes as demonstrated by their responses to
interviews, and sharing and openness with documents and materials about the organization. When completed, the entire dissertation was shared with leaders by the researcher, which was a condition of being granted access. Leaders gave their consent in order for the researcher to proceed with defending the dissertation before a committee. The content of the research will hopefully inform and benefit their personal leadership and organizational development as much as they were helpful to this research.

**Definition of Key Terms**

Exploring and examining the female leaders’ understandings of peace and globality were the core to this research, thus this research was open to emerging themes regarding these two terms and phenomena. However, setting primary, operational definitions is a key to a shared starting point between a researcher and the audience of its writing. The following are the meanings of peace and globality, influenced by the literature review, followed by the concepts expressed by the female leaders.

**Peace.** Peace can be engendered both temporally and in a long period of time by individual and collaborative efforts. It emerges in a form of agreement promising the stop of violence first of all and for mutual advantage. It can proceed to committed reconciliation of both or all parties involved. The relationship building leading to peace is based on listening, learning, the practice of nonviolent, justice-oriented communication means, and the maintenance and development of well-beings. Sustainable peace considers not only the present but also generations to come as well as environments in which people live.
Globality. Globality is a noun form of being “global.” It sees the world from a single, cubical perspective but for the purpose of the world, not for the benefit of a particular person or group of people. It looks at all people living on earth as one solitary group. Its philosophy is based on inclusiveness, teamwork, and sustainable mindsets. The term and concept can be paralleled with other ideas defining regions and their people, but their values do not exceed the ultimate --globality.

Female leaders. Female leadership can be practiced by people who consider themselves women in relation to their sex or gender, and it is aimed to empower fellow women for the benefits of their societies and beyond. They believe that women’s contributions are assets and vital to the survival, maturity, and development of the world. Leadership has countless forms, as many as the number of human beings, and it can be positive or negative depending on outcomes and relations to other factors. It can stem from innate characteristics, but it can also be trained. Every person has certain leadership qualities and possibilities that others can learn, and use as a reference, but cannot exactly copy. Positive leaders examine status quo and adjust their leadership styles and needs. Leading includes directing followers, serving people, teaching and learning.
Chapter Two: Literature Review

The critical areas explored for this literature review were as follows: peace; studies about perceptions of peace; studies about perceptions of female leaders regarding peace; globality; studies about perceptions of globality; studies about perceptions of female leaders regarding globality; leadership styles and female leaders; and, organizational development practices and female leaders.

Peace

This section investigated two concepts posed as questions: What is peace? Why the need for peace?

**What is peace?** There are various definitions, narratives, and understandings of peace. A review of literature disclosed that “peace means different things at different scales, as well as to different groups, and at different times and places” (Koopman, 2014, p. 111). Rinehard (1995) said, “how we make peace can be reasonably assumed to follow from what we think peace is” (p. 379).

Gurp (2002), a Canadian educator, displayed that peace could be something small or something big. It might be felt when one is alone or when being with someone or a group of people. Peace can be “warm and bright and strong -- or calm, cool, and gentle …found in a place that is busy and loud [or else] the calmest, quietest place you know,” (Gurp, 2002, p. 104).

In a peacebuilding toolkit designed for high school teachers in the U.S.A., Milofsky (2011) introduced definitions of peace formed by United States Institute of Peace (USIP). USIP is “an independent, nonpartisan institution established and funded by
Congress to increase the nation's capacity to manage international conflict without violence” (USIP, 2016, para. 1):

The word “peace” evokes complex, sometimes contradictory, interpretations and reactions. For some, peace means the absence of conflict. For others it means the end of violence or the formal cessation of hostilities; for still others, the return to resolving conflict by political means. Some define peace as the attainment of justice and social stability; for others it is economic well-being and basic freedom. Peacemaking can be a dynamic process of ending conflict through negotiation or mediation. Peace is often unstable, as sources of conflict are seldom completely resolved or eliminated. Since conflict is inherent in the human condition, the striving for peace is particularly strong in times of violent conflict. That said, a willingness to accommodate perpetrators of violence without resolving the sources of conflict—sometimes called “peace at any price”—may lead to greater conflict later. (Milofsky, 2011, p. 28).

On a similar note, the United Nations Organization for Education, Science and Culture (UNESCO) (2000), highlighted the concept of a Culture of Peace in the aftermath of World War II, particularly at the end of the Cold War. According to UNESCO, the Culture of Peace generally seeks to generate the following characteristics:

1. A culture of social interaction and sharing, based on the principles of freedom, justice and democracy, tolerance and solidarity;
2. A culture that rejects violence, endeavors to prevent conflicts by tackling their roots and to solve problems through dialogue and negotiation;
3. A culture which guarantees everyone the full exercise of all rights and the means to participate fully in the endogenous development of their society. (p. 1).

Accordingly, some of the above components of peace are explored in details in the following sections of this dissertation; these include the following: absence of war and conflicts, ceasefires, truces, and agreement, diplomacy, nationalism and patriotism; reconciliation; democracy; justice; gender equity; nonviolence; social integration; social harmony; and wellbeing.

Absence of war and conflicts. Peace as an absence of war and conflicts is a common and traditional understanding (White, 2014). It was also seen in the above definition. According to Rank (2006), “Some academics in the early days of the development of the field advocated a narrow definition of ‘peace as the absence of war’ in order to make the field more manageable” (p. 121). Rank referred to Peace Studies26 in the U.S., an academic field to “understand the causes of armed conflicts [as well as] finding ways to build peaceful and just systems and societies” (University of Notre Dame, 2012, para. 2).

Melko (1975) said, “I shall consider peace to be an absence of war, revolution, or other physical conflicts among men” (p. 31). Rinehard (1995) also described that “the leading thinkers…generally saw peace in terms of the resolution or absence of war, violence, or conflict, or at least as conflict management” (p. 379). Recognizing the

---

26 Peace Studies takes an interdisciplinary approach to understand peace as well as its relation with conflicts. It is usually in social science bringing in theories from academic fields such as political science, philosophy, psychology, and history.
definition as the minimalist, however, it is still considered practical and indeed helpful to lead a war to ceasefire or the first couple stages of peace (Bjerk, 2015). Thus, peace as a condition resulting from conflict management is one fundamental aspect of peace philosophy and the application of peace. Bailliet and Larsen (2015) explained the Universal Declaration of Human Rights (UDHR):

The links to peace, defined at a minimum as the absence of violence and war, are immediately clear [in UDHR]. If war is defined as large-scale organized violence between combatants [,] it no doubt threatens a large number of rights of the UDHR such as the rights to life, health, education, food, employment, free movement, and fundamental civil and political rights. (Bailliet & Larsen, 2015, p. 150).

UDHR states in its preamble that “the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world” (Morsink, 2012, p. 46). Peace, at least absence of war, is mentioned with great stress and importance in UDHR to protect the rights of individuals.

Such a straightforward definition as peace being absence of war, is necessary to remove immediate, obvious, and physical violence between people. However, various scholars have pointed out throughout the years that sorely relying on this narrow definition of peace has great restraint in the possibilities of humankind. For instance, Rank (2006) said, this definition “severely limits the inquiry and ignores other forms of violence which themselves lead to war” (p. 121). This on and off knowledge of violence, war, and peace is not helpful in gaining an understanding of the causes of war and
gaining the deeper knowledge, reflection, and understanding for sustainable peace (Rank, 2006).

**War.** Peace is often described in relation to war. The term war comes from “the Old High German werra, meaning confusion, discord, or strife” (Smallman-Raynor & Cliff, 2004, p. 8), and it is “commonly used to refer to almost any form of sustained opposition or competition between two or more parties” (Smallman-Raynor & Cliff, 2004, p. 8). There exists “many different types of war, sometimes overlapping with one another: inter-state war, civil war, revolutionary war, imperial war, counter-terrorist war, religious war, anti-colonial war, and so on” (English, 2013).

Otterbein (2004) defines war as “the application of state violence in the name of policy. It involves killing and wounding people and destroying property until the survivors abandon their military resistance or the belligerents come to a negotiated agreement” (p. 9). This suggests a legal aspect of war between states such as bringing just-cause for aggressive acts to consciousness (Smallman-Raynor & Cliff, 2004). Regan (2013) said, “Traditional just-cause considerations focus on the putative rights of one nation to wage war against another. But other kinds of war situations involve the putative rights of one nation to intervene in conflicts within another” (p. 69).

The Oxford Companion to American Military History “defines war by referring not to violence between nations, but to ‘organized violence activity, waged not by individuals but [people] in groups’” (Dudziak, 2012, p. 27). While some focus on war between groups like this, Otterbein (2004) said that “an armed combat (fighting with
weapons) between two men may be considered war if the men are from independent political entities. Terrorist acts, I believe, can be considered war” (p. 9).

Williams, Wright, and Evans (1993) focused on Cicero’s definition of war in the age of ancient Roman civilization, which stressed the use of power and force as a central characteristic of war. Vasquez (2009) also said that this understanding “suggests that war involves contention over something and that while war differs from other contentions in that it employs a special means, namely force, we should not lose sight of the fact that war is a form of contention” (p. 30). Contention means disagreements and disputes. Vasquez (2009) said “war may be considered a violent way of getting objects of value” (p. 30).

*Conflicts.* Peace is often discussed in the area of conflict studies; peace and conflict possess a cause-and-effect relationship. To define conflicts, Ngomba-Roth (2007) first said, “One must make a difference between violent conflicts and non-violent conflicts” (p. 19). Persaud and Turner (2007) defined conflict as:

A disagreement between two or more parties in which one or all perceive(s) a denial of a right, or resources, or the absence of capacity to obtain justice which leads to anger, hurt, hate, and possibly verbal and violent actions and reaction resulting in damage to person(s), emotionally and physically and/or property (p. 417).

Rahim (2010) presented March’s and Simon’s definition of conflict in this way, “consider conflict as a breakdown in the standard mechanisms of decision making, so that an individual or group experiences difficulty in selecting an alternative” (p. 15).
Literature shows that a single cause never leads people to violence, rather, dynamic and compound causes gradually push people into a corner, and one day their feelings explode (Cashman & Robinson, 2007; Mavrotas, 2011).

**Ceasefires, truces, and agreement.** Peace can be considered and discussed not only as a condition but also as a process. Akebo (2016) said that peace is a process that describes a transition in which conflicting parties engage to end a violent conflict. There are different ways to go about peace processes, but “a ceasefire is a prerequisite because killing and talking do not go hand in hand” (Liebich, 2011, p. 76).

Ceasefire is technically an order “given on one or both sides to stop [shooting and] fighting” (Caraccilo, p. 27). In many cases, it is the temporal promise of both sides to “agree to disagree at a set date/time usually for a specific period” (Caraccilo, p. 27). A peace talk usually takes place upon ceasefire (Talpahewa, 2016) and possibly leads to truce, which is the actual political processes of agreement and ending the hostilities or war. Ceasefire and truce are often “seen as a natural beginning of a peace process aimed at creating momentum and paving the way to peace” (Akebo, 2016) though there is also a high possibility of returning to hostilities as it is still a fragile stage and temporal.

In the name of “peacekeeping,” in addition, intergovernmental and multinational organizations such as the UN and the North Atlantic Treaty Organization (NATO) assist such midway and post-conflict conditions. A US-originated NGO, Nonviolent Peace Force (NP), has also been widely recognized and praised for peacekeeping missions (McCarthy, 2012; Furnari; 2016).

---

27 The peace-related terms used by United Nations (UN) and states within them are: peacekeeping, peace-building, and peacemaking (Doyle & Sambanis, 2011). Each of them has distinct definitions.
Rotberg (2010) defines peacekeeping\textsuperscript{28} as “deployments with the consent of all the parties concerned to monitor cease-fires or truces” (p. 85). It is to make sure that the agreement between two opponents to hold or stop a war proceeds as arranged. Dawson (2004) explains that peacekeeping “facilitate[s] the transition from a state of conflict to a state of peace; this has earned it the appellation ‘a halfway house between peace and war’” (p. 1) though not always successful. In addition, peacekeeping is often thought together with the international diplomatic efforts to negotiate and enhance the process of temporary or possibly continuing peace (Koops, MacQueen, Tardy, & Williams, 2015).

Terminologies used in relation with peacekeeping are: peace operations, collective security, or peace enforcement (Mays, 2003; Hunt, 2014).

Soldiers “authorized by the UN become ‘peacekeepers’ when they are sent to a (usually) developing nation to prevent interstate war [and] to reduce further hostilities” (Rotberg, 2010, p. 1). Peacekeepers can be called “blue helmets” in local communities due to the color of their head covering. They include not only soldiers but military officers, local policemen and anyone who was assigned to participate in the process. The job of peacekeepers is to help “ex-combatants implement their peace agreements, which encompass conflict-building measures, power-sharing arrangements, electoral support, strengthening of rule of law, and economic and social development” (Fomerand, 2009, p. ixv). Controversies for peacekeeping processes is the minimum use of force. They are usually “lightly armed and use force only in self-defense or as a last resort” (Rotberg, 2010, p. 85).

\textsuperscript{28} Peacekeeping “encompasses a wide range of missions that often include peace-building and diplomatic peacemaking components” (Dawson, 2004, p. 1).
**Diplomacy.** Peace is often discussed “in terms of international relations” (Rinehard, 1995, p. 380). Claggett-Borne (2013) said, “Attention to international reconciliation is…integral to the pursuit of peace” (p. 11). Based on the idea that a peaceful relationship needs contacts, negotiations, and communication, the topic of peace in international relations cannot be discussed without diplomacy. Diplomacy is “concerned with the management of relations between states and between states and other actors” (Barston, 2014). Thus, peace values diplomacy, and vice versa. In some cases, peace equals the process of diplomacy itself, though diplomacy can fail and lead to conflicts.

Stahn and Melber (2014) described peace in relation to preventative diplomacy, which is originally the idea explored by the second secretary-general of the United Nations and of Sweden origin, Dag Hammarskjöld. Preventative diplomacy “refers to a range of peaceful, problem-solving activities that aim to prevent violent conflict or to de-escalate emerging violence” (Christie, 2011, p. 340).

In addition, public diplomacy is an outreach to foreign public to educate and influence (McPhail, 2011; Pamment, 2016; Cevik & Seib, 2016). It is increasingly noticed as a mean to engenderment of peace, whether considered good or bad. Dawson (2004) discussed peacemaking in relation to diplomacy by highlighting two types of peacemaking: diplomatic peacemaking and peace enforcement. Diplomatic peacemaking refers to political mediation. Peace enforcement is “the use of military muscle to compel disputants to stop fighting” (Dawson, 2004, para7). These terms are mostly used within
short-term political and/or militaristic circumstances to end war, and it tends to impose top-down approaches.

On the other hand, peace-building, which started to be used by the UN in 1992, stresses sustainability of peace providing tools for building foundations, which are more than merely an absence of war (United Nations, 2000).

It aims either to reinforce preventative diplomacy (remedying the root causes of conflict, such as environmental degradation, underdevelopment, and threats to the human security of individuals), or to buttress diplomatic peacemaking (by institutionalizing peace after a conflict). (Dawson, 2004, para. 5)

According to Dawson (2004), peacebuilding can involve “democratic institution building, the design and monitoring of elections, training of security institutions (the police and military), and reconciliation and human rights initiatives” (para. 5). In addition, Barston (2014) addressed the changing nature of diplomacy today by bringing discussions on new means of communication with nontraditional factors such as NGOs and other institutions that act as a hidden force of international diplomacy.

*Nationalism and patriotism.* When thinking about war and peace, nationalism and patriotism are sensitive and often problematic subjects. They can contribute to both war and peace depending on how one defines and practices those conducts. Cortright (2008) connected nationalism with “militarism, and xenophobia [and distinguishes it from] patriotism, which implies sacrifice for others” (p. 303). He continued by saying that nationalism “is inseparable from the desire of power, while the latter [patriotism]
means devotion to a particular place or way of life” (Cortright, 2008, p. 303). Hoshikawa (2010) also claimed that the love of our homeland is distinct from nationalism.

The term “nationalism,” suggests all people of all nationalities who advocate for nationalism have a common understanding and the same characterizations of the term. However, each nation has its own unique form of nationalism founded in distinct histories (Lida, 2013; Yoshino, 2013). Japanese nationalism is related to the idea of the nation-state, or kokumin-kokka. It refers to a nation formed by integrating people in the state as one group of members, citizens, and in a very homogenous way. In such nationalism, there is the people’s united feeling towards their land, people, and culture (Befu, 2001, p. 71). In the case of Japan, nationalism was gradually shaped through a series of historical events. With the arrival of Mathew Perry in 1853, after more than 200 years of political isolation, Japan needed to find a way to cease being politically isolated but preserve its unity (Doak, 2007).

Although Japanese nationalism “temporarily disappeared” or was questioned and challenged in the aftermath of World War II, “nationalism reemerged in the form of History [and] in a vast body of literature called Nihonjinron” by the 1970s (Tamanoi, 1998, p. 12). Nihonjinron is “the discourse on the identity of the Japanese” (Befu, 2001, p. 9). In this narrative, the national past was once again unified and homogenized, especially with the experience of warfare and national revival (Tsutsui, 2009; Rosenstone, 1995).

**Reconciliation.** Peace and reconciliation are inseparable concepts (Malley, Morrison, Mercurio, & Twose, 2013) and come together during the stage of
peacebuilding (Brahm, 2003). Without reconciliation, peace may not be fully possible. Lie, Binningsbø, and Gates (2007) said, “peace is based on reconciliation rather than repression and deterrence” (p. 6).

Zalec (2012) defined reconciliation as follows: “Reconciliation is achieved when the harm done by injustice to positive relationship between individuals or groups is repaired or compensated in such a way that it no more hinders the establishment of a positive relationship” (p. 90). Reconciliation “requires former adversaries to undergo a significant cognitive, emotional, and behavioral transformation involving movement toward each other” (Bargal & Sivan, 2004, p. 130). Reconciliation requires justice, truth, and mercy. Mercy leads to the ideas of compassion and forgiveness. Additionally, Kriesberg (1998) suggests reconciliation has four aspects: truth, justice, regard, and security. Kriesberg indicated the following: when individuals acknowledge merit in another’s point of view while interpreting events, truth results; as individuals reach redress they achieve justice; when victims their aggressors, then regard is achieved; and as peaceful coexistence is achieved, the outcome is security (Kriesberg, 1998).

**Democracy.** Literature has related the possibility of peace to the existence of democracy. Cortright (2008), for example, said that it is “no accident that peace societies first emerged in democratic Britain and the United States, and that the largest peace mobilizations have occurred in democratic countries” (p. 19). The American Peace Society, founded in 1828, opposed wars between states. It created a certain level of solidarity among several states and promoted peace through a series of political and
philosophical discussions. Boutros-Ghali (2004) wrote about peace and democracy, first by explaining the spread of democratization in the world:

[An] unprecedented democratization movement was being established. This wave began in the 1970s in Southern Europe. It reached Latin America and West Asia in the 1980s, and attained its peak in the 90s with the fall of the Soviet Empire and the emergence of new democracies in Eastern Europe and in the former Soviet Union. Numbers speak for themselves: in 1974, there were 39 democracies in the world. This number reached 76 in 1990 and more than 120 in 2003. (Boutros-Ghali, 2004, p. 10)

The word democracy originates in the Greek word *demos*, meaning “people,” and *kratos* with the connotation of “power” (Ober, 2007); together it is *demokratia*, which indicates power in people. The concept itself goes further to the ancient time of Athens, Greek. At that time, the voting rights excluded women as well as men without an ownership of land (Thorley, 2005).

Today, the system of democracy matured and changed its form. It is practiced differently depending on a country. Yet, democracy being a government’s system in which the utmost power is placed in the people of its country, or at least the majority of the residents, remains the core idea of democracy. The celebrated phrase in the United Sates is “Government of the people, by the people, for the people” by Abraham Lincoln. In democratic country, people are the primary and ultimate caretakers of their own lives as to who and what govern them, including legislature -laws and policies. Democracy is
often described as “popular control,” “political equality” (Beetham, 1994), “inclusive citizenship” (Lively, 1975), and freedom of speech (Hadenius, 1992).

Scholars use the term “democratic peace” (Huth & Allee, 2002; Barkawi & Laffey, 2001) based on a series of assumptions. One fundamental assumption is that “mass public opinion would be a force for moderation” (Cortright, 2008, p. 302). “The civilizations of a free country, if given the chance to determine national policy, would naturally prefer peace over war,” said Cortright (2008, p. 302). Democracy at least creates the mutual monitoring system between the government and its people, and it supposedly engenders basic freedom, tolerance, and solidarity.

Boutros-Ghali (2004) expressed the challenges of democracy-peace expectations, as follows:

At this stage, I am almost tempted to speak of an interaction between democracy and war … on the one hand, we will be led to examine, not only the preventive and curative role of democracy in relation to conflict, but also paradoxically, its capacity to expand and trigger conflicts. (Boutros-Ghali, 2004, p. 10)

He also said:

[A]lmost half of the internal conflicts are related to issues of identity. They find their roots in ethnic, religious or cultural differences, and are often exacerbated by repressive measures taken by non-democratic regimes. Other conflicts are of a political-military nature. They take the form of civil wars aimed at seizing power or at changing regimes. These wars are triggered by excessive corruption, failure
of democratic transition, severe socio-economic crises, or by a combination of all
the above-mentioned factors. (Boutros-Ghali, 2004, p. 10)

The role of democracy in engenderment of peace remain still.

**Justice.** Peace-related literature connected peace to justice (Ambos, Large, &
Wierda, 2008; Christensen, 2009) or claimed that peace is a condition delivered by the
effort of establishing a just society. Kerr and Mobekk (2007) said, “the nexus between
peace and justice is to be found in the contribution that justice can make to the process of
establishing sustainable peace” (p. 46). Barash (1991) said, “When peace is defined
narrowly it can imply passivity and the acceptance of injustice” (p. 6). “The definition of
peace begins with the question, “How much? How just, prosperous, or secure?” said
Ricigliano (2012, p. 15). Although the presence of justice is not equal to peace, justice is
an important concept to the understanding of peace.

Scholars such as Reddy (2016) and Timmons (2001) relate restorative justice and
peace. Restorative justice is “a process whereby all the parties with a stake in a particular
offence come together to resolve collectively how to deal with the aftermath of offence
and its implications for the future” (Marshall, 1996, p. 37). It is an interpersonal
mediation between victims and the offenders, and often surrounding people. Cavanagh
(2009) proposes restorative justice focusing on peace and nonviolence as the driving
force of everyday matters in school. Through this concept, Cavanagh suggests a paradigm
shift in educational values, from violence-oriented to peace-oriented mechanisms.
Gender equality. Links have been “discovered between gender equality and a lessening of violence” (Cortright, 2008). Various literature explores the connection between sex, gender, and peace (Hudson & Ballif-Spanvill, 2012; Olsson, 2009).

The origin of feminism can be found in western countries in the late nineteenth century (Smith, 2000). Goldstein (1982) credited Fourier, a French socialist philosopher, with being the first use the term “feminism” in 1837. The term flourished within western countries, led by France and the Netherlands starting from 1872. The term started to be widely used in Great Britain and the United States between 1890 and 1910 (Cott, 1987). Despite criticism that early feminism concepts privileged educated women of European middle-class origin, various forms of feminism grew worldwide (Weddon, 2002). Terms like international and global feminism set up another level of the concept. There are singular expressions of feminism while diverse understandings are stressed in others. Smith (2000) said, “In fact the very diversity, complexity, and contested nature is what makes us think in terms not of feminism but of multiple ‘feminisms’” (p. 1).

Yablon (2009) looked at gender differences among the perspectives of peace and men’s and women’s distinct reactions to peace education. In his research, 180 Israeli Jewish and Arab high school female and male students joined in a four-month peace education program. Their narratives and attitudes were examined before and after the participation. Through a critical literature review, Yablon (2009) worked on Conover’s and Sapiro’s hypothesis that “women are more peace-seeking than men in their approach to conflict resolution” (p. 689). Yablon’s research proved to support the hypothesis. The

---

29 One hundred eighty 17-year-old Israeli high school students: 96 Jews (44 males and 52 females) and 84 Arabs (42 males and 42 females)
result suggested that women more than men preferred nonviolent solutions to the Israeli-Arab conflict and showed a willingness to overcome the conflict.

Wilcox, Hewitt, and Allsop (1996) conducted a survey in large cities around the world and asked approximately 600 people in each city about their feelings toward the 1990 Gulf War. In nine out of the 11 cities, women were more opposed to military action than men.

Outside of the research of Yablon (2009), Wilcox et al (1996), and some others, there is no scientific or literal documentation that women universally tend to support and practice peace more than men. In addition, the topic of sex and gender itself is complex. However, those who supported the hypothesis in a particular cultural context noted that women’s tendency to prefer peace over war stems from the social experiences of being in the periphery, as well as referencing the reproductive responsibilities of women. Some other reasons were the following: “Women’s friendships are more conversation focused and intimate than men’s” (Sheets & Lugar in Yablon, 2009, p. 698); and women are “more open to discuss emotionally loaded issues than men” (Yablon, 2009, p. 698). The gender-divided hypothesis has a limitation, but it is undeniable that women’s voices are often left behind in many political circumstances as well as in family and communal conversations.

**Nonviolence.** The concept of nonviolence has long been associated with peace (Mayton II, 2009; Christensen, 2009). Boulding (2000) talked about peace culture in which “human lives together nonviolently, creatively, fulfilling all the potentials” (p. 55).
In general understanding, nonviolence means “refraining from causing harm and
destruction to others” (Chakrabarty, 2006, p. 73). Because the prefix “non” is attached to
the word violence, it is used to counter the meaning of violence. The original idea of
nonviolence comes from Indian-based philosophies, especially a Sanskrit word, *ahimsa*
(Ramcharan, 2015), meaning, no need of harming. In Hinduism, for instance, hurting of
own human kind as well as animals and environment is dispirited and considered
unnecessary for human growth.

MacNair (2015) discusses the influence of various religions, including Judaism,
the teaching of non-violence in Islam as follows:

Islam is a religion which teaches non-violence. According to the Qur'an, God
does not love *fasad*, violence. What is meant here by *fasad* is clearly expressed in
verse 205 of the second *surah*. Basically, *fasad* is that action which results in
disruption of the social system, causing huge losses in terms of lives and property.

(PP. 239-240).

In addition, in almost all teaching and facilitating of conflict resolution, such as
reconciliation between two different ethnic or cultural groups, involve the concept
of nonviolence (Hastings, 2006; Fischer, 2006), how to express oneself without the use of
force. Nonviolent movements initiated by Martin Luther King Jr. and Mohandas Gandhi
are well-cited. They were born out of violent realities such as colonization and racism
(Finkelstein, 2012; Colaiaco, 2016). Their idea of nonviolent resistance brought
significant meanings to individual and communal empowerment and the idea of social
change. It challenged the militaristic and power-oriented cultures in which nonviolence is perceived weak and not efficient (Christensen, 2009, p. 3). Martin Luther King Jr. said in 1964 “Nonviolence is a powerful and just weapon, which cuts without wounding and ennobles the man who wields it. It is a sword that heals” (Chappell, 2010, p. 94). Gandhi also said, “Nonviolence is mightier than the mightiest weapon of destruction devised by the ingenuity of man” (Gandhi, 2007, p. 23). The Albert Einstein Institution (2016) introduced 198 methods of nonviolent action, which includes public speeches, letters, and boycott. The institution classified all in three labels: nonviolent protest and persuasion, noncooperation, and nonviolent intervention. “Non-violence should never be confused with inaction or passivity… non-violent activism is more powerful and effective than violent activism,” (Khan, 2004, p. 239).

Social integration. For peace to occur at the grassroots level, human interactions are vital, and some literature talks about social integration. There are different definitions and usage of social integration. Pillemer, Moen, Wethington, and Glasgow (2000) defined social integration as “an individual’s connections to others in his or her environment” (p. 8). It is often discussed in terms of the degree of the interaction and integration; “Persons with more ‘social ties’ are more considered to be more socially integrated” (Pillemer, 2000, p. 8). Philpott and Powers (2010) said, “Social integration can occur in a tiny village community, a city, a state, or the international community” (p. 191). The term peacebuilding is often tied with social integration because it “takes account of cross-border interactions” (Philpott & Powers, 2010, p. 191).
Various peace programs around the world situate social interactions as one of their core missions or visions. For example, Nyein Foundation in Myanmar’s objective (2014) is as follows: “To develop a culture of peace amongst divided communities through creating opportunities for social interaction, and to support reconciliation for peoples affected by conflict” (para.1).

Huges (1990) supposed that the consideration of “social integration comprises a person’s social networks, roles, and rights and responsibilities” (p. 56). The social network factors in contacts with family members, colleagues, and so forth, and social roles include being a spouse, parent, or a community leader. Social rights and responsibilities are the usage of civil rights or being part in one’s community through for instance through organizations that he or she works for or civil societies (Huges, 1990, p. 57). These factors can be considered on the international level as well (Philpott & Powers, 2010).

*Social harmony.* The term social harmony is used to describe peace. It is based on the idea that peace cannot be created alone. For instance, Johnson and Johnson (2006) said that peace may be defined as “harmonious relationship between relevant parties” (p. 147). Nathan (2009) described that “‘social harmony’ and ‘peace’ are used interchangeably in the Malaysian context” (p. 106). Bertone “understands social cohesion (or social harmony) to be an absence of violence, ghettoization and class conflict” (In Jupp, Nieuwenhuysen, & Dawson, 2007, p. 25).

Balance and harmony have been considered to be a significant component of human life and education since the Classic Period (1000 B.C. - 300 after) and the Ancient
Greek Period. Harmony was believed by many philosophers at that time “to be a sign of divinity [and that is why] training the body and the spirit to pursue harmony was a very important part in the education” (The Artfile, 2016, para. 6). If social harmony is about getting along, it is also expressed in a Native American expression of the Washo culture. Peace, in their language, is digum hi’ki ’angaw hulew, meaning, “Let's all get along and respect one another” (Grayshield, 2010, p. 1)

While others use the concept of social harmony as something positive to peace construction, Rinehard (1995) said, “Viewing peace as social harmony can repress not only disadvantaged groups but also efforts to make needed social change” (p. 380). There, a Japanese saying was brought as an example: “The nail that sticks up gets hammered down” (Rinehard, 1995, p. 380). The concepts of coexistence and xenophobia are developed in relation to social harmony.

**Coexistence.** The idea of coexistence is often brought up in the discussion of peace. Coexistence “generally refers to an accommodation between members of different communities or separate countries who live together without one collectivity trying to destroy or severely harm the other” (Kriesberg, 2001, p. 48). It “can be viewed as a minimal level of peace [but it is also] understood to go beyond this minimal level, to include a sense of mutual tolerance and even respect,” Kriesberg (2001) explained (p. 48). In addition, coexistence “sometimes is understood to entail relative equality in economic position and political power” (Kriesberg, 2001, p. 48).

Ueng (2005) studied coexistence through “cooperation and conflict between two neighbours” (p. 397). The result was that “the way for one party to enhance its own
prosperity without inducing a war with its neighbour is to collaborate on mutually beneficial projects and divide the output according to each side's contribution (Ueng, 2005, p. 397). Ueng (2005) also implied that geography or other sharing factors has a lot to do with the idea of coexistence as it is where the challenge becomes high:

    Neighbours have to share a common living space. It is not the choice of either of them. Whether geographically adjacent or not, the essential point is that they are bound together by some factor. It may be oil, territory, water, disease control, or environmental protection and the like. Unlike spouses or business partners, neighbours cannot be separated. They are forever engaged by the factor of common concern. (p. 397).

During the Cold War, in addition, the Soviet Union used the term peaceful coexistence to mean its possibilities of existing with capitalist counties while it remains its socialist governance. Richardson (2013) used in the context of China today.

**Xenophobia.** Wars and disputes are often based on conflicted identities and insecurity. In addition, insecurity brings about xenophobic and terrorist moods and actions. Xenophobia is “the intense dislike, hatred or fear of others perceived to be strangers” (Nyamnjoh, 2006, p. 5). Thus, it is a contradictory phenomenon to ideas such as social harmony. Like war and conflicts, it is something that peace and social harmony can be achieved from.

In order to understand xenophobia, the case of South Africa is often discussed and cited. In May 2008, a brutal attack was initiated by people of South Africa against African immigrants from other countries, such as Mozambique, Zimbabwean, and
Somalia (Mwakikagile, 2008). More than “70 killed migrants and tens of thousands of people…were hounded out of their communities” (Crush, 2008, “Policy Shifts Since 2002,” para. 11). Participating South Africans expressed resentment about their jobs being taken by the outsiders. The limited education about foreign policy and human right issues as well as other domestic and global matters was raised (University of Pretoria, 2009). Nyamnjoh (2006) said that globalization “exacerbated the insecurities and anxieties of locals and foreigners alike, bringing about an even greater obsession with citizenship and belonging” (p. 1).

Japan, too, has a strong tendency of xenophobia towards Chinese and Korean immigrants and their descendants. It is due to the historical, political, cultural, economic, and geographical tensions among the three nations throughout history. Oguma says, “[Discrimination] against Koreans and Chinese in Japan is not called ‘racial discrimination’ but rather ‘national (minzoku) discrimination’” (Oguma, 2002, p. 338). Chinese and Korean immigrants in Japan are often discriminated against and are not able to find proper housing and occupations. Thus, more often than not, they are forced to voluntary change their last names to Japanese, and assimilate to Japanese culture.

In Summer 2012, anti-Japanese demonstrations escalated in China. Taylor reported (2012): “The dispute came to a head after the Japanese government nationalized control of three of the largest islands earlier this month, purchasing them from a private Japanese family for more than US $25 million” (para. 1). This Japanese official nationalization of the islands happened around the time China was celebrating the anniversary of the Manchurian Incident that marks the Japanese invasion on September
18, 1931. As a reaction, replicas of the Japanese flag were burned or torn in summer 2012, and the Japanese Embassy was circled by numerous angry protesters. Some say that Chinese citizens’ struggles against their government have also expressed substituted confrontation against Japanese residents and businesses in China. Such incidences in China has further increased Japanese xenophobia. Recent news that many Chinese nationals have purchased properties in Japan raises anxiety among Japanese citizens of losing their own lands. As such, East Asian xenophobia to their neighboring countries has a long history and continues to develop through many people established friendly relationships despite their region’s tendencies.

**Well-being.** Literature links the well-being of people to peace (Paquette, 2015; Lubling & Evans, 2016). For instance, Galvin and Todres (2013) said, “The understanding of well-being that we offer draws further on vitality as the possibility of peace” (p. 41). Health and well-being have distinct connotations but are interrelated, and both are difficult to define. “A very traditional way to define health has been as the absence of disease or illness” (Kronenfeld, 2002, p. 21) but over the past decades such perspective is criticized for its great limitation. Many countries have widened their health policies to go beyond the two-dimensional thinking, that is “either healthy or not healthy” (Lyng, 1990, p. 101). There are a variety of preventative health discussions around the world (Cayzer, 2008) yet the challenges remain.

The World Health Organization’s (WHO) definition of health, set in 1948 and never amended, includes physical, mental and social well-being and explained that health is “not merely the absence of disease or infirmity” (World Health Organization, 2016,
para. 1). Underdown (2006) explained that this WHO definition of health “took a holistic view by including mental and social well-being rather than focusing on physical health” (Underdown, 2006, p. 3). This holistic view of health and wellbeing are vital to peace construction. Haworth, Forshaw, and Moonie (2002) said, “Health and well-being are the results of a combination of physical, social, intellectual and emotional factors” (p. 88). Clarke (2002) explained that health “comes from an Old English word meaning ‘whole’” (p. 72). The connection between peace, health, and wellbeing can be understood from the explanation of mental health and social wellbeing. Creek and Lougher (2011) said, “Current definitions of mental health usually incorporate both personal characteristics and the influence of environmental and social conditions. In other words, mental health is an interaction between the individual and her or his circumstances” (p. 19). In addition, Whitaker (2012) wrote about child social well-being and family functioning and relations, stating, “The muddled nature of what is meant by child social well-being is partially a function of its contextual nature” (p. 8). The commonalities between these explanations of mental health and social well-being are that individuals and the environment go hand in hand.

In addition, the Health Education Authority (HEA) (1997) in London defined mental health as “the emotional and spiritual resilience which enables us to survive pain, disappointment and sadness. It is a fundamental belief in our own and others’ dignity and worth” (Sheffield Health & Social Care NHS Foundation Trust, 2014, p. 1). Thinking that various civil wars and conflict happen out of years of people’s unsatisfied conditions, and peace can only happen out of the full consideration of individuals’ health and
wellbeing. Galvin and Todres (2013) stressed that “Peace is essentially a coming to terms with, and even ‘a welcoming’ of the present moment. This does not exclude the full spectrum of temporality in that peace also involves a coming to terms with the past and the future” (p. 41).

Mahatma Gandhi also believed that happiness occurs “when what you think, what you say, and what you do are in harmony” (Paquette, 2015, p.1). Orr (2004) discussed post-conflict environments and presented the four pillars of reconstruction that included well-being among others: “security, governance, and participation; economic and social well-being; and justice and reconciliation” (Orr, 2004, p. xi).

While the positiveness of the connection between peace and wellbeing of individuals is discussed by many, some remained cautious or skeptical. For instance, Brannmark, (2006) said, “even if I had taken an active part in the peace movement, it is not clear that the achievement of world peace would make a direct contribution to my well-being” (p. 72). While peace can be understood as something that exists within the relationships of one state with other states, it can also be practiced “in terms of harmony within the individual, or between individuals” (Rinehard, 1995, p. 380) as well as with in society. Martin Luther King, Jr., who talked about nonviolence, also said, “Nonviolence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate him” (Barsky & Barsky, 2017, p. 397).

**Poverty and disparities.** “A causal relation between poverty and conflict is less straightforward” (Spoor, 2006, p. xv), but it is there. Miller (2001) wrote about voiceless of the poor and said that the tendency of those affected is “to tolerate their suffering in
silence and/or be deterred by the force of repressive regimes” (para. 3). Impoverished populations usually do not have energy and resources to fight, and thus poverty can be considered as one tactic of dictatorship. But if the sufferers use the last energy left to fight, the level of and cruelty of violence become extremely high. Spoor (2006) said, “growing inequality can lead to social and political unrest, resulting in higher poverty incidence” (p. xv).

In 2003, it was estimated by United Nations Human Development Report (UNHDR) that “over 1 billion people live on less than $1 a day with nearly half the world’s population (2.8 billion) living on less than $2 a day” (In United Nations, 2017, para. 5). Thanks to the Millennium Development Goals (MDG), there was a significant improvement:

In 1990, nearly half of the population in the developing world lived on less than $1.25 a day; that proportion dropped to 14 per cent in 2015. Globally, the number of people living in extreme poverty has declined by more than half, falling from 1.9 billion in 1990 to 836 million in 2015. (United Nations, 2015, p. 4)

Cortright (2008) emphasized the link between conflicts and economic disparity. Spoor (2006) also said, “It is evident that violent conflicts can cause widespread poverty, particularly amongst internally displaced persons and refugees (p. xv). Similarly, Watkins (1995) said that “conflicts can cause an accelerating cycle of deepening poverty, insecurity, and violence which ultimately threatens us all” (p. 43).

**Why the need for peace?** The following section raises various reasons why human societies need to think about, study about, and practice engendering peace. The
content is explored within the strong consideration of humanity, fragmentation, and sustainability.

**Humanity.** Peace is a study of humanity, what humans are capable of, or how humans think of themselves, protect the world, and practice that vision. Kose and Bayir (2016) said, “Peace is an international symbol which includes positive characteristics adopted by humanity” (p. 182). Peace studies as a discipline is an investigation of human beings collectively as well as individually. Technology may have developed thus far and so as academic fields and religious studies and understandings, yet human beings know least about themselves. Various peace scholars over time brought the term humanity in their discussions of peace and peace research. Bouling (1998), a peace scholar, said, “humans are innately peaceful or aggressive,” yet at the same time people cannot continue fighting, every day all day long forever. Whether conflicts are parts of human nature or not, peace is vital. Otherwise, humans may cease to exist. Further, Bouling (1998) stated, “Society contains in itself resources that can shift the balance from preoccupation with violence toward peaceful problem-solving behavior” (para. 8).

The Global Peace Index calculated the cost of conflict to the global economy last year to be 9.21 trillion pounds ($13.7 trillion) as a result of increased military spending by states and more people driven from their jobs. (Dumasy, 2015, para. 7).

“The achievement of peace may be essential to human survival,” said Claggett-Borne, 2013, p. 11). To the question of “why supporting peace is important than ever,” Dumasy (2015) raised the following:
Globally, the numbers of those forced to leave their homes due to war, persecution or natural disaster have reached staggering heights: at the end of 2014, United Nations estimated 19.5 million of these are people who have fled their country as refugees and half of them are children. (para. 6).

One should not sacrifice and harm the lives of others and their environment for the expense of his or her political and religious belief and practices. “At the heart of many violent conflicts lie issues of inequality, injustice and exclusion,” said Dumasy (2015, para. 8).

**Fragmentation of the self.** Countless people today are of the opinion that the world will never be violence-free and that the only way to become free from global chaos is through individual freedom. Taylor (1991) argues that this individualism, which comes from a mistaken understanding of liberalism, self-fulfillment, and neutrality, results in the fragmentation of the self and the disintegration of societies. Johnson (2007) describes fragmentation as “the disconnection of parts of the self-resulting from the complexity of economic and social life under late capitalism” (p. 279). Consciously or unconsciously, many children and adults nowadays act differently in school, at home, and in their communities. People learn to think and perform differently according to where they are, where they need to survive, how they want to be remembered, and by whom.

It is essential to note that the modern phenomenon of fragmentation does not seem to correlate with the level of one’s education. Does the modern phenomenon of identity fragmentation cause the ongoing violence around the world? Is fragmentation a fault of schools, families, or communities? The problem is, they all blame each other as
if they were completely independent entities (Sheridan & Kratochwill, 2007; Murphy, 2001). Today, people are afraid of “helping each other” because many times they get in trouble when they do. It is noted that individualism with an homogenized understanding of success is different from self-fulfillment. Self-fulfillment refers to the development or maintenance of human harmony and instincts that naturally or supposedly seek a balance between individual and collective values (Krishnamurti, 1953).

The contrasting ideas of this self-fulfillment and extreme individualism are stressed by Krishnamurti (1953). Krishnamurti (1953) sets the premise by identifying common human nature regardless of people’s national origins. Beyond basic needs like food and shelter, individuals with ambitions and a wrong kind of education generally yearn for fame, money, and time. Later Krishnamurti (1953) ties this idea to the notion of success for which the current educational system seems to operate. The educational system fosters efficiency, competition, and even a self-destroying nature, which stems from losing the conception of self-worth. Through educational competition, children learn envy, enmity, ambition, and sorrow.

It can no longer be claimed that extreme individualism is a western or American phenomenon. Examples of fragmentation were cited so far from the United States (U.S.), but this phenomenon is a rather universal and modern phenomenon. In October 2011, in Foshan, China, a two-year-old girl, run over by two vehicles, was left lying in the street, ignored by 18 bystanders (Richburg, 2011). She died a week later. Although there were unique circumstances in China that caused this incidence, it also makes us question various matters. Mother Teresa once said, “Being unwanted, unloved, uncared for,
forgotten by everybody, I think that is a much greater hunger, a much greater poverty than the person who has nothing to eat” (Costello, 2008, p. 16).

Such incidents reflect the fact that though the number of wars between nations may have decreased in the last half of the 20th century, we are now facing wars among the people (Mikha’el, Kellen, & Ben-ari, 2009). Maybe it is not always a war of bloodshed per se, but rather a war of neglect and disregard.

Today’s educational system is designed to separate the subjects of learning from the students’ reality at home, in their communities, and what is happening in the world (Epstein, 2011). Food and agriculture became disconnected by the development of supermarkets and the idea of mass production (Sono, 2012, p. 16), at least until recently with the Green Revolution and Slow Food Movement. Looking at this situation, the Indian philosopher Krishnamurti (1953) would say that the meaning of life or life itself is displaced from education. Furthermore, the purpose of education is shaped by human greed and has completely ignored the sensibilities of the learned. There are many examples of the fragmentation of societies and individual minds, especially through the culture of individualism and competitiveness enforced by the educational system, modernization, and economic development.

**Sustainability.** Peace is often understood only within the frameworks of human world, but a human life, including organization, cannot be separated from its environment (Burke, 2011). With threat of global warming and increasing number of natural disasters, more literature on peace today includes sustainability of the environment. Literature stresses the importance of sustainable peace (Coleman; 2012; Brauch, Spring, Grin, &
Scheffran, 2016). The connection with surroundings, collaboration with others, and sustainability of the environment are the central and fundamental values of peace today. Peace “happens when everyone is working together in a way that benefits everyone including those yet to come.” (Grayshield, 2010, p. 7). Paupp (2014) discusses ecological justice in relation to peace, development, and a new global human rights paradigm, stating, “the earth is held by past, present, and future generations in common, as a species forming the community of humankind as a whole” (p. 359).

**Studies on Perceptions of Peace**

Some scholars have investigated students’ perceptions of peace (Kose & Bayier, 2016; Lauritzen, 2016). Kose and Bayier (2016) said, there “is not any study found aimed at investigating perception of students’ about peace,” (p. 184), yet their research explored elementary students’ perceptions of peace reflected in their drawings. As a part of their research purposes, they compared the results of the drawings with the same students’ perceptions reproduced in their supplementary writings. They said, “The results of this study reveal that students used some statements in terms of positive peace in their written opinions as agreement and friendship, developing universal values. However, they described peace as a negative peace in their drawings” (Kose & Bayier, 2016, p. 182). Other available literature deals with recommended or acclaimed practices for peace education. Findings from Lauritzen’s research (2016) suggested that teachers and caregivers start from building inner state of well-being at the individual levels, moving onto the ownership of the positive future and interactive relationships based on equality and nonviolent communication methods.
The psychology of peace is explored by MacNair (2011) and Coleman (2012). Christie and Montiel (2013) wrote, “Since the beginning of psychology in the United States, psychologists have been interested in war and peace” (p. 502). Montiel and Noor’s (2009) work particularly look at the subject in the context of Asia.

The American, German, and Australian Psychological Associations focus on the field of Peace Psychology. The field deals with the psychological analysis and application of the knowledge of why conflicts happen or happened at various levels, (personal, interpersonal, racial, national and international levels) and the consequences of the violence (Christie et al, 2007). MacNair (2011), highlighted the effect of nonviolent approaches in the engenderment of peace which necessitates humanizing rather than dehumanizing word choice and language deliberations. In addition, she calls for cautious treatments of both victims and perpetrators for the sake of peace development. Citing MacNair’s work, Blumberg (2006) suggested that “agendas for truth and justice are assertively, but not aggressively, followed” (p. 13).

Studies on Perceptions of Female Leaders Regarding Peace

The role of women in politics, history, war, conflicts, and peace movements is sparse and little directly touches on women’s or female leaders’ perceptions of peace (Stokes, 2005; Benjamin & Mooney, 2008). Desivilya and Yassour-Borochowitz (2008) examined sociopolitical and peace perceptions of women working for a voluntary, human-rights organization in Israel. Their research is one of the few examples. The voluntary organization is called CheckpointWatch [CPW], and it is “devoted to monitoring and reporting human rights violations of Palestinians crossing Israeli military
checkpoints” (Desivilya & Yassour-Borochowitz, 2008, p. 887). They also looked at the participants’ visions of their organizational maintenance and growth, especially “the transition of CPW from a social movement organization at a purely grassroots stage into a second phase—a more formalized NGO”. (Desivilya & Yassour-Borochowitz, 2008, p. 904).

Isike and Uzodlike’s (2001) research showed that “in the regions the Niger Delta (Nigeria) and KwaZulu-Natal (South Africa)” (p. 71) the majority of participants, 325 women and four men, “strongly perceive that more women in politics would enhance peace processes in their communities” (Isike & Uzodlike, 2001, p. 71). In addition, Kaste’s (2014) project observed “perceptions of peace and reconciliation among female members of the Lokokwo Peyot Women’s Group” (p. 6). The women’s perceptions of peace emphasized women’s involvement in peacebuilding as well as reconciliation processes.

Other related research and writings to women’s perceptions of peace were women’s perceptions of empowerment processes (Ali, 1998), civil rights (Chr. Michelsen institute, 2006), and global security (Reardon, 1993). Horns and Puffer’s (2014) paper explored West African women’s perceptions regarding the connection between their partners’ experiences of war and domestic violence.

**Globality**

Like the concept of peace, the meaning of *globality* also varies. Munster and Sylvest (2016) introduce a dictionary definition of globality as follows:
In the Oxford English Dictionary, globality is defined as the “quality of being global; universality, totality, spec. the quality of having worldwide inclusiveness, reach or relevance; (the potential for) global integration, operation, or influence (esp. in business and financial contexts). (p. 2)

The term globality commonly raises the “consciousness of living in a single world” (Mooney & Evans, 2007, p. 116). Yet, how to approach and utilize the sense of integration, cohesion, and oneness is quite different depending on the scholars. Bartelson (2010) said, “Globality is neither a timeless condition nor a recent invention” (p. 231). However, today’s concept of globality is a social reality where people become “open to historical and sociological inquiry” (Bartelson, 2010, p. 231). Thus, this understanding goes against the idea that globality resulted solely from the 20th and 21st century internationalization or globalization of the world. By giving examples of Renaissance exploration and understanding of the earth figure, Bartelson (2010) claims that “the world was global well before it became international” (p. 219). He asserts, “we ought to reverse the order of analytical priority between the global realm and the international system” (Bartelson, 2010, p. 220).

Similarly, Inglis and Robertson (2006) discuss the importance of the Renaissance era’s understanding of the globe:

We should see the Renaissance as an epoch in which a strong sense of ‘globality’ comes to fore in the affairs of those human beings, both in west and east, who were engaged in the cross-cultural, inter and trans-national exchanges…What we mean here is that what is conventionally taken as ‘Renaissance culture’ – the
revival of classical learning, and the creation of new modes of subjectivity – should be enlarged to encompass senses, felt by people of the time, that the whole world in which they lived was becoming more and more ‘one place,’ in the sense that all parts of it were connected in increasingly complex ways to all other parts, and that events in one part of the earth could have multiple ramifications in many other parts. (p. 101)

In the midst of “the flat Earth” philosophy of the 6th century, the spherical understanding of the earth was developed by the Greek philosopher Pythagoras, and from there on various scholars inherited and developed such belief. However, “It does indeed seem that among early Church Fathers the beliefs of the Ancients in a spherical world ---and their proofs of the fact -- had been widely ignored, although the question has been ‘acrimoniously discussed’” (Tattersall, 1981, p. 31).


The Bible was, of course, the source of a number of basic medieval geographical notions. These include belief in the Earthly Paradise and its four rivers, and the division of the earth between the sons of Noah. Much debated was the passage in Psalm 135 describing the earth as ‘established above the waters,’ interpreted by some as meaning that the earth floated upon the sea. The reference in Isaiah 40.22 to the ‘circle of the earth’ and to the heavens as stretched out like a tent, also contributed to the early Christian belief in a flat earth. Geographical material in
the Bible was unsatisfactorily scanty and obscure; doubt always remained as to whether it should be interpreted literally or allegorically. (Tattersall, 1981, pp.32)

Bartelson (2010) introduced medieval cosmology and later connected it to a biblical perspective:

Medieval cosmology was based on a variety of sources, most of which distinguish between a celestial and a terrestrial region. While the former embraced everything from the moon to the limits of the universe, the latter included everything below the moon to the centre of the earth…the terrestrial region was in turn divided into two different zones, those of earth and water respectively. These zones were mutually exclusive, so where there was water, there could be no earth, and conversely. From a biblical perspective, the ocean literally marked the end of the known and inhabitable world. (Bartelson, 2010, pp. 223-224)

Medieval encyclopedists were “generally agreed that the universe was a sphere, with the earth lying at its centre” (Tattersall, 1981, p. 32). Nevertheless, the purpose behind such understanding of the world was particular to the time. The representation remained symbolic. Beside “no technique for representing the three-dimensional sphere in two dimensions” (Tattersall, 1981, p. 33), map-making of that time was “simply the extent of the known world” (Tattersall, 1981, p. 34). “A comparison was sometimes drawn (as in the De Imagine Mundi) with an egg: the shell represented the heavens, the white the ether, the yolk the atmosphere, and the ‘flat drop’ in the centre (the germ) the earth” according to Tattersall (1981, pp. 32). In addition, the “so-called T-O maps of the Crusade period depict the world as a circle divided into three continents, Asia, Africa,
and Europe” (Tattersall, 1981, p. 33). A Roman music composer and mathematician, Hermannus Contractus (1013-1054) estimated the circumference of Earth in the 11th century.

It was during the Renaissance period of the 14th and 17th centuries that the manuscript of *On the Sphere of the World* (1230) was reprinted in 1472 and showed a clear image of the Earth as a sphere in a 1550 edition. The 1492 voyage of Christopher Columbus also expanded the understanding of the world. In addition, a Polish mathematician, Nicolaus Copernicus (1473-1543), “created hysteria among the elites and challenged the status quo by asserting, based on observation, that the Earth goes round the sun, and not vice versa, which in turn suggested that Man may not be the font of all knowledge and the centre of the universe” (McIntosh, 2015, p. 46).

Shaw (2000) defines globality as “a common consciousness of human society on a world scale: an increasing awareness of the totality of human social relations as the largest constitutive framework of all relations” (p. 222). Thus, globality constitutes the acceptance of “a common human descent” (Bartelson, 2010 p. 224). It denies the earlier concepts of humanity that binarily separates us and them, the known and the unknown, land and water, good and evil, here and the other side of the world, which developed from the discovery of the Antipodes, “the existence of monsters was required [before] in order to distinguish humanity from its others (Bartelson, 2010 p. 222).

As a matter of fact, internationalization was a reaction to earlier development of such global concepts. Bartelson (2010) discusses, “the cosmological changes that effectively turned the word in one place conditioned the emergence of the new
conceptions of mankind. The notion of a mankind united by common descent is gradually
replaced by assumptions about human diversity” (p. 224). Thus, today’s “emergence of
the world as a spherical geometrical object, a globe” (Bartelson, 2010 p. 222) could be
understood as new, reappearance, return, or change caused by various events throughout
the history of mankind. Munster and Sylvest (2016) wrote:

The most dramatic impact of the Apollo missions, journalist and writer Norman
Cousins said in 1975, ‘was not that men set foot on the Moon, but set eye on the
Earth’. In this brief sentence, Cousins astutely captured that alongside the vast
political, cultural, and ideological conflicts of the twentieth century, a pervasive
sense of globality or oneness had emerged. This oneness is still with us. It is
reflected in a range of ideas and practices, including the ubiquitous use of global
maps and iconography and the proclamation of planetary problems of security or
ecology, as well as in omnipresent invocations of common humanity. Globality,
however, is the harbinger of multi-directional change. Imaginaries of globality
draw on different popular and scientific metaphors and can take many different
institutional forms, ranging from a (republican or federal) world state and global
functional regimes to more shady forms of governance and empire. They may
prompt new forms of human association and encourage ecological humility but
have just as often informed projects of imperial violence and military power
projection. The politics of globality is not a one-way street. (p. 1)

The understanding of globe as one shared place and its application are yet to be explored.

Bartelson (2010) stated:
Sociological concepts have been less burdened with nationalist baggage than those of international relations theory…But although many sociologists have a lot to say about the process of globalization, they have had little to say about the very realm in which those processes supposedly take place. One possible reason why sociologies have found it difficult to conceptualize the global realm is because the realm lacks some of the conventional characteristics of societies, such as a division of labor, a common culture or a common historical memory. (pp. 221-222)

The responsibility to make globality visible and discussable seems to lie with social scientists and humanity scholars. For example, over the relatively recent years, globality has been used or cited to describe relatively recent states of the world. An economist, Daniel Yergin noted that globality is a condition that resulted from the process of globalization, stating:

For several years now, "globalization" has been the mantra for the expansion of international trade and foreign investment and the integration of markets. But we are now beginning to see a reality beyond globalization -the world of globality.

(Ty, 2010, p. ix)

Further, globality influences “a world economy in which traditional and familiar boundaries are being surmounted or made irrelevant” (Yergin & Stanislaw, 2008, n.p).

Thus, the concept of globality is the continuation of globalization, and it normalizes the notion of trades moving from national to international and then to global (Yergin, 1998). Maringe and Foskett (2012) explain, “To a large extent, globalization has replaced
postmodernism a period in which development was broadly perceived within the confines
of national rather international spaces as a framework for analyzing social issues and
societies” (2012, p. 17). Though globalization has been largely defined within the field
of economics, scholars like Beck (2000) have argued that political, social, or cultural
matters cannot be separated from the economic paradigm.

Various authors today agree with Yergin’s points, one of which is that globality
refers to a subsequent stage of globalization. Globalization is a process of the world
globalizing or being globalized (Wood, 2008), and globality is the state that was gained
or will be gained by this process of globalization. By highlighting that globality is a
following phase of globalization, Schäfer (2006) looks at this idea of globality in plural
forms. He said:

What people encounter today is the imagination of possible futures seen from
different local positions…A singular global future does not exist today.

Accordingly, the conference series of Global Futures of World Religions has
pluralized the future to make room for more than one. (Schäfer, 2006, para. 1)

This conference was held in 2005 by the Center for Global and Local History at Stony
Brook University to “clarify the regional grounding of contemporary globalizations [and
to assess] the globality of four major world regions” (para. 2). Munster and Sylvest
(2016) also support this plurality by saying, “It would be more accurate (if perhaps
grammatically incorrect) to speak of globalities in the plural: there is not one, single
globality but multiple” (p. 3).
While globality has been referred to as a stage resulting from globalization, various scholars interpret this “new” phase of the world quite differently. For example, Sirkin, Hemerling, and Bhattacharya (2008) said that as the process of globalization is nearly accomplished people are now “competing with everyone, from everywhere, and for everything” (p. 1). They call this other level of global competition *globality*. Thus, in their minds, globalization resulted in a condition that the level of rivalry became much more complex, intensified, and unpredictable. The state of being boundless has created a less visible system, which in the eyes of others not always positive, depending on how one looks at the culture of triviality, completion, and collaboration.

In order to respond to such understanding of historical continuum, Bartelson (2010) says, “The global realm is believed to have emerged out of intensified interaction and increased interdependence between states [yet] international relations theory has been either unwilling or unable to understand the global realm” (p. 219). He later explains further this rejection of the global realm in the field of international relations. He says, “Any talk of globality easily becomes perceived as a threat to disciplinary identity, since it would imply that there might exist something beyond the international system to which students of [international relations] ought to pay attention” (Bartelson, 2010, p. 220). Beck (2004) also explains, “the cosmopolitanization of reality appears as the enemy of international theory, for it seems to undermine the authority of the theory of the state, to abolish the political monopoly of the nation state and international relations” (p. 148).

Munster and Sylvest (2016) agree that “the condition of globality should be contrasted to the process of globalization, and to globalism, a term that represents an
ideology” (pp. 2-3). Nevertheless, they find it problematic when scholars perceive globalization and globality as something new and not escapable:

These careful attempts to differentiate globality from globalization raise, however, a whole range of other thorny issues. Most obviously there is the risk of investing globality with a teleology, installing it as the more or less automated end-product of globalization … In such literature, the term globality is often employed to underline the momentous fact that the world has now entered a new reality of omnipresent competition. [Such understandings of globality] imprint upon individuals, institutions, economies, and political systems the idea that they have no but to adapt to economic commandments of a globalized world. (Munster & Sylvest, 2016, p. 3).

The responsibility to make globality visible and discussable seems to lie with social scientists and humanity scholars.

**Globalization.** Thus, in comparison with globality represents this relatively recent human consciousness that “more and more people become connected in more different ways across larger distances” (Lechner, 2009, p. 15). Similarly, Cottak (2002) defined globalization as the “accelerating interdependence of nations in a world system linked economically and through mass media and modern transportation systems” (p. 69).

Over the past decades the growth of global trade has been very significant in reshaping the networks of production through new geographic maps, facilitating the emergence of new distribution networks, creating transnational capitalist structures that alter global governance and providing the notion of global
competence which became a major challenge for competitiveness. (Jean Francois, 2014, p. 308).

Xenophobia or obsession with belonging is considered to be a phenomenon related to globalization. Although the origin of globalization or the interactions of various states and communities is as long as the history of human kind, the latest intensified globalization is often traced back to the 1970s and 1980s (Persson, 2010, p. 221). For instance, American xenophobic feelings and actions of blue collar workers towards “immigrants” intensified during those years. One of such examples is the attacks on Japanese immigrants working for automobile companies.

Why is globalization bringing about people’s feeling of insecurity? When communities are solely defined within people’s shared territories and a common life style (Wilkinson, 1991; Bell & Newby, 1971), their lives are perceived as assured and fixed. Because there were no alternatives, their identities were protected by already-set traditions and values. In such an atmosphere, there was a sense of stableness and calmness because other community members were in the same situation and status (Starratt, 2002, p. 325). Before globalization intensified, people did not need to “find themselves” and strive for something (Starratt, 2002, p. 325).

People’s lives are now characterized by changing demographics and global capitalism with a highly advanced cyber-culture allowing the speedy exchange of information. It involves “a much more fluid and multidimensional experience for people; that community cannot be presumed, but must be continually created; and that each community will be fashioned out of the particular conditions in which the individuals
happen to find themselves” (Starratt, 2002, p. 325). In order to belong to a community or communities, people have to be more active. It is hard because community is no longer natural or self-composing (Starratt, p. 326). The purpose of meeting has changed, and there do not have to be common goals anymore (Bell & Newby, 1971). In addition, community now “came to be thought of as an artificial creation of isolated, self-interested individuals who formed community to serve their interest” (Starratt, p. 326).

Individualistic life style has dominated various societies with the growth of globalization (Taylor, 1991).

In this situation of dynamic community making, many people feel left behind. And often, it is not just a feeling but a reality. Wunderlich and Varrier (2007) state that “The majority of the world’s population, more than 80%, live in developing countries, which together have a share of less than 22% of global wealth” (p. 108). More importantly, “Globalization is said to be skewing this balance even further, with the wealthier countries and richer people able to capitalize on opportunities presented by globalization, while more than three-quarters of the world remain on the peripheries of the world economy, becoming increasingly marginalized” (Wunderlich & Varrier, p. 108).

This idea of global-scale inequality characterized by globalization is described by the so-called world system theory, which is “a macrosociological perspective that seeks to explain the dynamics of the ‘capitalist world economy’ as a ‘total social system’” (Martínez-Vela, 2001). This theory talks about marginalization of some countries and their people while others continue to retain their privileges (Bray, 2011; Martínez-Vela,
2001). In the myth of globalization, there may even be the phenomena of imperial
globality and global coloniality (Escobar, 2008) with ongoing or increasing conflicts and
violence.

**Globalism.** Globalism, “at its core, seeks to describe and explain nothing more
than a world which is characterized by networks of connections that span multi-
continental distances.” (Nye, 2002, para. 2), meaning how one or a group of people
perceives the world. Peoples actions are based on their understanding of how global or
how connected the world is, or should be. The suffix “-ism” is borrowed from the Greek
word “ismos,” meaning a condition or state of being and also refers to an ideology, belief,
or attitude. Ideologies are “powerful systems widely shared ideas and patterned beliefs
that are accepted as truth by significant groups in society.” (Steger, 2015, p. 103). Steger
(2015) extends the meaning of globalism today by including market globalism, justice
globalism and religious globalism (p. 103), all of which have their own political interests
and visions. Globalism is distinguished from globalization because globalization refers to
the strengthening or weakening of the connection; thus, it is about the force, process,
degree of globalizing or having been globalized (Jean Francois, 2014).

**Internationality.** Internationalization of curricula and education systems has
been highlighted since the 1960s and started to flourish in the 1980s (Huang & Rostan,
2013; Jarrett, 1990). Many educational institutions around the world developed foreign
campuses or international related programs (Japan Exchange & Teaching, 2006). The
origin of internationalization was found in times of difficulty such as the African
American civil rights movement (1955-1968), the Vietnam War (1955-1975), and the
student uprisings in the 1960s and 1970s. It developed in relation to multicultural education, cultural studies, and language education. There were needs for understanding different cultures and finding alternatives in the new realities (Kumaravadivelu, 2008; Provenzo & Renaud, 2008).

Understanding the 1960s and 1970s is important if we are to move forward. Looking at the Occupy Wall Street movement, which started in September, 2011, many people had a flashback to what they experienced or heard about the 1960s and 1970s (D'agostino, 2012, p. 10). Whether finding similarities or differences among those time periods, many people compared and contrasted the Vietnam War between 1955 and 1975 with the War in Iraq between 2003 and 2011 (Record & Terrill, 2004; Campbell, 2015).

Internationalization was mostly the wish of institutions to be internationally competent and competitive (Deardorff, de Wit, Heyl, & Adams, 2012; Forest & Altbach, 2006), and it was stressed not only in the educational sector but also in governmental and entrepreneur efforts (Toyne & Nigh, 1999; Scherer, 2000). As a result, the cultures in these sectors were fused. There has been a movement in which leaders and their institutions call for a shift of mindset from nationalistic to something more global. This shift underlines that internationalization still maintains nation-based approaches (Zajda, Daves, & Majhanovich, 2008). The frontiers of this global movement seek what is now referred to as “global education” and “global leadership” (Grundling, Hogan, & Cvitkovichm, 2011; Hobley, 2012). This new concept of education and leadership moves on from “othering” and instead cherishes “common needs and wants” as well as humanity as a whole (Tye, 1991, p. 5).
Studies on Perceptions of Globality

Jean Francois (2014) “investigated the perceptions of globalisation by non-traditional students in the USA through an intercultural and interdisciplinary perspectives” (p. 307), and found that the perceptions of globalization are influenced by the lived experiences of individuals. Redd (2009) conducted a dissertation research (2009) based on newspapers from India, United States, and Jamaica between 1946 and 2008, which led to the examination of public perceptions of post-national characteristics of the world. Though it is not about globality or globalization per se, post-nationalism is highly connected to such phenomenon or ideas. Post-nationalism describes “the process or trend by which nation states and national identities lose their importance relative to supranational and global entities” (Krisch, 2012, p. 6). Redd (2009) said, “Decades before scholars posited decline of nation-state functions, contributors to the newspapers voiced criticism of the nation-state and declining fulfillment of seven expected nation-state properties” (Redd, 2009, p. iii), which are, as follows:

(a), reduced nation-state sovereignty, (b), increasing permeability of boundaries, (c) contestation of attribution at the national level, (d) declining protection of and provision for citizens, (e) degradation of law, order and adherence to international conventions, (f) failure of the nation-state to attain unity or inclusiveness in political dialogue. Particularly in later editorial texts, writers communicate perception of (g) the seventh nation-state property, modernity as the use of rationality to settle disputes and of contemporary technologies and globalization to enrich and protect citizens. (p. iii)
Though the literature on perceptions of globality is limited, there are enough on perceptions of globalization, many of which are conducted in the context of the business world. The present study will add to the literature on globality, in relations to peace, lived experiences, organizational practices, and leadership.

**Studies on Perceptions of Female Leaders Regarding Globality**

Research and literature regarding women’s perceptions of globality is lacking. Related topics concerning globalization were available, but not globality. Furthermore, they were mostly about the impact of globalization to women. Rahman (2007) wrote it in the context of Muslim communities in Asia. Unnikrishnan and Prasad (2016) looked at the influence of globalization to Indian women’s sensitivities and perceptions of beauty.

Gender equality and globalization are stressed in various topics. The World Bank wrote (2011) that “gender inequality has more costs in an integrated world. It can diminish countries’ ability to compete internationally (p. 2). However, a very little research includes raw data on women’s or female leaders’ perceptions of globality, globalization, or the word *global*.

Some researchers wrote on feminists’ approaches, visions, and understandings of globalization. Such lens “provide frameworks for understanding the gender injustices associated with globalization” (University of Stanford, 2014, para. 10). Gaps in addressing women’s issues in globalization were connected to concerns for women’s well-being (Kawachi & Wamala, 2007). Macdonald (2006) said, “The effects of globalization vary by production sector, region, class, race, ethnicity, marital status, and location in the global economy” (p. 137), and gender is certainly included.
Early feminist analyses “focused on issues that were widely believed to be of particular importance to women around the world, such as domestic violence, workplace discrimination, and human rights violations against women” (University of Stanford, 2014, para. 10). In recent years, a part of feminism took a new turn and started to highlight the essentiality of ideas such as collective responsibility and mutual dependence (Cheney, Christensen, & Zorn, 2010; Hawkeworth, 2006).

**Leadership Styles**

This dissertation covered a literature review on various leadership styles relevant to this research. There are countless variations of definitions of leadership. One of many definitions introduced in Bertocci’s book (2009) introduces leadership today as “the process by which one individual influences others to accomplish desired goals without coercive types influence” (p. 6). This is the example of positive type of leadership. Literature has brought about good and bad kinds of leaders, and depending on it the definitions also change (Schyns & Hansbrough, 2010). Outside of the verb *influence*, literature has used *lead, direct, guide, manage, communicate, plan, change, and follow* (Day, 2014; Northouse, 2013; Yukl, 2010). Studying of leadership traits can be traced back to Plato, who stressed the importance of philosophical capability in leaders (Zwanenberg, 2010). He is considered to be “the first thinker to systematically examine the purpose of the state and the function of the leader” (Avery & Gaede, 2007, p. vii).

Starting from women’s leadership and peace leadership, the section covers the topic of global leadership, and its relationship with other forms of leadership styles: ethical leadership, moral leadership, authentic leadership, participative leadership, servant
leadership, spiritual leadership, charismatic leadership, and transformational and transactional leadership.

Women’s leadership. Northouse (2013) said, “for a variety of reasons, including methodological hindrances, a predominance of male researchers largely uninterested in the topic, an academic assumption of gender equality in leadership, and academic researchers ignored issues related to gender and leadership until the 1970s” (Northouse, 2013, p. 349). Though the research interests increased and social changes in terms of women’s leadership happened in various parts of the world from the time forth, the topic of women’s leadership remains sensitive and controversial.

Trigg and Bernstein (2016) said, “up through most of the twentieth century, we seldom associated the word leader with women” (Trigg & Bernstein, 2016, p. 8) though throughout history, “women have always been leaders in their societies and communities” (Trigg & Bernstein, 2016, p. 8). The author gave examples from queens, elected officials, or and business executives. Trigg and Bernstein (2016) said that the word leader itself has a sense of masculinity.

Northouse (2013) said, “Early research examining style differences between women and men compared either interpersonally oriented and task-oriented styles or democratic and autocratic styles” (p. 349). In addition, social perspectives of functionality, stereotypes, essentialities of women’s leadership and its degree of involvement vary not only depending on cultures but also areas of professions, such as military, education, government, social service organizations (Northouse, 2013).
**Peace leadership.** Despite people’s prolonged attempts or efforts to understand peace as well as to study various social and political leaders’ commitment in peace, the term *peace leadership* is relatively new. Miller and Green (2015) defined it; “Peace leadership is the mobilization of action for just change” (para. 1). They continued their explanation by saying, “When people are motivated to act individually and function collectively for the benefit of humanity and the planet, peace leadership is present” (Miller & Green, 2015, para. 1). The leadership is characterized by visions of peace, commitment to nonviolence, directions to reconciliation, and active citizenships. It is considered effective than military means and triumph of injustice (Chappell, 2013; Lieberfeld, 2009). Miller (2015) talked about he and his colleagues’ model namely *Integral Perspective of Peace Leadership*, which highlights the balance between inner peace at the personal level and peace at the communal level.

There are various organizations and educational and training-oriented programs concerning peace leadership, one of which is Nuclear Age Peace Foundation [NAPF] Peace Leadership Program, led by Iraq War veteran (NAPF, 2017). Another example is the Peace Leadership Institute, a part of the Peace Company, “an educational portal and business platform that serves as agency for public good” (The Peace Company, 2011a, para. 1). The Institute’s objective is “to become a common forum of discussion and innovation for peace educators, students, professionals, and the public” (The Peace Company, 2011b, para. 1).

**Global leadership.** Although global leadership is not common in the contemporary leadership literature of educational administration, at least in its fullest
form, it has been a hot topic in the late 20th to 21st century business and marketing (Goldsmith & Wu, 2006). Brodbeck and Eisenbeiss (2014) report, “The term ‘global leadership’ is currently mainly represented in the popular literature…and seldom in more academic outlets” (p. 658).

According to past research, global leadership is often compared and contrasted with, and related to, cross-cultural leadership. For instance, Avolio, Walumbwa, and Weber’s (2009) listed global leadership under the section of cross-cultural leadership. Learning from other authors’ work, Brodbeck and Eisenbeiss (2014) state that research on cross-cultural leadership first of all takes cultural factors into consideration. This is based on the belief that “culture can influence the values, beliefs, and behaviors of leaders” (Yukl, 2010, p. 437). Brodbeck and Eisenbeiss (2014) also said:

Cross-cultural leadership research focuses on the direct or moderating impact of cultural phenomena (often captured in dimensions) on leadership and, for example, the extent to which leadership practices and values that emerge in one culture apply to others. As such, it often takes a comparative approach. (p. 658)

In other words, the applicability of leadership styles in more than one culture is included within cross-cultural leadership research. Yukl (2010) suggested, “A related research question is to identity differences among countries with regard to beliefs about effective leadership and actual management practices,” (p. 437). The cross-cultural leadership style seeks communication and understanding between people of different cultures. Leadership interests that concern more than one culture have increased during the past
half century, due to the effect of globalization, demographic shifts, economic challenges, and, finally, the need for regional and global peace, especially after two world wars.

In comparison to cross-cultural leadership, Brodbeck and Eisenbeiss (2014) said, “The field of global leadership focuses on the more practical problems of international leaders and leading multinational organizations, for example, selection and development of international leaders, the cultural experience and particular competencies necessary for effective international leadership.” (p. 658). The concept of global leadership was born out of challenges that leaders and researchers encountered in cross-cultural and international leadership contexts. In addition, global leadership is situated as a solution to cross-cultural and international leaderships. Difficulties of cross-cultural leadership research as well as its application are discussed by Yukl (2010), one of which is a “lack of equivalence of meaning for measures developed in one country and then used in other countries” (p. 439).

Compared to national-oriented leaders, Adler situates different meanings in global leadership:

Global leaders, unlike domestic leaders, address people worldwide. Global leadership theory, unlike its domestic counterpart, is concerned with the interaction of people and ideas among cultures, rather than with either the efficacy of particular leadership styles within in the leader’s home country or with the comparison of leadership approaches among leaders from various countries --- each of whose domain is limited to issues and people within their own cultural
A fundamental distinction is that global leadership is neither domestic nor multi-domestic. (Osland, 2013, p. 41).

Thus, global leadership research studies communication approaches and outlooks among more than one culture. The final point about “global leadership is neither domestic nor multi-domestic” emphasizes a quality of global leadership that goes beyond existing cultural boundaries. Seemingly common and positive characteristics among cultures are highlighted in global leadership to engender collaboration, motivation, respect, and trust. Global leadership aims not only to understand and respect cultural similarities and differences but also to seek unity and to meet the goodness of humankind as a whole. In writing about global leadership, Osland (2013) shared:

History is graced with leaders who fit our definition of global leaders -political leaders like Mahatma Gandhi, military leaders like Alexander the Great, and spiritual leaders like Mother Theresa -whose impact and followers extended far beyond their own countries. Such famous figures often capture the imagination and loyalty of a broad audience, owing to the confluence of their unique vision and its relevance to the environmental context. (p. 34)

Historical figures considered to possess global leadership qualities have impacted not only people of various cultures then, but also the following generations. Osland (2013) added, “Today’s global leaders, however, are not necessarily famous; there are more and more of them performing less visible leadership roles in an increasingly complex, ambiguous, multicultural environment” (Osland, 2013, p. 34).
Avolio, Walumbwa, and Weber’s (2009) summarized personal leadership characteristics considered important in preparing global mindsets, one of which is leaders’ experiences from living in various countries and cultures (Van Dyne & Ang 2015). In addition, a variety of experiences and competencies apart from cultural experiences were highlighted.

**Global leadership in relation with other forms of leadership.** A review of the literature reveals various leadership theories that demonstrate a connection with global leadership, such as ethical, moral, authentic, participative, shared/distributed, servant, spiritual, and charismatic leadership. The following review demonstrates that global leadership pulls together and unites other forms of leadership and suggests that these other forms of leadership could be the subcomponents of global leadership. The following literature review also explains the connections between global leadership, transformational leadership, and transactional leadership. Many leadership styles are interrelated and global leadership gives a cohesive picture needed in organizational environments.

**Ethical leadership.** No matter which religion or upbringing one comes from, a leader and followers need ethics or “a guiding philosophy” (Ruvinsky, 2007, p. 76), which creates some sort of system or code of living for their personal and organizational development (Manos, 2006, p. 2). The fundamental values or ethics can be reflected in organizational policies, conversations, and the culture in which all procedures take place. Leaders should use these ethical concepts to enhance “organizational members with their job and role responsibility” (Burke, 2011, p. 221). Especially when a leader is in charge
of a group of people who vary in religion, language, and culture, these fundamental values become important as they give some sort of united vision. Having diversity is the foremost step in an organization, but without one single vision, a sense of unity is not provided. In such a diverse environment, without a united vision or mission, the group will fall apart.

In order to examine the interconnectedness between global leadership and ethical leadership, the idea of global ethics becomes significant. Hutchings (2010) defines global ethics as “a field of theoretical inquiry that addresses ethical questions and problems arising out of global interconnection and interdependence of the world’s population” (p. 1). Frost (2008) also calls for the development of global ethics that “is not confined to democracy within nation states” (p. 130). Therefore, global ethics is inclusive in nature, especially in terms of cultures, and brings in a united vision that stresses human goodness and values. In other words, ethics guided by global leaders will highlight the notion of globality, which emphasizes “the consciousness of living in a single world” (Mooney & Evans, 2007, p. 116). In addition, the idea of global humanism is also vital in the mixture of global and ethical leadership. Global humanism stresses human potentials in reasoning for the good of all (Sarles, 1998, para. 11).

Accordingly, a global leader connects institutional goals with something larger than the institutional framework. Global leaders’ thoughts and actions are guided by optimism for the world and humankind in general. More importantly, those leaders see their organizations as important pieces in the process of achieving globality. Therefore, the leaders help their organizational members develop a feeling of one’s calling and a
sense of mission internal and external to their organizations. Global leaders treasure an organizational atmosphere that is guided by a collective feeling of doing something good for the world and humankind at large.

*Moral leadership.* Morality, or common morality, is the “system that most thoughtful people implicitly use when making every day, common sense, moral decisions and judgments” (Gert, 2004, p. v). Morality is influenced by social expectations and standards (Hitlin & Vaisey, 2010); however, it is mostly practiced at the individual and personal levels. Thus morality has a slightly different standpoint from ethics, that is, “a social system in which those morals are applied” (Mackenroth, n.d., para. 2). Morality and ethics are highly interdependent. Sergiovanni (1996) explains that the role of moral leadership is to transform into a community guided by a sense of purpose, values, and a set of beliefs. Therefore, in the realm of connecting moral leadership and global leadership, we should consider the following questions: How can we practice moral leadership in a global arena? Or how do moral purpose, values, and beliefs look in an organization led by global force?

Rhode (2006) asks “whether moral leadership is possible, or even desirable, on the global stage” (p. 300), for what he calls “global moral standards” (p. 209). According to him, one of the first efforts in finding an important element of global moral standards was the establishment of the Nobel Peace Prize in 1901, which has been awarded every year since then (Rhode, 2006, p. 209). It was the will of the Swedish chemical engineer, Alfred Nobel (1833-1896), to “award [individuals] for achievements in physics, chemistry, physiology/medicine, and literature for peace” (The Nobel Prize, 2013a, para.
1). As indicated in his will, Alfred Nobel wished the prizes to be distributed to people in those four research areas who “shall have conferred the greatest benefit on mankind” and especially ones who “have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses” (The Nobel Prize, 2013b, para. 1).

Alfred Nobel stressed that the prizes must be awarded without any cultural boundaries and “no consideration be given to the nationality of the candidates” (The Nobel Price, 2013b, para. 1). Before that time, scientific invention or knowledge in general was mostly dealt and owned within one cultural community. Therefore, awarding people beyond any national or other cultural boundaries was noble. This shift was interesting at that time and continues to be so at present as the state church of Sweden\(^{31}\) was the Lutheran Church of Sweden from the 1530s to 2000 and the members of the church continue to be dominant in the country\(^{32}\).

To clarify, “Some [recipients of the Nobel Prize] operated on a global stage, others on a domestic stage to settle conflicts that threatened global peace and security” (Rhode, 2006, p. 209). It shows the challenging balance between self-interest and global moral values. Yet the commitment to settle international, cultural, and political tensions is a vital phase before any global dialogue can occur (Rhode, p. 300). The recipients include Woodrow Wilson, the 28\(^{th}\) President of the United States, who suggested the establishment of a League of Nations during the Paris Peace conference in 1919. Other

---

\(^{31}\) Previously the United Kingdoms of Sweden and Norway (1814-1905).

\(^{32}\) The demographics of the Lutheran Church of Sweden in the country are 85% in 1970s, 83% in 2000, and 67.5% in 2012 (The Local Sweden’s News in English, May 10, 2010).
important recipients are: Ralph Bunche, the first African American scholar and diplomat who was honored for shepherding in the late 1940s mediation in Palestine; Mikhail Gorbachev, first President of the Former Soviet Union who latterly initiated an end the cold war; Mangari Maathai, a Kenyan environmental activist who long supported sustainable development (Rhode, 2006); and, Tawakkol Karman, a female Yemeni journalist and activist who called for press freedom during the Arab Spring.

In short, the Nobel Prize emphasized global peace as a moral standard for humankind. It spread a collective belief that individual and national contributions in science and literature can benefit not only the people of the contributors’ countries but also of the world. Since the establishment of the prize, the notion of ownership of technology and human development has gradually shifted to a larger scale. Due to such effort and contributions, I must say that the ethics of care, concern, and connection has been situated at the center of globalization, which initially reflected the ideas of a competitive global force (Martin, 1993; Noddings, 1992).

**Authentic leadership.** In order to know what is needed in today’s society, one needs to know in which period we are living. One understanding is that society is moving from an industrial to an information society, and is heading toward a network society underlining social relations (Tapscott, 1999). Even if today’s worldwide focus on human relations is true, the way in which we define relationships in today’s globalized world differs from the past. With the development of technology nowadays, hyper-reality is increasingly becoming true. Actual reality and the imaginary are fused in our lives, and all together, this is creating another reality. In this way, we might be
continually experiencing the “gravitational pull of our industrial past” (Hames, 2007, p. xxvii) because there is a strong possibility that social relations are imaginary while in an actual sense people are still characterized by individual-based actions and thoughts.

As individuals often take pleasure in such a hyper-real environment, they also sense disaffection, helplessness, and a lack of harmony (Hames, 2007, p. xxvii). Noting this, global leadership and authentic leadership are integrated as a positive alternative in today’s world. Authentic leadership values elements of the self and others that are fundamental, natural, ideal, and humanistic (Cameron & Spreitzer, 2011; Criswell & Campbell, 2008; George, 2003). Global leadership cites human harmony and unity as important parts of civilization. These two leadership ideas go together and the fusion of the two styles tells suggests in order to remember and empower who we are or who we can be as individuals or human beings, we should empower ourselves and others in the most honest and sincere ways33 (Hickman, 2009).

In the name of humanism, Rogers (1902-1987) addresses actualization, meaning “all people have a tendency toward growth” and suggests, “The goal of [human] existence is to satisfy this need of maintaining and enhancing life” (Humanistic Perspectives on Personality [HPP], 2003, para. 1). According to Rogers, one can do it physically to stay alive and lively, as well as psychologically by “testing and fulfilling our capabilities: seek out new experiences, master new skills, quit boring jobs and find more exciting ones,” (HPP, 2003, para. 2). The sense of authenticity, or the true self, is

33 Hickman (2009) also talks about authenticity and empowerment as inevitable in the new era.
important in today’s highly globalized world where many kinds and levels of reality coexist.

**Participative leadership.** Although Kessler and Wong-Ming (2010) explain that participative leadership is tricky when considering cultural contexts (p. 160). People in some cultures are not used to taking part in decision-making processes and they expect leaders to be efficient in distributing work and strongly leading their subordinates. However, consciously or unconsciously, the stress of only following what leaders say, not inputting individual ideas, or not being awarded individually is immense. That is why, a numerous number of youth are afraid of being officially committed to a large-scale company, and would rather work part-time and preserve some sense of self with fewer responsibilities.

One such example exists in Japan. An increased number of youth, so-called “freeters,” are determined or limited to work only part-time jobs. There has also been the problem of youth who are called “Not in Education, Employment or Training” (NEET) (Shibata & Takeuchi, 2011, p. 106). They are neither studying nor working (Goodman, Imoto, & Toivonen, 2015), mainly due to social pressure and low self-esteem that was built through school, family, and society. Global leadership is inclusive in nature as it seeks everybody’s participation. Therefore, the blend of global and participative leadership is natural. Sipe and Frick (2009) suggest, the blend……lure[s] us toward a vision, a voyage of discovery beyond the known world of linear management and isolated heroic leaders into the flat world of global business, connectivity, shared leadership, and the kind of community that makes it all worthwhile. (p. 8).
**Servant leadership.** Sipe’s and Frick’s (2009) work stresses that servant leadership is needed in today’s globalized world. Servant leadership stresses enthusiasm for serving something “beyond oneself” through principle-oriented characteristics like honesty, trustworthiness, and humbleness (Sipe & Frick, 2009, p. 15). Grundling, Logan, and Cvitkovich (2011) also emphasize the importance of servant leadership for global leaders, as follows: “Helping global leaders to make sense of their work experiences… means that leadership development efforts should focus leaders on ‘thinking about their thinking’” (p. 193). They continue by saying, “Thinking about thinking calls for a holistic view of the leader, leadership competencies, and the models, frameworks, and methods for development” (Grundling, Logan, & Cvitkovich, 2011, p. 193).

By being open to the environment and people, servant leadership helps leaders to “think out of the box [and] nurture creativity” (Sipe & Frick, 2009, p. 15, p. 122). As highlighted in the notion of global humanism, servant leaders believe in human potential and serve as much as they can to make the vision into reality (Sarles, 1998).

Mahatma Gandhi demonstrates the interconnectedness between global leadership and servant leadership. Gandhi is considered a pillar of servant leadership by numerous people around the globe (Barnabas & Clifford, 2012; Sims, 1994; Koshal, 2005). Without a particular leadership position, he served the masses for the good of all. Challenging the Indian freedom struggle and discrimination in South Africa, he globally became a leader of non-violence. He stroved for harmony between different religions and political tensions (Barnabas & Clifford, 2012). When he was assassinated in 1948, the United Nations
lowered their flags. Gandhi showed the world what a global servant leader looked like, and people of all faiths and beliefs continue to refer to him as such.

Robert Greenleaf (1904-1990) initiated the modern servant leadership theory and movement. He established an international nonprofit organization to teach this leadership style and benefit people of the globe. The force behind his initiatives was that he lamented the authoritative leadership in American organizations (Robert K. Greenleaf Center for Servant Leadership, 2013), which he witnessed when working for The American Telephone and Telegraph Company (AT&T). Although his initial call for people-oriented leadership was U.S.-based, the movement and theory flourished worldwide. The website of the Greenleaf Center for Servant Leadership states: “Both an ancient philosophy and modern practice, servant leadership enriches the lives of individuals, builds more effective organizations of all kinds and, ultimately, creates a more just and caring world” (Robert K. Greenleaf Center for Servant Leadership, 2013, para. 2).

**Spiritual leadership.** People express their distinct opinions, especially when asked for their current hopes and dreams concerning their global communities. In addition, at the time of emergencies, such as the aftermath of natural disasters, terrorism, and accidents, global prayers are often offered and these acts of spirituality include people of all faiths. However, global prayers mean different things to different people. For some, the term means prayers from their own religion, and for others it is to create a space for people of all faiths to pray in their own ways but come together. Finally, many people seek global prayers that do not reflect any particular religious style and/or
underline spirituality as a common good and inspiration among different religious
denominations (Wheelhouse, 2010).

The literature distinguishes between being spirituality and being religious, but
also notes that there are times when these two concepts overlap. Fullan (2016) broadly
describes spiritually as “religious connotations for many” (para. 2). Fry (2003) goes
further in the assessment of the spirituality-religion relationship by saying that religion
usually engages spirituality, but spirituality does not necessarily make religion
meaningful.

So, is there such a thing as global spirituality? A global development plan,
namely The Global Marshall Plan, was first developed by Al Gore in 1992. International
representatives from various fields, such as science, politics, media, culture, and business,
were gathered to find alternatives to the existing imbalance in the world, especially the
gap between rich and poor as well as human society’s discord with the environment.
Also highlighting the United Nations Millennium Development Goals, it enquires about
reduction of poverty, disease, and pollution, as well as the engenderment of human rights,
civil liberty, and sustainable development. The Global Marshall Plan situated the
protection and harmony of the biosphere as the global commons (The Project History,
n.d., para. 1). It is one of the first initiatives to distinguish between globalization, which
promotes global economic competitions, and a sense of global harmony.

On a slightly different note, the strongest contributors in the notion of global
spirituality are found among the Global Marshall Plan’s initiatives in Germany. They
consider global spirituality to be the idea that brings people of the globe together for human development. They describe it as follows:

Considering the present state of the world and the obvious inability of political and religious establishments to create sustainable peace and harmony, a global spirituality, fulfilling this naturally endowed potential in all humans, has become an epochal need: an urgent call for connecting to the sources of spirituality, nourished from an integrative experience of union with a deeper reality. Beyond the differences among the followers of all religions and ideologies, beyond any crusted concepts, myths and morals, a new perspective reveals: a vision of deep respect for the essence of each other’s philosophical, religious or spiritual path that leads to a courageous commitment for the benefit of humanity and world community (Charter for Compassion, n.d. p. 1).

Initiatives, therefore, established the International Association of Global Spirituality in 2009 (The Project History, n.d. para. 5). The association is “not a new religion, nor does it require membership and conformity...It is an evolutionary dynamism emerging in human consciousness, an integrative power with the capacity to join humans in a global family” (Charter for Compassion, n.d. p. 2).

**Charismatic leadership.** Poewe (1994) discusses the charismatic movement, which started in the first century and has since expanded around the world. This movement defines charisma as “gifts of the Holy Spirit” in Christian terms, especially in Pentecostalism (p. xi). Poewe (1994) considered charismatic Christianity as a global culture, suggesting that the charismatic movement is “a global culture because it
transcends national, ethnic, racial, and class boundaries” (p. xii). In addition, the charismatic movement “does not transcend, or rarely transcends, other world religions” (Poewe, 1994, p. xii).

The concept of charisma is used by diverse groups regardless of their religious and spiritual beliefs. The word itself is originally Greek for “divinely inspired gift” (Yukl, 2010, p. 423), yet being charismatic in today’s society often emphasizes characteristics at birth with or without belief that those characteristics were given by a higher power. In the Longman Advanced American Dictionary (2017), charisma is defined as “the natural ability to attract and interest other people” (para. 1).

In order to answer the question of whether there could be a globally common notion of charisma or a charismatic leader, examination of past leaders is inevitable. This question leads us to whether it is possible or benign to combine global leadership and a charismatic leadership style. Negative charisma is often described globally by leaders who took away the lives of countless people for their own self-interests; Joseph Stalin and Adolf Hitler are examples (Lawrence & Weber, 2008). On the other hand, people tend to identity positive charisma in leaders who optimistically changed the lives of many with their passion, love, and care. These leaders consider themselves to be of the people and believe they are simply instruments to achieve a higher purpose. The sense of humanity and limitless love is stressed in the charisma of such leaders as Nelson Mandela, Martin Luther King, Mahatma Gandhi, and Mother Teresa (Rumsey, 2013, p. 57). In addition, “Research from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) research program supports [the notion] that elements of
charismatic-transformational leadership are valued leader qualities in all countries and cultures” (Bass & Riggio, 2012, p. 16).

**Transformational and transactional leadership.** Zaleznik (1977) and Burns (1978) are the pioneers who classified leadership into roughly two types; transactional and transformational, which Bass (1985) later elaborated upon. Transactional leaders see “the leader-follower relationship as just that, a transaction” (Burke, 2011, p. 216). In this leadership type, one has a great tendency to value hierarchical orders, and if not a clear hierarchy system, some levels of give-and-take dependency are considered important and necessary between leaders and followers or among working individuals. Transactional leaders understand organizational development in terms of “exchanging rewards for services rendered” (Hoy & Miskel, 2008, p. 445), which could be salary, promotion, bonus, vacation, public or private recognition, etc. This exchange may “work reasonably well if the leaders can provide rewards that are valued by the followers” (Bass, 1990, p. 23). However, it is often problematic when leaders focus on “immediate self-interests” (Hoy & Miskel, 2008, p. 446) and other basic needs of followers are overlooked. In many cases, complications occur while this giving and receiving becomes normalized and when people do not or no longer appreciate the rewards. Scholars call leadership that relies simply on transactional exchanges of services “contingent reward leadership” (Day 2014, p. 393).

In addition to this contingent reward leadership, Bass (1990) talks about management-by-exception as a characteristic of transactional leadership. Lunenburg and Ornstein (2011, p. 128) explained that “Leaders who practice [management-by-
exception] either search for deviations from standards and take corrective action or tend to intervene only when there is a problem, which is usually too late”. Bass (1990) categorized this management-by-exception leadership in two types: active and passive. In active management-by-exception, “leaders maintain high levels of vigilance to ensure that standards are met” (Hoy & Miskel, 2008, p. 446). In passive management-by-exception, leaders “avoid giving directions [when they think] the old ways are working” (Lowe, Kroeck, & Sivasubramaniam, 1996, p. 388) and intervene only when they find wrongdoings.

Rodriguez (2014) calls this selective management style “non-leader behavior” (p. 9) because “there are no [significant] transactions between leaders and followers” (Rodriguez, 2014, p. 9). Lauenburg and Ornstein (2011) claimed that “Management by exception (active or passive) is slightly better than laissez-faire, but it is still considered ineffective leadership” (p. 128). Management by exception, therefore, is leaning towards laissez-faire leadership, which was also elaborated by Bass (1998) in addition to transactional and transformational leadership. Laissez-faire leadership is identified by an absence of transactions between followers and leaders who “avoid expressing their views or taking actions on important issues, fail to make or at least delay decisions, ignore responsibilities, provide no feedback, and allow authority to remain dormant” (Hoy & Miskel, 2008, p. 445).

In short, transactional leaders act more as managers rather than leaders, and their philosophy of organizational development stresses a management style that can be evaluated by existing standards and expectations. On the other hand, transformational
leaders “broaden and elevate the interest of their employees, when they generate awareness and acceptance of the purpose and mission of the group, and when they stir their employees to look beyond their own self-interest for the good of the group” (Bass, 1990, p. 21). A transformational leader “looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower” (Burns, 1978, p. 4). In addition, transformational leaders stress the importance of relationship building, “mutual simulation and elevation that converts followers into leaders and may convert leaders into moral agents” (Burns, 1978, p. 4).

Thus, in transformational leadership, personal and organizational growth beyond workers’ immediate and regular needs are treasured, and accomplished through mutual trust and leadership development of each employee, including ones in charge. In addition, transformational leaders bring about the potentials of their colleagues and followers by using not only the elements that they think they need, like people’s specialties and working hours, but also their innate and possibly enhanced qualities. Thus, holistic viewpoints become significant in transformational leadership. Hoy and Miskel (2008) considered this transformational leadership to be “an extension of transactional leadership that goes beyond simple exchanges and agreements” (p. 446). Owens (2004) also describes, “the heart of Burn’s analysis was to compare and contrast traditional ‘transactional’ leadership with the newer idea of transforming leadership” (p. 269). Hoy and Miskel (2008) asserted that “Transformational leaders are proactive, raise the awareness levels of followers about inspirational collective interests, and help followers achieve unusually high performance outcomes” (p. 446).
In addition, Bass and Riggio (2006) mention four characteristics of transformational leadership which are now known as the “I5s”. They are “idealized influence,” “inspirational motivation,” “intellectual simulation,” and “individualized consideration” (Gill, 2006; Lunenburg and Ornstein, 2011). Bass and Riggio (2006) argued that transformational leaders are “charismatic, and followers seek to identify with the leader” (n.d.). Thus, in order to have such connection, scholars commonly suggest that leaders have a positive influence lives and careers of followers. Hoy and Miskel (2008) pointed out that transformational leaders “use power to move individuals or groups towards their mission, vision, and cause, but never for personal gain” (p. 446). Transformational leaders build rapport through respect and trust so that organizational missions and necessary changes can proceed in collaboration, not with resistance. These transformational characteristics are understood as idealized influence, which also leads to: inspirational motivation, intellectual simulation, and individualized consideration (Gill, 2006; Lunenburg and Ornstein, 2011). Antonakis, Avolio, and Sivasubramaniam (2003) presented two types of idealized influence, attributed and idealized influence as behavior. Attributed idealized influence comes from a leader’s personal and innate characteristics as loving, caring, confident, calming, or passionate natures. Idealized influence as behavior is identified by characteristics of a leader’s work. Examples would be effectively communicating organizational missions, clearly envisioning the future of the organization, being able to bring as many gigs and sponsors as possible, and distributing organizational tasks in a way that is manageable and fair for everyone (Antonakis, Avolio, & Sivasubramaniam, 2003).
In addition, transformational leaders seek to bring about positive changes when needed by generating an organizational culture within which people can believe “problems can be solved” (Hoy & Miskel, 2008, p. 447) and the change is for the better. As Bass & Riggio (2006) explained, leaders provide meaning and understanding to their work, and try to intellectually stimulate their followers, so that people’s talents are in full use and add significance to both individual and collective meaning. Grill (2006) emphasized:

Transformational leaders display individualized consideration: they listen actively; they identify individuals’ personal concerns, needs and abilities; they provide matching challenges and opportunities to learn in a supportive environment; they delegate to them as a way of developing them; they give developmental feedback. (p. 52)

Moreover, according to Bass and Riggio (2006) transformational leadership not only provides support but also mentors. Mentoring, coaching and education are significant in transformational leadership (Bass & Riggio, 2006). Although transactional and transformational leadership and change can be studied separately, Bass (1985) puts forward the idea that in reality they cannot be completely separated from each other. He suggests a blend of the two, arguing that these types of leadership exist in all parts of the world and in all kinds of organizations (Bass, 1997). Yukl and Van Fleet (1992) said, “Bass views transformational and transactional leadership as distinct but not mutually exclusive processes” (p. 176).
Some scholars claim that the choice of leadership styles, transactional and transformational, should be determined depending on the type of outcome that leaders seek. Whether one is better than the other in nature, it is clear that both types of leadership entail evaluation of the basics of organizations. On the other hand, some scholars put transactional leadership and transformational leadership on one continuum. They consider that the more one’s leadership leans towards transactional, the more it becomes bureaucratic without a sense of prospects and organizational growth. Maxwell (2005) introduces five levels of leadership, and the characteristics of the lowest level fit transactional leadership. The higher the level, the more the characteristics become transformational.

The interconnection between global leadership and transformational leadership is significant. Like transformational leaders, global leaders are reflective, critical, and creative thinkers and activists. Gundling and Hogan (2014) write that global leaders must be creative and innovative by processing information in new ways. Global leaders’ abilities to adapt cross-culturally while assessing what is needed on the ground, is highly connected to characteristics of transformational leadership. Gundling and Hogan (2014) wrote:

Helping global leaders to make sense of their work experiences, therefore, means that leadership development efforts should focus leaders on ‘thinking about their thinking.’ Thinking about thinking calls for a holistic view of the leader, leadership competencies, and the models, frameworks, and methods for development. (Gundling & Hogan, 2014, para. 2)
In blending transformational and global leadership, Mezirow (2000) definition of transformational learning provides meaning, as follows:

Transformational learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive…open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (pp. 7-8).

Therefore, transformational experience, which treasures innovative ways of thinking, learning, behaving, and teaching, brings about “fundamental paradigm shifts” (Grundling, Logan, & Cvitkovich, 2011, p. 193), which are essential in today’s vision of leadership. Both transformational leaders and global leaders are inclusive and participatory in nature. Therefore, they need to consider the present nature and culture of people before elevating their present capacities to transform or be transformed. In other words, global leaders should be able to determine when and where transformational and transactional leadership styles are needed, while also believing that everyone has a capacity to follow and practice global transformational leadership.

**Organizational Development Theories**

In order to understand leadership and organizational development, scholars suggest examining organizational structure, system, culture, and climate. These four components are considered on the basis of what makes an organization an organization. No school, company, or institution comes instantly into being. In order for what is called “organization” to emerge, certain human initiatives and elements need to converge at a
particular space and time. More importantly, an organization is a living thing, and it requires continuous actions in order to be operational. Organizational structure, system, culture, and climate exist in any organization, but they look quite different in each organization. The following section explains the four organizational elements.

**Structure.** As structure for human bodies refers to corporal components such as skin, bones, muscles, and organs (Burke, 2011, p. 66), structure in an organization is also its physical composition, such as operational departments, units, sectors, and offices. All of which can be described by an organizational chart, “the diagram of boxes with titles and people’s names in them, with lines that connect them” (Burke, 2011, p. 221) A railroad engineer, Daniel McCallum (1815-1878), is credited as the first person in Western history to design and use an organizational chart during the construction of the New York and Erie Railroad in 1832 (Woodruff, 1946). The reason behind McCallum’s use of a chart was “to create a sense of structure” (Singh & Ananthanarayanan, 2013, p. 3) where large numbers of people worked in dangerous conditions. This idea of structuring an organization through specific designing and planning processes has become the foundation of organizations nationally and internationally. Explicit organizational structure helps to describe and clarify how the organization operates to employees, clients, and collaborators.

Organizational structure refers to the “arrangement of an organization with respect to task allocation, centralization of power, and the mechanisms of coordination and control” (Sullivan, 2009, p. 365). Today, there are many different ways to design organizational structures, and choice and application depend on organizational factors
such as organizational type, mission, goals, leadership style, characteristics of workers, and environment. Depending on how the organizational structure was chosen, adapted, and practiced determines whether it constrains or enables people and their work performance (Thompson, 2011). Understanding organizational structure feeds knowledge about both limitations and potentials, which is critical in order to comprehend the daily deliberation of work and the processes of change.

Singh and Ananthanarayanan (2013) describe organizational structure as traditionally depicted as “an inverted tree or pyramid, with boxes laid across multiple levels representing various job positions, based on the assumptions of horizontal and vertical differentiation that defines functions, verticals, departments, and hierarchy.” (p. 3). The structural arrangement that “uses direct supervision and employs vertical and horizontal centralization” (Lunenburg & Ornstein, 2011, p. 46) is often called “simple structure” or “simple line structure.” Other kinds of structure can be explained as functional structure, geographic structure, divisional structure, and matrix structure, as follows:

In functional structure, people’s work is divided by their areas of specialty, which could be also understood as organizational sub-purposes, such as marketing, accounting, production, sale, etc. Geographic structure arranges people’s work according to the regional or international locations in which they work. Divisional structure is arranged consistent with services offered and products produced. Matrix structure is a mixture of different types of structures. For instance, divisional structure and geographic structure can be combined to create a unique
style and meet the quality the organization seeks. (Chandan & Gupta, 2011, p. 257).

Each of these structure styles has advantages and drawbacks. Both functional and divisional structure are efficient in each division yet have a tendency to lack communication between the separate divisions and uniformity in the organization at large. Divisionalization, bureaucracy, and decentralization are highly connected. Donaldson (2001) described:

> When a large firm divisionalizes, this is not a move away from bureaucracy but rather increases bureaucracy. The decentralization of the divisional structure does not imply that it becomes less bureaucratic, rather it is displaying the familiar general pattern of the bureaucratic model of becoming more bureaucratically structured while becoming more decentralized. (p. 77)

Organizations usually choose a geographic structure to have workers close to the field and able to understand the situations on the ground. Yet, the balance between regional uniqueness and organizational consistency is a challenge. Designing a structure depends on the nature of the organization. “An organization may be ‘tall’ or ‘flat’ depending on how many levels of hierarchy exist in it and who reports to whom,” Verma (2014) explains (p.154). Of a tall organization, Verma (2014) says, “the more the levels of reporting relationships, the taller the structure. This kind of structure is common in large organizations with many specialized tasks” (Verma, 2014, p. 154). “On the other hand,” Verma (2014) added, “a flatter organization does not have as many layers. In this type of organization, employees may have a wide range of responsibilities” (p. 154).
In addition, structure design is either mechanistic or organic. “A mechanistic organization is characterized by a relatively high degree of job specialization, rigid departmentalization, many layers of management...narrow spans of control, centralized decision making, and a long chain of command” (Gitman & MacDaniel, 2007, p. 253). By contrast, “An organic organization is characterized by a relatively low degree of job specialization, loose departmentalization, few levels of management, wide spans of control, decentralized decision making, and a short chain of command” (Gitman & MacDaniel, 2007, p. 253).

Transactional-oriented leaders seek efficiency to organize human behaviors and thus favor predetermined responsibilities and outcomes; they are more akin to so-called “Weberian bureaucracy.” Weberian bureaucracy includes a division of labor, specialization, an impersonal orientation, a hierarchy of authority, rules and regulations, and a career orientation (Mintzberg, 2008b, pp. 90-92), all of which are there to systematize labor and increase efficiency, time and cost-wise, to meet certain standards. As described in functional and divisional structure, division of labor departmentalizes people into units to specialize and formalize tasks in order to sufficiently increase collective outcome. According to Durkheim (2008), “span of control” sets one or more numbers of the highest level leaders at the top and uses laddering techniques or pyramid-shaped structures to supervise people in hierarchical orders. Rational structure, stressing specialization and formalization of work, brings about hierarchy of authority and holds back promotion (pp. 9-12).
Despite arguments made by Maxwell (2008), who places transactional leadership at the bottom of the leadership chart, scholars like Durkheim (2008) argue there are benefits for transactional actions. For example, formalization of tasks permits an organization to “promote discipline and decision making based on facts rather than emotional ties and feelings” (Hoy & Miskel, 2012, p.13) In addition, it “reduces to some extent both positive and negative feelings that members have toward each other [and] renders the organization less dependent on particular individuals” (Durkheim, 2008, p. 12).

Transformational leaders treasure “enabling” structure, which stresses a certain level of flexibility and openness. It is preferred over structure that relies heavily on bureaucracy and hinders changes that need to be made. Enabling structure soothes the progress of problem solving (Mintzberg, 2008b, p. 114). An example of a diagram that has a sense of centralization yet tries to eliminate the power struggles existing in a top-down hierarchical system is a “horizontal hierarchical map.” According to Chandan and Gupta (2011) “there are organizational structures without any boundaries and such structures may be totally barrier free which are fluid or permeable” (p. 257). They raise virtual organizations as an example and say it involves “shifting networks of external alliances that are contracted on need basis” (2011, p. 257).

**System.** A system is a mechanism to functionalize structure. Analogies in the human body would be the digestive, respiratory, and hormonal systems. Chance (2013) states:
Systems, as originally described in the biological sciences, have four basic components (a) inputs, (b) processes, (c) outputs, and (d) feedback loops. [In organizations as systems] inputs include information from the external environments such as laws, regulations, financial and human resources, and parent or community expectations. Process includes dialogue, teaching and learning, and problem solving. Outputs are the result of the system processes, such as student learning. Feedback is provided by external stakeholders as they judge the value or quality of the outputs. (p. 41)

Organizations are concerned with policies and procedures “designed to help and support organizational members with their job and role responsibilities” (Burke, 2011, p. 221).

A variety of systems exist in organizations. Hoy and Miskel (2008) claim, “A significant development in the analysis of organizational behavior is the distinction between open and closed systems” (p. 8). Earlier organizational theorists tended to see the case and conditions of each organization individually, and they studied an organization from communication systems found within their organizational frameworks. However, scholars and organization practitioners today believe that organizations cannot be studied independently if they want to understand the organizations in their fullest forms. They are certain that the existence and survival of organizations depend on their interactions with the outside world.

To give a perspective, Smither et al. (2016) describe a closed system, as follows: A closed system exists completely on its own…insulated from its environment… Closed systems are characterized by a movement toward entropy, a process of
degradation, disorder, and eventual death of the system. For example, a digital watch represents a closed system that relies on the energy provided by the battery. Once the battery loses its charge, the watch stops operating. No system can go on indefinitely without refreshing itself by taking in fresh material or expelling waste. (para. 1).

Thus, no organization would survive by relying solely on its philosophy of independence and closed system. Burke (2011) claims, “Any organization is best understood as an open system” (p. 56). The open system theory “recognizes that the organization exists in the context of a larger environment that affects how the organization performs, and, in turn, is affected by how the organization interacts with it” (Cummings & Worley, 2014, p. 92). Contemporary scholars commonly argue that organizations must be open for their survival, adaptation to the environment, and development for their nourishment.

However, the degree of openness is different depending on the organization. Cummings and Worley (2014) say that the system of an organization can be evaluated either “relatively open or closed” (p. 91), while others believe that systems “can be both open and closed at the same time” (Foster, 2014, p. 23).

There are other perspectives on organizational systems that are interrelated yet compared in the field of organizational development, such as the rational system and the natural system. Hoy and Miskel (2008) describe the rational system by saying, “The rational approach has its early roots in the classical organizational thought of the scientific managers” (p. 9). Scott (2003) stated that a rational system is characterized by human behaviors that are “highly constrained and limited.” Rationality was used, and is
still used, in organizations worldwide to unite people and find a sense of common pursuit among employed individuals. As Scott (2003) described, scientific management was born out of the organizational pursuit of efficiency, productivity, and competence to meet organizational goals within organized time and space. This type of system stresses structure rather than people. In a way, “Every organization is a rational system seeking to pursue its goals efficiently with the help of reason, and systems and technologies based on logic” (Khandwalla, 2001, p. 22). Based on such a philosophical foundation, concepts and practices such as division, standardization, and formalization of work were born (Hoy & Miskel, 2008, pp. 11-12).

However, Khandwalla (2001) highlights that organizations are not only rational but “also a social system of humans and therefore operates on subjective perceptions, beliefs, feelings, needs, relationships, [and] social forces” (p. 22). In reaction to earlier rational system and scientific management perspectives, the theory of natural system developed. It is based on the idea that human factors such as emotions and individual uniqueness can be a plus to the formation and development of organizations. For instance, Follet (1924) wrote that conflict was “not necessarily a wasteful outbreak of incompatibilities, but [a] normal process by which socially valuable differences register themselves for enrichment of all concerned” (cited in Hoy & Miskel, 2012, p. 300). It means that conflict may delay what needs to be done, but it is often necessary to surface issues that are otherwise hidden. The natural system puts faith in the complexity and dynamism of human nature, for instance how people live, work, react, adapt, and challenge their environment, not only for themselves but also for others. By applying the
natural system approach, organizations become people-centered. This “human needs rather than organizational demands” perspective (Durkheim, 2008, p. 16) goes along well with the mindset of transformational leaders.

**Culture.** A British anthropologist and the pioneer of cultural anthropology, Tylor (1985) said “Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society” (p. 1). Today, there are as many definitions of culture as there are anthropologists and more. Nevertheless, a culture generally entails unique values and customs which can be distinguished from other cultures. Deal and Kennedy (1982) defined culture in colloquial terms: “the way we do things around here and the manner in which these norms and values are communicated” (Burke, 2011, p. 220).

The concept of organizational culture, then called corporate culture, was “introduced to the field of management and organization studies in the late 1970s, and it began to attract significant scholarly attention in the early to mid-1980s,” according to Glynn et al. (2015, para. 1). It started as an extension of the idea of organizational climate that developed in the 1960s in which workers’ feedback on organizations got attention to improve organizational performance. Also learning from anthropological and sociological concepts on culture, there developed the belief that a certain culture and subcultures exist within organizations. Organizational culture became a critical element in organizational behavior and organizational studies at large. Schein (2010) claims that “If we don’t understand the operation of these forces, we become victim to them” (p. 7).
As people come together to build an organization, overtime common values and norms emerge and develop. Organizational culture is, therefore, “the feel, sense, atmosphere, character, or image of an organization” which influences overall individual and organizational behaviors (Mintzberg, 2008a, p. 177). It is an “internal workplace environment” (Mintzberg, 2008a, p. 176) that is deeply fed by a mixture of “shared philosophies, ideologies, values, assumptions, beliefs, expectations, attitudes, and norms that knit a community together” (Garrity, 2005, p. 242). Organizational culture contributes heavily to the authenticity of organizational identity as a whole, or organizational “personality.” It shapes written conduct and unspoken rules that people follow with or without much consciousness. Khatib (1996) stated that culture can have both positive and negative impacts on an organization, and that the positive character can be evaluated, for example, by whether or not the organization has been faithful to its original mission. An example of negative impact could be that the force of “the way we do things around here” becomes stronger than the original goal of the organization (Khatib, 1996, p. 12).

Mintzberg (2008a) said that organizational culture is “the dominant values that most of the organizational members accept and share” (p. 180) and are held “deeply” and “widely” within an organization (Mintzberg, 2008a, p.180). In many cases, organizational culture is adopted by newcomers and next generations though they may also bring something new to add. They may grow power to change the status quo if the culture is open. Yet, cultural values “tend to persist over time and more resistant to change” (Sims & Sims, 2004, p.135). Van Maanen and Schein (1979) identified
“different sets of socialization tactics and distinguished them based on whether their use was likely to result in newcomers’ adopting more custodial or more innovative role orientations” (Major, 2000, p. 363).

The concepts of custodial culture and humanistic culture were originally brought to understand the effect of teachers’ control over their students, whether the control had a direct connection to students’ disruptive behaviors. This pupil control ideology is “conceptualized along a continuum from custodial at one extreme to humanism at the other” (Hoy, 2015, para. 1). Webb (2011) describes characteristics of educators having custodial tendencies below:

Educators having a relatively custodial pupil control ideology can be expected to be distrustful of students and hold views that favor rigid controls including authoritarian rule administration, coercive sanctions based on external control of students, and teacher domination of the classroom. (p. 5)

Hoy (2015) also says:

The rigidly traditional school serves as a model for the custodial orientation […] Students are stereotyped in terms of their appearance, behavior, and parents’ social status. Teachers do not attempt to understand student misbehavior; in fact, they view misbehavior as bad and believe that irresponsible and undisciplined persons should be controlled through punitive sanctions. Watchful mistrust and autocratic control are the critical aspects of a custodial perspective. (para. 2.)

Literature shows that this custodial ideology of teachers also comes from a custodial culture of school at large. As Lunenburg and Ornstein (2011) wrote, “Custodial teachers
were found more often to experience depersonalized feelings” (retrieved from abstract) and a great level of exhaustion. They themselves are mistreated at school and face the limitations in their personal accomplishment and growth (Dorman, 2003).

Custodial culture in school is often contrasted with organizational and educational culture based on humanistic values. As Hoy and Miskel (2008) describe,

The model for the humanistic culture is the school conceived of as an educational community in which students learn through cooperative interaction and experience. This model views learning and behavior in psychological and sociological terms. It substitutes self-discipline for strict teacher control. A humanistic orientation leads to a democratic atmosphere with two-way communication between pupils and teachers and increased self-determination. (p. 196)

Fitzsimons (2012) wrote, “Humanistic management would tend to encourage ethical behaviors in management in order to improve performance, and these can be translated into certain ethical ‘values’ that may form part of the organizational culture” (p. 65). Thus, humanistic culture treasures natural ways of learning instead of simply implementing already-defined knowledge in passive and forceful manners. This continuum from custodial to humanism culture can be applied to any organization, and the teacher-pupil relationship can be substituted to leader-follower connection, or relationships in organizations at large. Custodial orientation relies on control, power, rules, regulations, standards, and hierarchy; while humanistic orientation is open, welcoming, natural, proactive, voluntary, communication-oriented, and enjoyable.
Schein (2010) introduced a three-stage determination of organizational culture: artifacts, espoused beliefs and values, and basic underlying assumptions. Schein (2010) describes artifacts below:

Artifacts include the visible products of the group, such as the architecture of its physical environment; its language; its technology and products; its artistic creations; its styles, as embodied in clothing, manners of address, and emotional displays; its myths and stories told about the organization; its published lists of values; and its observable rituals and ceremonies. (p. 23)

In summary, artifacts are what “you would see, hear, and feel when you encounter a new group with an unfamiliar culture” (Schein, 2010, p. 23). In a way, they make up an organization’s first impression.

The second element, espoused or adopted beliefs and values, can be understood first of all by exploring people’s original beliefs, values, and what individuals bring to the table before they are influenced by other workers and the already-existing culture. They are personal values that have not yet become shared knowledge. In addition, these original values and assumptions can be studied by how they were transformed into communal meanings. In this process, some individual values may be merged with other people’s philosophies, or they may be eliminated or adapted to the overall environment. Here, the notion of social validation becomes significant, and it explores how “certain beliefs and values are confirmed…by the shared social experience of a group” (Schein, 2010, p. 26). Beliefs and values are strengthened through the process of social validation and later owned communally. They “may be used to justify particular behavior patterns,”
and become “the basis for choosing between alternative courses of action” in organizations (Mannion, Davies, & Marshall, 2004, p. 19).

Thirdly, basic underlying assumptions can be explored and analyzed to understand organizational culture. These assumptions are “preferred solutions [or] dominant orientations…among several basic alternatives (Schein, 2010, p. 28). In comparison to predetermined and written principles introduced at the surface level, basic assumptions, beliefs, and expectations in organization are more “real, unspoken, [and] largely unconscious” (Mannion, 2004, p. 19). They can be understood as what is commonly prioritized over things that are overlooked and taken for granted. The problem with basic assumptions is that they “tend to be nonconfrontable and nondebatable, and hence are extremely difficult to change” (Schein, 2010, p. 28). Going through this third step of analyzing organizational culture helps to determine culture in its fullest form, visible and not visible.

**Climate.** Climate looks at insiders’ perceptions of their organizations, especially how they experience organizational culture and how they communicate their experience. Similarly, Litwin and Stringer (1986) define climate as “collective perceptions of the people who live and work in the environment” (p. 1). “Since climate measures subsume the major organizational characteristics workers experience, virtually any study of employee perceptions of their work setting can be thought of as a climate study,” Rousseau explained (1998, p. 34.36). It could be shared meaning and understanding of “events, policies, practices, and procedures” (Ehrart et. al, 2013, p. 2). In the last two explanations, climate is assessed through a so-called shared-perception approach. “Thus,
climate is conceptually an abstraction about the meaning of a setting” (Ehrart et. al, 2013, p. 2). Climate is similar to phenomenology, as it also highlights shared experience34.

Climate differs from culture in the sense that “from the beginning, organizational climate has been tied to the process of developing measuring instruments” (Mintzberg, 2008a, p.197). Despite the differences, culture and climate are highly correlated. Owens (2001) asserted that “the culture of an organization exerts powerful influence on the development of climate” (p. 151). Kanter (1984) for example talked about what she calls “culture of pride,” by saying that “there is emotional and value commitment between person and organization; people feel that they ‘belong’ to a meaningful entity” (p. 149) Because they feel that there is a great ideal of exchanges of values between them and the organization, they basically feel that they are the body and soul of the organization. In this case, the climate tends to lean towards appreciation, pride, and positive, and criticality may or may not be set aside. The idea here is that culture influences climate.

Various ways to explore the climate of an organization includes questionnaires, surveys, interviews, and focus groups. There are different kinds of climate, and what is called “open climate” is marked by leaders’ and organizations’ “cooperation and respect” (Mintzberg, 2008a, p. 200). In an open climate, employees tend to describe their organization as comfortable, welcoming, committed, professional, and meaningful. They perceived their working environment to be enabling, they appreciate that their thoughts, ideas, and desires are treasured and considered a plus to the organizational development. On the other hand, organizations with a closed climate are described as inauthentic,

---

34 However, “There has been debate about whether climate exits primarily as an individual experience or as a characteristic of the group or organization” (Ehrart et. al, 2013, p. 2).
distant, rigid, controlling, and unsupportive. There is a psychological distance between the organization and its people in a closed climate, and it becomes evident by exploring insiders’ perceptions about their organization.

**Theoretical and Conceptual Framework**

**Theoretical framework.** Over the course of history, individuals encountered and are affected by various types of conflicts, wrongdoing, and violent acts of people, organizations, states, and international communities. The processes of addressing wrongness can result in its escalation and further conflict, wrongdoing, and violence. More often than not, history is repeated over and over again. However, in order to move past conflict, wrongdoing, and violent acts, the anti- vs. alternative concept, was introduced by a Japanese brain scientist, Kenichiro Mogi (2010). The anti- vs. alternative concepts will inform the analysis in this study. Additionally, the study will be informed by global ethics, global humanism, and positive and negative peace.

**Anti-vs alternative.** One common way to cope with a problem in the course of our history has been through what Mogi (2010) called the “anti-” perspective (pp. 121-126). People resist what they dislike, and they mostly concentrate on other people’s weak points, critique them, and fight against them. In such ways, people easily develop an illusion that they are bringing a sense of justice to their enemy or opposing ideology. These kinds of actions put people on the same platform as those they call their opponents. However, it leads to stagnation with no progress. Mogi (2010) proposed that moving on from this anti-perspective requires centralizing on alternative thinking. Alternative thinking signifies the actual creation and demonstration of alternatives, instead of solely
disputing the status quo. One can fulfill alternative thinking and actions with passion, affection, and the acceptance of responsibilities and prolonged engagement. With or without mistakes, alternative thinking has the potential to move people forward, sometimes gradually and other times revolutionary. From his research on human brains, Mogi (2010) believes living in alternative thinking will bring about a positive result (pp. 121-126).

**Global ethics.** Ethics and laws are highly connected, but a law is a set of written rules that is enforced on people, and some kinds of legal consequences arise when not followed. On the other hand, ethics guides people on more social terms. The Greek word, *ethos*, means character or custom (Peach, 1995). Hutchings (2010) defined global ethics as “a field of theoretical inquiry that addresses ethical questions and problems arising out of global interconnection and interdependence of the world’s population” (p. 1). According to Widdows (2014) global ethics is “a new term that has emerged over the past few decades,” and “in an exceptionally short time it has become established as a recognized area of study” (p. 1). Global ethics are based on values like a sense of justice, fairness, trust, and reciprocity, which are shared in all cultures. Slaughter (2012) also supposed: “I think there is a global ethic of responsibility, or at least I think responsibility is the starting point for a conversation about a global ethic” (para. 20). This discussion about “global responsibility” is discussed by many such as Burckhart et al. (2014) and Kung (2004). Haidt (2014) links global ethics with humanitarian aid that states perform at the international level.
Various authors wrote about the inclusive nature of global ethics (Moellendorf & Widdows, 2015; Salamon, 2015), especially in terms of cultures and the characteristic that it brings in to have a united vision. Salamon (2015) envisioned, “Ethical dialogue across political and cultural borders…conducted in a language that will be culturally inclusive” (p. 185). This language “will have to take “advantage of the narrative resources of various cultures” (Salamon, 2015, p. 185). There is agreement that there are issues of the globe, such as global warning, that a single country cannot achieve alone and there should be a global-level conversation (Bremmer, 2013). Ethics used to influence human beings’ treatment of themselves and fellow human beings; however, it has increasingly grown to refer to human beings’ treatment of environment, including animals. Additionally, Widdows (2014) identified global ethics are about important issues of global significance such as child labor, climate change, scarce resources, humanitarian intervention and many others. Jonas (1979) wrote in the 70s an influential work on “the dangers of the ever-increasing technological process and its (possible) negative consequences of humanity and nature” (Gordon, 2014, p. 1). Above all, “Jonas was very concerned about the fast developments in the field of biotechnology, the use of nuclear power (and its contaminated waste products), the global plundering of natural resources [and] the clearing of the rainforest” (Gordon, 2014, p. 1). Burckhart and Gordon (2014) argument was that “One must nowadays acknowledge the fact that [Jonas’] influence is in decline” (p. 1). Thus, global ethics works as “The framework of future global governance” (Widdows, 2014, p. 1) because the home of all people, the Earth, is in danger of disappearance if not given serious consideration and global
collaboration. This “will shape and limit the possible relationships and opportunities of all global actors; moreover, decisions made now will affect future generations’ decisions about what is acceptable and permissible to do to human beings” (Widdows, 2014, p. 1). Thus, the inclusive aspect of global ethics has a challenge, yet the earlier idea of the ethical treatment of human beings is a core concept of global ethics and thus, global ethics and the international human rights framework intersect. In referring to globalization, Hutchings (2010) said, “It is here that ethical issues arise and that a link between ‘global’ and ‘ethics’ is formed (p. 5). Rolston III (2013) connected the discussion of global ethics to cosmopolitanism and questioned:

Should *Homo sapiens* as a species maximize the high intrinsic value of our kind? The most convincing answers urge a more global, more generous defense of value. This better ethics, these cosmopolitans will argue, has to be universally shared; it generates concern for other humans near and far, relating to them with the moral values of justice, love, and respect. The commitment that one has to make transcends one’s genetics and one’s society. (p. 218)

**Global humanism.** Humanism was born out of a response to the Middle Age’s religious and social philosophy of obedience. In the 14th and 15th centuries intellectuals situated education and acquiring of various types of knowledge as the fundamental force of human development individually and collectively. They questioned the earlier way of living that is greatly passive, singular, and often fearful to authority figures. Thus, humanism believes in individual powers in reasoning though it still respects religion and treasures its position in human life. Humanism developed during the Renaissance period.
Some people today associate humanism with atheism (Flew, 1993; Fowler, 1999; Bayer & Figdor, 2014), but it is not always the case. With or without religion, the central characteristic of humanism lies in the belief in humanity. The quest of understanding human nature and its development is fundamental to humanism.

Arendt defined the human condition as “the sum total of earthly circumstances that make possible the form of species life we call ‘human’” (Webel, 2016, p. 11). It starts from “the most general condition of human existence: birth and death, fertility, and morality” (Arendt, 2013, p. 8). Further, labor, work, and action are described as “the fundamental human activities” (Arendt, 2013, p. 7). For Arendt (2013), labor is “the activity which corresponds to the biological process of the human body” (p. 7), something that is necessary for individual and generational survival. The example is eating. Labor brings the fullest meaning through its repetition. It feeds life into human body.

Work, on the other hand, is “the activity which corresponds to the unnaturalness of human existence, which is not imbedded in, and whose morality is not compensated by, the ‘species’ ever-recurring life cycle” (Arendt, 2013, p. 7). The example of such activities is to produce profits, or the concept of whatever it takes. Arendt (2013) gave an example of cutting woods and said, “The end justified the violence done to nature to win the material” (p. 153). The third human activity, action, is “the only activity that goes on

---

35 Some others talk about growth, emotionality, aspiration, and conflict as part of human conditions (Jefferson 2016), what makes human a human.
directly between men without the intermediary of things or matter, corresponds to the human condition of plurality” (p. 7).

The word humanism itself comes from *humanitas* in Latin, and it includes the meaning of benevolence towards one’s fellows (Schroedinger, 2014; Fowler, 1999). Humanism is also a fundamental of the human rights\textsuperscript{36} movement. Thus, it contains the belief that all people are, and should be, innately free and equal. The philosopher Emmanuel Kant talked about the importance of liberation or emancipation from oppression, particularly oppressive government and management. The original Renaissance humanists also treasured civic virtues, which starts from speaking, writing, and acting meaningfully, clearly, and persuasively. Thus, the field of humanity was developed during this time, such as grammar, rhetoric, poetry, ethics, and history.

However, anti-humanism movement began in the 19\textsuperscript{th} century. Scholars started to criticize humanism and the idea of human rights to be utopian and contradictory. Scholars such as Nietzsche said that human rights itself is a product of dehumanization, and it exists in relational terms. Thus, it does not produce the results that it aims and this it ends in irony and becomes ineffective. Arendt also criticized the fundamentals of some human rights because its implementation greatly depends on national governments. Universal Declaration of Human Rights that was implemented by the UN in the aftermath of World War II also hangs on actions of states, particularly United Nations member states. It is up to the states to interpret the content and apply in their national laws and conditions.

\textsuperscript{36}The importance of freedom has existed from the indigenous times, but it differs from today’s concept of individual rights.
Thus, the idea of humanism and human rights have limitations today. However, this qualitative phenomenological case study of peace and globality uses the concept of humanism as a starting point. Sarles (1998) said human rights are “at least theoretically inclusive as applying to all people(s) in all places: a sense of individual rights and responsibilities (para. 1). There is a possibility of global conversation concerning not only people of own country but of people of the planet as a single, inclusive, global democracy. It lies in the quest of common “humanness” in each one of our cultural beings.

In the name of global humanism, likewise, scholars talk about different visions. Durbin (2003) said, “Some speak of global humanism as the ideal governmental agency for bringing all nations together under one umbrella” (p. 124). Spetizeck (2009) connected the idea of global humanism to business by suggesting the following:

If we create a humanism that successfully integrates insights from all the world’s religious and cultural traditions, we will be capable of influencing the manner in which people interact with one another, including the ways in which they do business with one another. (Spetizeck, 2009. p. 66)

Hirn (2013) talked about global humanism more in a sense of bottom-up: “A new, ethical model, a global humanism…puts the individual as a global being in the centre of attention” (p. 17).

Today, humanism in business is an emerging topic (Khan & Amann, 2013; Spitzeck, 2009). Khan and Amann (2013) wrote, “Our call for more humanism in business, which grants human dignity a centre stage position in the business world, for
more balanced goals than merely maximizing profits and shareholder value shows a universalist trait” (p. 1)

**Positive and negative peace.** This phenomenological case study of peace considers peace negative and positive peace (Galtung & Fischer, 2013; Webel & Barash, 2008). The classified concepts were academically explored first by Galtung (1964), a Norwegian scholar. Martin Luther King, Jr. also once said, “We must concentrate not merely on the negative expulsion of war but the positive affirmation of peace.” Negative peace is defined as “the absence of violence, absence of war” (Galtung, 1964, p. 2). Galtung and Fischer (2013) said that negative peace deals with direct violence, structural violence, and cultural violence (Galtung & Fischer, 2013, p. 173). If an actor of violence is visible, then it is a direct violence (Galtung, 1969). The subject could be a single person committing the violence. A war between state actors is also considered direct violence (Galtung & Fischer, 2013). Bajaj (2007) said, “efforts to promote negative peace include disarmament and peacekeeping initiatives” (p. 1). On the other hand, structure violence refers to violence that is “built up into [a] structure and shows up as an unequal power and consequently as an unequal life chances” (Galtung, 1969, p. 171). Galtung and Fischer (2013) called it a “not-intended slow, massive suffering caused by economic and political structures in the form of massive exploitation and repression” (p. 173). Ethnocentrism, sexism, and racism are the examples. When such structural violence becomes a norm and it is regularly practices without much reflections and intensions, it means that the violence transformed into cultural violence. Galtung and Fischer (2013) said that cultural violence “legitimizes direct and-or structural violence” (p. 173),
meaning the affirmation of violence. Boulding (1978) also said that “the concept of peace has both positive and negative aspects” (p. 3) and the negative side is determined by “the absence of something -the absence of turmoil, tension, conflict, and war” (p. 3).

In short, negative peace is taking an action towards one or more of these three types of violence. It is called negative peace because the intervention is usually a reactive and without a long-term vision. There is a high probability that it does not last long. Hwang and Cerna (2013) said, “negative peace easily reverts” (Hwang & Cerna, 2013, p. 105) in to war or structural or cultural violence. For Galtung and Fischer (2013), such condition is better than not having it at all but it is not peace.

A negative evaluation of peace is reflected in certain connotation of words like pacify, pacification, and appeasement, all of which are derived from the Latin word for peace (pax, pacis). To pacify is to calm down children behavior. A generation or so ago it was an almost universal custom to put something called a pacifier in a baby’s mouth when he or she cried. [...] Pacification can easily be a synonym for ruthless military oppression. Appeasement has had a bad name ever since Neville Chamberlain and the supposed appeasement of Hitler. On an even more negative set of values, peace is rated with death. (Boulding, 1978, p. 4)

In contrast to negative peace, positive peace emphasizes more comprehensive and sustainable ways of living. Galtung (1964) defined positive peace as “the integration of human society” (p. 2). It is people’s willingness to communicate and find a common vision of peace. Galtung and Fischer (2013) wrote, “positive peace is active love, the union of body, mind, and spirit [while] negative peace is passive co-existence (p. 174).
Boulding (1978) also brought the aspect of “mature relationships” (p. 3) as well as “human development and learning” (p. 5) in his discussion of stable peace. In addition, positive peace is a transformation of kinds of exchanges, from exchanges of “bads” to “good” (Galtung & Fischer, 2013, p. 174).

Until the discussion of positive and negative peace came about, the definition of violence was limited to direct violence, but Galtung and Fischer (2013) included “indirect or structural violence, and this was a direct challenge to prevalent notions about the nature of peace”. For Grewal (2003), “The expanded definition of violence led to an expanded definition of peace” (p. 1).

**Conceptual framework.** This phenomenological case study used the following mind map as the conceptual framework (Figure 3). It depicted the movement of ideas, from research question one to research question three, including four areas of interest. Using the conceptual framework, the researcher examined the female leaders’ perceptions of peace and globality, what kind of lived experiences influenced these perceptions, and how these perceptions and experiences influenced their leadership styles and the development practices. Within organizational development practices of the two voluntary organizations, YWCA-Japan and YWCA-Tokyo, the inquiry looked at organizational culture, system, structure, and climate.
There are four areas of interest as described in the mind map of the conceptual framework: Perceptions of Peace and Globality; Lived Experiences; Leadership Styles; and Organizational Development Practices. Each of them is described below:

**Perceptions of peace and globality.** Though the Perceptions of Peace and Globality is situated in the middle of the mind map (concerning the flow of ideas from left to right), it is the central idea to this research. It is the starting point of the researcher’s interest.

According to Marrin (2006), “perception refers to a cognition or apprehension obtained through the senses and intellect, as well as to ideas or notions arising from such knowledge” (p. 9). Thus, it could be affected by something internal or external (Marrin,
2006). Human perceptions can be understood medically, psychologically, or in the context of social science. Goldstein (2009) said, “Everything we perceive is based on electrical signals in our nervous system” (p. 7). It is “transposed upon our inborn dispositions that derive from genetic instructions in the building of the brain and upon the stored memories whereby our brains have become more and more gifted in their interpretation of the input” (Popper & Eccles, 2012, p. 425).

Noting the biological or medical understanding of perceptions, researchers from social science and psychology also study how perceptions come about and how they impact one’s life or environment. Jones, a psychologist leading an organization concerning conflict resolution, indicated that there “are many influences on what we actually perceive” (Conflict Resolution Education in Teacher Education, 2013). Some examples found in literature were: experience, knowledge, education, culture, society, environment, gender, personality, gene, and motives. The list goes on.

For instance, Scott, Guntuku, Lin, and Ghinea (2016) researched on how personality impacts how people perceive the quality of visual images and videos. Segall, Campbell, and Herskovit (1968) discussed the impact of culture to perceptions of geometrics. Other topics deal with whether the ability to be empathic to others due to own experiences influences their capacity to understand facial expressions of fellow humans or animals (Kujala, Somppi, Jokela, Vanio, & Parkkonen, 2017). Bates, Edwards, and Anderson (1993) examined how ethnocultural factors impact chronic pain perceptions. Lev-Ari and Pepperkamp’s (2016) discussed the impact of community environment to his or her perceptions of how others speak their languages, like sound
appearance. Reniers, Murphy, Lin, Bartolome, and Wood (2016) debated the impact of personality and gender to perceptions of risk and risk management.

Among others, this research focused on the influence of lived experience to perceptions because lived experience is vital to understand a phenomenon according to qualitative researchers or phenomenologists such as Creswell (2014), Hussel (1997) and Moustakas (1994). The research examined the perceptions of peace and globality and lived experiences in relationship; in other words, how the participants’ lived experiences influenced their perceptions of peace and globality, which leads to next descriptive paragraph.

Lived experiences. According to existing literature, people’s lived experiences are one of the major influences on people’s perceptions. For instance, Lewis, Hauck, Ronchi, Crichton, and Waller’s research (2016) dealt with women’s perceptions of childbirth or maternity care influenced by their experiences. Matters such as previous pregnancy or an establishment of trust with clinicians influenced their perceptions and expectations. Lopes-Murphy, and Murphy (2016) examined the impact of cross-cultural experiences on how educators perceive cultural competence. The connection between experiences and perceptions were stressed in various research. Geller (2001) wrote, as a psychologist, “our past experiences influence our present perceptions” (p. 56). He discussed particularly in terms of the link between people’s experiences, perceptions, and attitudes towards health.

Based on such grounds, this present research on peace and globality endeavored to understand perceptions regarding these concepts through related lived experiences.
Van Manen (2016) brought Dilthey’s work; The “most basic form [of] lived experience involves our immediate, pre-reflective consciousness of life [and] a reflexive or self-given awareness” (p. 35). Similarly, Bernstein (2017) raised six types of human experiences: “physical, mental, emotional, spiritual, vicarious and virtual” (para. 15). Van Manen (2016) explained that no matter what kind of experience we talk about, only through the awareness that the reality of lived experience appear to be the ways they are, in the author’s words they will be *there for me* (van Manen, 2016). Thus, the idea of belonging or ownership of experience is essential to memories or recollections constructing one’s lived experience.

Dilthey (1985) stressed that experiences become object through human thoughts and more importantly they become meaningful to one’s life in totality sense. Due to this notion of life as a whole, van Manen (2016) believes that lived experience “can never be grasped in its immediate manifestation but only reflectively as past presence” (p. 35). There is “a determinate reality-appreciation in the flow of living …Thus, a lived experience has a certain essence, a ‘quality’ that we recognize in retrospect” (van Manen, 2016, p. 35).

To understand the lived experiences, this inquiry examined how the six female leaders’ lived experiences contributing to their perceptions of peace and globality, meaning how lived experiences led to the perceptions of peace and globality in the mind map.
Leadership styles. Grey, Lockyer, and Vause (2004) say, “A leadership style is the manner and approach of providing direction for a team, implementing plans and motivating people to complete a task” (p. 57). Murari (2015) wrote that “leadership is the method (art) of influencing the behavior of an organized group in its efforts towards setting and achieving the goal” (p. 40).

There are “different leadership styles [,] each with its own set of advantages and disadvantages” (Grey, Lockyer, & Vause, 2004). This dissertation covered nine different leadership styles: ethical leadership, moral leadership, authentic leadership, participative leadership, servant leadership, spiritual leadership, charismatic leadership, transformational leadership, and transactional leadership. It examined which leadership styles the most describe the leadership characteristics of the interview participants as the YWCA female leaders in Japan.

In this inquiry, the researcher examined the drive from the female leaders’ lived experience, perceptions of peace and globality, and then to leadership styles. In other words, the research looked at how the participants’ experiences and perceptions resulted in their leadership performance ensuing peace and globality.

As various scholars observed the connections between experience, perceptions, expectations, attitude, performance, or identity, these matters are interrelated (Hazari, Sonnert, & Sadler Shanahan, 2010; Zhang, Hawk, Zhang, & Zhao, 2016). Some looked the connections of these aspects within a person’s life, and others examined the effect to others, like in the case of teachers’ attitude to students’ performance or vice versa. For instance, Guice (2017) wrote, “The perceptions, expectations and the language and tone
the adults use in the school directly impacts … academic performance of the students in the school” (para. 1).

This research focused on experience, perceptions, and performance\(^{37}\) regarding peace and globality, leadership styles, organizational development. To examine the participants’ leadership styles, the inquiry studied YWCA-Japan and YWCA-Tokyo’s six female leaders’ narratives of leadership and experiences --how they have led, directed, or supported YWCA-Japan or YWCA-Tokyo, especially to engender peace and globality.

**Organizational development practices.** The last area of interest, organizational development practices include four components: organizational culture, system, structure, and climate (Burke, 2011; Hoy & Miskel, 2008; Schein, 2010). Together they are called organizational development practices. The stories from YWCA-Japan and YWCA-Tokyo regarding these components also depicted how the female leaders have faced organizational struggles and changes (Anderson, 2016; Cummings & Worley, 2014).

Literature emphasized that success of organizations in the 21 century is linked to the development of new approaches to leadership (Banutu-Gomez, 2011; Foster, 2014). This why this research examined the connection between leadership styles and organizational development practices in addition to perceptions and experiences. Strong linkages between perceptions, values, experiences, leadership, and organizational development are highlighted in various literature (Epitropaki & Martin, 2005).

In summary, the connection of all areas of interest were kept in mind as the flow of ideas in the conceptual framework and as a core framework of this research. The study

---

\(^{37}\) Concepts such as attitude and identity can also be related to these factors raised as the research’s focus: experience, perceptions, and performance.
analyzed the connection between the female leaders’ personal experiences in life, their understandings of peace and globality concepts and phenomena, leading to their leadership demonstrations and the flourishment of their organizations. It looks at organizational development practices as a continuation from lived experience, perceptions, and leadership styles.
Chapter Three: Methodology

Introduction

This chapter concerns the methodological positioning and orientation of the study, followed by a detailed explanation of data collection and analysis processes. More specifically, this chapter restates the purpose of the study, the research questions, and summarizes the strategies used to approach and enter the field. Then, the following sections present the research design, the operational setting, the unit of analysis, the data collection and analysis procedures, the trustworthiness and credibility of the study, the positionality of the researcher, the ethical considerations that guided the inquiry, and the limitations of the study.

Restatement of the study purpose and overview. This qualitative phenomenological case study aimed to examine the influence of female leaders’ perceptions of peace and globality on their leadership styles and organizational development practices. The previous chapter explained the theoretical and conceptual lens. A combination of such ideas as anti-versus alternative theory, global ethics, global humanism, and positive and negative peace was used to conceptualize the study’s focus (Roberts, 2010).

Research questions. The following questions guided the study:

1) How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality?
2) What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influence their perceptions of peace and globality?

3) How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?

**Approaching and Entering the Field**

The initial contact with a YWCA-Tokyo staff representative was made through a phone conversation, using a phone number posted on the organization website. Following an introduction, the researcher gave an overview of the project in Japanese and requested the ability to conduct interviews with leaders of the organization. The researcher limited the discussions about the project in order to avoid influencing the data collection process (Patton, 2002; Lindlof & Taylor, 2011). Qualitative research method treasures the rawness of data (Monette, Sullivan, & DeJong, 2010). Throughout phone and e-mail communications, the researcher became aware that the organizational culture is different from that of American organizations. During these informal conversations, the leaders of the organization stressed the fact that the organizational culture is influenced by both not Japanese and British traditions, partly because the first national branch of YWCA was established in London in the mid-nineteenth century. YWCA-Japan and YWCA-Tokyo were established in Japan with the leadership efforts of several European women (YWCA-Japan, n.d.). Such influenced by various cultures seemed to have affected the ways and the time it took the YWCA leaders to engage and collaborate with the researcher.
It is important to emphasize that how one enters the field is important in order to gain trust from the participants in a study (Crabtree & Miller, 1999). Without the acceptance of the participants in the operational setting, personal contacts may be very limited, and the researchers may not be even able to enter the field. Thus, it was important for the researcher to learn about the protocol that would be most appropriate from the organization’s side. For example, during the first phone call to YWCA-Tokyo, the researcher was asked to submit a request by email, so that such request could be forwarded to the leadership. Thus, a document which contained a purpose statement and interview questions translated into Japanese was sent with the researchers’ name, university, department, and contact information in Tokyo.

Following the phone call, the researcher visited the organization, met with a staff of YWCA-Tokyo and left a file containing some document samples, such as letter of collaboration and a consent form, which had been translated from English into Japanese. Soon after this visit, a representative from Youth Development requested an abstract of the research. Thus, the researcher created a document in Japanese indicating the choice of YWCA-Tokyo, the research method, and three research objectives, which were carefully elaborated, so as not to influence the interview results. The following is an English translation:

**During this process of the first contact, the researcher came to understand that even qualitative researchers have the tendency to decide the overall research framework, including purpose and questions. Both purposeful sampling and snowball sampling require researchers to predetermine the first contact. There was a great possibility that the representatives of YWCA-Tokyo felt that the researcher’s request was all too sadden and one-sided, the researcher found the leaders in the organizations to be receptive, kind, gentle, gracious, and professional. It was a good learning experience for the researcher.**
Thank you very much for communicating with me. In general, research is believed to have a hypothesis and a predetermined result with a clear purpose, all of which are there to “prove” something in a black and white manner. However, the research methodology I adopt here is different from such model. My research paper takes a style called "qualitative research,” and it treasures natural qualities of participants’ words. Thus, I hope to complete my dissertation as I interview the YWCA participants regarding their perceptions of peace and globality, and there is no predetermined direction that I have set as a researcher. The faithfulness to participants’ thoughts is a very important key in my research. In this way, I can understand what everyone has been thinking and feeling up to now regarding these concepts. (Tanaka, Trans.)

In addition to this paragraph, the researcher submitted an autobiography with a profile picture. The researcher received a reply indicating that the organization understood the research purpose very well.

Then, the General Secretary of YWCA-Tokyo, Ms. Ozaki, wrote the researcher that she heard about the proposal and was currently communicating with the organization’s executives about it. She requested additional information on about previous studies done by the researcher, academic writing samples, previous involvement with YWCA-Tokyo, and a definition of leadership. Accordingly, four documents were created in Japanese addressing the requests. The first meeting with Ms. Ozaki that happened after this email correspondence was to simply become acquainted in person. Ms. Ozaki informed the researcher on the same day that there would be a tour of the
building, such as the swimming pool, gym, classrooms, and a consultation room to which international students come for consultation. The researcher greatly appreciated such arrangement.

Thereafter, Ms. Ozaki became the key person for communication, letting the researcher know who to interview and how those individuals should be contacted. Further, Ms. Ozaki communicated with the leaders and arranged dates for interviews. In other cases, she introduced the researcher to the participants in person first. For example, she told that Ms. Uchiyama would be present at a session that the researcher planned to attend and the interview date could be discussed there. Ms. Ozaki also introduced the researcher to Ms. Matano, the president of YWCA-Japan, during the 2013 Tokyo YWCA and Tokyo YMCA Joint Prayer Meeting sponsored by Korean YMCA in Japan (Zainihon-kankoku YMCA).

The research discussed the terms of the letter of collaboration with the representative of YWCA-Japan and YWCA-Tokyo. The Director, Ms. Kawado, provided her inputs to the letter of collaboration. YWCA leaders requested the ability to check the contents of the dissertation and study before it became public. Ms. Kawado signed the form on behalf of YWCA-Tokyo. On another day, Ms. Nishihara, the General Secretary of YWCA-Japan, signed on behalf of the organization.

**Research Design**

In the field of research, there are two major ways as to how to view, collect, and present research outcomes. They are quantitative and qualitative modes of inquiry, which constitute two major umbrella research designs that researchers can choose and follow to
conduct a study (Martin & Bridgmon, 2012; Patton 2012). In addition to quantitative and qualitative research designs, there is the mixed methods literature over the past couple decades added the third type, namely mixed methods (Creswell, 2014; Leavy, 2017). Mixed methods “combines elements of qualitative and quantitative research approaches” (Johnson, Onwuegbuzie, & Turner, 2007, p. 123). This study employed a qualitative research design.

**Rationale for the qualitative research design.** Roberts (2010) explained that the philosophical rationale of qualitative research is to understand human experience “from their perspective” (p. 143). Imms and Ereaut (2002) called it “a holistic understanding of the subject’s viewpoint” (p. 37). The qualitative approach was appropriate for this inquiry as the researcher hoped to understand the quality or wholeness of human society from a less clear cut standpoint. The research accepted human complexity and a world possibly consisting of multiple realities (Rubin & Rubin, 2011).

The researcher took the stance that each life-story holds its own reality and truth in its own right. Thus, she asked not only *what* questions but also *why*, throughout the research (Marshall & Rossman, 2011; Patton, 2002; Creswell, 2014). The researcher tried her best to take not only herself but also the readers “into the time and place of the observation [in writing] so that [the readers will] know what it was like to have been there” (Patton, 2002, p. 47).

The qualitative approach enables to study people in context-specific situations (Golafshani, 2003). This research used a case study approach emphasizing the uniqueness featured in the people and places of interests (Stake, 2010). It takes the stance that
realities exist within people’s consciousness and are established by meanings and values that people carry. Thus, the reality is subject to change anytime anywhere. This inquiry tried to understand what peace and globality mean to the participants within a contemporary timeframe influenced by the past and hopes for future.

The richness of human senses and dimensions, like sight, hearing, smell, and touch, were treasured to understand the world of the participants. The qualitative approach does not separate the subject from the object, the people from their experiences, the truth from human knowledge of it, or the observer and the observed. Qualitative researchers disapprove of a hierarchy “in which the researcher is privileged as the knower” (Hesse-Biber & Leavy, 2010, p. 8). By treasuring the interpretative and naturalistic characteristics of the qualitative approach39, the researcher studied natural settings that existed in connections and relations of matters. Specifically, the relationship between female leaders’ perceptions, experiences, leadership styles, and organizational development practices were carefully viewed.

To bring deeper meaning to the qualitative realism, the researcher kept Nagai’s (2015) step-by-step metaphorical narration in mind:

Imagine that you are at an art museum and appreciating the beauty of a particular painting. What you are looking at is actually just paint being spread across a canvas, and the origin of the color, if it is white, for example, might be titanium dioxide. However, such knowledge of chemical components does not directly correlate with your ability to appreciate the art. At that moment in time, you are

39 Qualitative researcher accepts human limitation that reality can be understood only through interpretations.
not really looking at the paints themselves. You are touched and moved by something beyond the actual materials, but by what is expressed there (Nagai, 2015, p. 3 Tanaka trans.).

The world of the subjects, and the researcher as a viewer of its expressions, were considered.

Phenomenological case study. This research used a phenomenological case study, combining two qualitative approaches: transcendental phenomenology and case study. “Blended methods have mixed popularity among qualitative researchers” (Zipf, 2015, p. 65), but many books that are oriented towards critical thinking introduced literature that used more than one qualitative designs, such as phenomenology and case study approaches (Conway, 2014; Suter, 2011; Harreveld, Danaher, Lawson, Knight, & Busch, 2015). Thus, the combination of transcendental phenomenology and case study to understand qualitative data is consistent with previous scholars’ practices. Transcendental phenomenology is selected because it can help describe the experiences and perceptions of female leaders regarding peace and globality. Creswell (2014) explained that such endeavor is possible through textural description (i.e., participants’ narratives of their experiences) and structural description (i.e., the ways participants experienced the phenomenon, meaning contexts). The case study approach was used because such approach enables to use in-depth data collections to describe a social phenomenon within daily environments Yin (2014).

Transcendental phenomenology facilitated this research to examine the experiences and perceptions of female leaders concerning peace and globality.
Transcendental phenomenology is a study of what a group of people commonly experienced in terms of the phenomenon of interest and how the perceptions came about individually and collectively (Moustakas, 1994; Creswell, 2007) to make up of “the self-contained whole” (Hussel, 1997, p. 110). The interest is in “the multitude of lived experiences” (Hussel, 1997, p. 110). The case study approach enabled to describe the phenomenon of peace and globality within a particular context and its daily environment (Yin, 2013). It brings in “vividness and detail” (Marshall & Rossman, 2011, p. 267) of the setting.

**Phenomenology.** According to Denzin and Lincoln (2011), qualitative research has “no theory or paradigm that is distinctively its own…Nor does qualitative research have a distinct set of methods or practices that are entirely its own” (p. 6). Yet, many researchers and philosophers have attempted to design constructive ways to carry out qualitative research, one of which is phenomenology. In fact, “From the late nineteenth century and throughout the twentieth century, qualitative research methods developed, diversified and became widely adopted across the social sciences” (Ritchie, Lewis, Nicholls, & Ormston, 2013, p. 13).

The researcher chose phenomenology because of the interest in discovering a phenomenon of peace and globality through the organizations’ leaders’ perceptions about such phenomena. Creswell’s (2007) description of phenomenology in comparison to narrative study made the meaning of phenomenology clear: “Whereas a narrative study reports the life of a single individual, a phenomenological study describes the meaning for several individuals of their lived experiences of a concept or phenomenon” (p. 57).
The focus on multiple individuals was the key. The researcher interviewed six participants in total in order to understand their phenomena of peace and globality.

*Transcendental phenomenology.* There are several types and approaches of phenomenological inquiry, such as hermeneutical phenomenology, and transcendental phenomenology. Hermeneutical phenomenology aims to understand and describe a phenomenon by revisiting already-interpreted experiences, relationships, and characteristics of people, especially through texts and theories (Vagle, 2014). Whereas, transcendental phenomenology is used to generate “knowledge derived from immediate experiential evidence” (van Manen, 2014, p. 89). It is based on the belief that people being researched should explain their own experiences even though it is the researcher that interprets the experiences of the participants and the phenomenon under consideration. This study used a transcendental phenomenology approach.

Husserl (1999) stressed that the “they themselves” approach is the center of transcendental phenomenology. It is also called pure phenomenology for being the study of pure experiences. The method of transcendental phenomenology was delivered under Husserl’s overall question “What is it that can be known without doubt? And, how is this knowledge possible?” (van Manen, 2014, p. 90). Husserl was the forerunner of phenomenology and practice. His quest was to be free from metaphysical assumptions or speculation, the culture of which developed as a result of the scientific revolution and the Enlightenment period. The importance of pure experiences remains today as the fundamental source of knowledge, and this dissertation followed such philosophy.
This transcendental phenomenological study tried to discover an essence or essences to shared experience, which are believed to enhance understandings of phenomena of interest. It is to find “the core meanings commonly experienced” (Patton, 2002, p. 106). Patton (2002) gave the examples of “the essence of loneliness” and “the essence of being a mother” (p. 106) to describe that there are some commonly experienced elements in human life. Yet, this is simply a basic understanding of phenomenological essence.

Scheler (1970), who admired and challenged Husserl, studied the nature of sympathy and talked about a community of feeling, which also brought a perspective to the researcher and was helpful to understand her phenomenological data. He narrated his study:

Two parents stand beside the dead body of a beloved child. They feel in common the “same” sorrow, the “same” anguish. It is not that A feels this sorrow and B feels it also, and more over that they both know they are feeling it. No, it is a feeling-in-common. A’s sorrow is in no way an “external” matter for B here…On the contrary, they feel it together, in the sense that they feel and experience in common, not only the self-same value-situation, but also the same keenness of emotion in regards to it. (Scheler, 1970, p. 13)

As van Manen (2014) clarified, “In the case of community of feeling, there is no experienced separation of feelings and emotions” (p. 98). As seen here, the understanding of shared experience is still sought today, and it is still in development. The researcher used transcendental phenomenology and the discovery of essences as the point of
essential departure to explore and understand the nature of the phenomena under consideration: peace and globality.

Transcendental phenomenology is a study of conscious and experience. Giorgi (2005) said, Husserl “reasoned that anything that had to be dealt with in the world had to come through consciousness… Without consciousness, there is nothing to be said or done” (pp.75-76). He recognized consciousness to be “a medium between human beings and the world” (Giorgi, 2005, pp. 75-76). As taking the transcendental phenomenology approach, the researcher understood experience as being “structured through consciousness” (Henriksson & Friesen, 2012, p. vii). Thus, through this work, she studied human consciousness from people’s perceptions of their own experiences (Munhall, 1994).

Consciousness is the central figure in understanding a phenomenon or phenomena of interest (see figure 4). This transcendental phenomenological study looked at shared lived experience among people interviewed. It studied how person A to person F (six female leaders at YWCA) experienced something, which in this case are peace and globality. In a lecture series on phenomenology, Campbell (2011) used a graph similar to the one below to explain the phenomenological understanding of experience. The researcher used such vision as proceeding the study and analysis.
Figure 4. Description of phenomenology (Campbell, 2011).

Although people A through F had some differences, for example, in their family backgrounds, education, age, or number of years of experiences, they experienced or have experienced the topic of interest one way or another and had similarities.

According to van Manen (1990), “Phenomenology asks for the very nature of a phenomenon, for that which makes a some- ‘thing’ what it is ---and without which it could not be what it is” (p. 10). This is more or less to understand the “universal nature” of the experience as opposed to an experience of a single person. Thus, phenomenologists seek “what all participants have in common as they experience a phenomenon (e.g. grief is universally experienced)” (Creswell, 2007, p. 58). Phenomenologists “reduce individual experiences with a phenomenon to a description of the universal essence” (Creswell, 2007, p. 58). It reduces, but does not eliminate individual experiences.
In summary, phenomenology is a collaborative account of an experience, which should be repeatedly highlighted for its importance. Phenomenology aimed to explain what the shared experience was like by reading quotes and between the lines of each person’s unique phenomenological descriptions.

As Figure 5 illustrates, “an experience of something” was treated as one. In other words, for this inquiry, the researcher looked at the phenomenon of peace and that of globality separately, yet also seen them as interconnected.

![Figure 5](image.png)

Figure 5. Phenomena/phenomenon of peace and globality (Author, 2017).

Rossman and Rallis (2011) asserted that phenomenology focuses on the worldviews of “a small number of people” to obtain in-depth meaning of “a particular aspect of an experience” (p. 96). As suggested by Creswell (2007), the interviews were the main and fundamental source of understanding in this research though combined with
other forms of information. Data from document analysis and observation were added to enhance the comprehension of the phenomenon (phenomena).

**Case study.** As indicated in the previous paragraphs, transcendental phenomenology was combined with case study. Such combination facilitated this inquiry to genuinely and intensely look at the phenomenon, specifically in “contemporary” societies (Cohen & Manion, 1995). While historical inquiry looks at a phenomenon within a historical context, case study is interested in how the phenomenon looks at the present time (Yin, 2003; Biggam, 2011). Perceptions of peace and globality in general developed immensely right after World War II (UNESCO, 2000), yet this phenomenological case study will update the information. According to Crain (2010), “the great advantage of the case study is that it makes minimal restrictions on the research” (p. 5). By looking at YWCA-Tokyo and YWCA-Japan, this inquiry was conducted within specific boundaries (Creswell, 2007).

**Quintain.** Although the research involved YWCA-Japan and YWCA-Tokyo, the study investigated the two organizations as greatly intertwined in this research, and not completely separated. The researcher considered the two sites as one, based on a quintain single case study approach. Stake (2013) explained quintain, “The cases have their stories to tell, and some of them are included in the multi case report, but official interest is in the collection of these cases” (Stake, 2013, n.d). He continued by saying, “We seek to understand better how this whole (in this book, I am going to call the whole ---the entity having cases or examples ---a “quintain”) operates in different situations” (Stake, 2013,
n.d). Stake (2013) further explained, “The quintain can be an organization, and we study its different parts” (Stake, 2013, n.d).

By using the quintain approach, the researcher prepared the same research questions and interview questions for leaders of both organizations. The questions surrounded perceptions of peace and globality, leaders’ lived experiences, and the influence of such perceptions and experiences on their leadership styles and organizational development practices. YWCA-Tokyo is part of YWCA-Japan although the two organizations are managed separately also. These two organizations are indispensable to each other for many reasons. They are located in the same building, in Tokyo, which is the capital of Japan. They were established in the same year though YWCA-Tokyo started a few months earlier.

In the actual interviews, as well, the shared understandings of some matters were expressed by the participants, like “You may have heard from YWCA-Japan, but we YWCA-Tokyo is also so and so.” Participants used subject terms “we,” “YWCA,” or “Y” to imply various things. The term could refer to their immediate organization, the organization in which the leaders occupy leadership positions, like President or General Secretary. Or they could use those terms to mean YWCA-Japan including YWCA-Tokyo, or World YWCA including YWCA-Japan. The researcher determined the specific detailed by reading about the contexts before and after.

**Operational Setting**

The Tokyo YWCA building, situated in Chiyoda ward of Tokyo, Japan, is home to YWCA-Japan and YWCA-Tokyo. It is where most of the researcher’s raw data was
collected. The headquarters of YWCA-Japan is located on the third floor of the building, and the YWCA-Tokyo office is located on the second floor.

The neighboring atmosphere. The Chiyoda ward of Tokyo is considered a political nerve center nationwide. It contains the Imperial Palace, the National Diet Building, and many embassies of foreign countries such as the United Kingdom, Belgium, and Israel.

The Chiyoda ward of Tokyo is a hub of educational institutions as well as various governmental, and non-governmental organizations, and medical societies. The educational entities display interesting historical and religious backgrounds. For example, this area hosts Sophia University, established by St. Francis Xavier, the first Jesuit to come to Japan. In addition, there is Holy Resurrection Cathedral, Nikokai-do, which is the main cathedral of the Japanese Orthodox Church established under the guidance of a Russian Orthodox bishop. Its architecture has been one of the artistic symbols of the Ochanomizu neighborhood in Chiyoda ward of Tokyo, where YWCA stands. Near these Christian-based societies, there is a society oriented by Shinto, an ethnic belief of Japan. This area itself represents the co-existence of various religious and political views. There are interesting composites and blends of cultures in Chiyoda ward of Tokyo.

The Tokyo YWCA building is few minutes’ walk from the Ochanomizu train station. This Ochanomizu area is known as a hangout of music lovers and the youth as it is lined with shops selling music instruments. The train station is built along the Kanda River whose water was used in history to make tea for governmental and military
officials, and the name “Ochanomizu” depicts this cultural practice (e.g. Ocha means tea).

**History of YWCA in relation to YMCA and history at large.** The history of YWCA is strongly connected with that of Young Men’s Christian Association (YMCA); thus, this section explains YMCA first then moves on to YWCA. YMCA is considered as the men’s version of YWCA.

**YMCA.** At the end of the Industrial Revolution (1760-1840), George Williams, a retailer of fabrics and clothing, found it problematic that young men of Britain got swamped by the culture of factory work and urbanization. Due to his own experience of being a “careless, thoughtless, Godless, and swearing young fellow” (YMCA Somerset Coast, n.d., para.1), he developed empathy towards young men who were increasingly drawn to “immorality, drink and gambling” (Gillespie, 1996, p. 4). In the year 1844, Williams established the Young Men's Christian Association (YMCA) in London to involve young men in healthier activities to develop the “values of thrift, sobriety and hard work” (Gillespie, 1996, p. 4).

The philosophy and movement of YMCA were rather unusual even among religious communities in Britain at that time because YMCA gathered children, families, and individuals of different churches and social classes. This characteristic of Christianity-centered openness is now known as ecumenism, an organic crossing of Christian churches worldwide. This flexibility ultimately resulted in YMCA being a co-educational organization and open to men and women of different religious backgrounds,
and YWCA alike. YMCA is considered to be a great pioneer and contributor to the international ecumenism movement at large (Bromiley, 2008; Fey, 2009).

The 19th-century movement of YMCA to support the maintenance and enhancement of young men’s body, mind, spirit quickly spread to the world. It reached Japan in the midst of Japan’s own industrialization, which started around 1870. After more than 200 years of a closed-border policy (1633-1853), Japan rushed into rapid industrialization by learning from Western writings and experts. The industrial development in Japan was made in the areas of iron, steel, shipbuilding, and coal mining. They were necessities in defending and fighting for the nation (UNESCO, 2015, para 1.) as Japan decided to be internationalized and modernized in the sense of that period of being forward and became more and more militaristic thereafter.

During this period of industrial development, the Japanese government “financed industries, built railroads, …instituted a universal educational system based on applied science” (Spielvogel, 2014, p. 695). Though Japan also developed several other products, such as tea and silk, it came to the conclusion that the country lacked natural resources and raw materials, which was one of the reasons behind its aggressive and violent imperialism in Asia. Japan brought back raw materials from abroad and produced merchandise. In 1880, the first YMCA branch, Tokyo YMCA, was established to support the wellness of young men and to counteract the force of being simply industrialized for the sake of development.

---

40 This means Tokyo YMCA was established 33 years after the foundation of the first YMCA in London.
Over the years, YMCA in Japan has developed educational activities, programs, and institutions to support the wellness of children, young adults, and adults. Its organizational emphasis of developing people’s whole persons is still actively treasured today at YMCA in Japan, and a similar philosophy is found at YWCA-Tokyo and YWCA-Japan. The YMCA homepage says the following:

Balanced health of mind and body is fundamental to enrich life. Through play, physical education, basic bodily exercise such as swimming, we cultivate strength and confidence while having fun. Our outdoor camps develop young men’s ability to work in teams. We believe that spending freely in nature also helps to grow five senses. (YMCA Japan, Wellness, 2016, para. 1 Tanaka Trans)

Similar to YWCA, YMCA in Japan has various childcare services that help children to maintain and develop in its own words “the gifts that they have been given” (para ?) whose quote was also found at YWCA.

In addition, YMCA’s alternative education in Japan provides children and young adults various kinds of informal education outside of the traditional schooling system and teaching philosophies. Classes that are provided for self-directed learning as well as international education are two of many examples of YWCA programs. The organization provides a variety of programs that accommodate for children with diverse learning styles. There are also a lot of activities at YMCA that male and female community members at large can be proactive in learning and contributing, such as volunteering, international cooperation, and language training schools. These members build not only their leadership skills but also their health. They organize and participate in a variety of
programs such as volunteer and vocational training, fitness at YMCA, and care prevention.

YWCA. The first form of YWCA started in London in the year 1855, 11 years after the establishment of YMCA by George Williams. As “women and girls joined the workforce [of Europe’s industrialization], a similar need for the protection of their moral welfare led Protestant evangelical women of the upper and middle classes to establish a group for girls and young women” (Gillespie, 1996, p. 4). Similarly to men, a large numbers of women “had moved from their homes, which were often in rural areas, and into factories in the city” (World YWCA, Our history, para. 1). They were in need of safe places to stay, a support system for their comforts, and the development of social knowledge not only to support men but also to stand up for themselves.

At first, separately led associations were founded and directed by two socially devoted women, Mary Jane Kinnaird and Emma Robarts. These associations were combined later to make up today’s YWCA. One of the original associations was shelter-oriented, and the other was a congregation of women praying for women in need.

In addition to the Industrial Revolution, the Crimean War (1851-1855) also influenced the establishment of the YWCA in London. The story starts when Florence Nightingale, known as a foremother of modern nursing, was caring for hordes of wounded soldiers in Scutari (in today’s Üsküdar district of Istanbul, Turkey). When the situation escalated, she had to call for more volunteer nurses from home, England. Young women “from affluent, sheltered backgrounds” (Gillespie, 1996, p. 5) responded,

\[\text{41 She was born in Florence, Italy, but moved to England with her family a year after.}\]
but they had a long wait in London before they could finally take a ship. To respond to this need, Arthur Mary Jane Kinnaird, a friend of Nightingale’s, established temporary housing for them. This house was the beginning of the YWCA.

This house for nurses later accommodated women who migrated into London from the rural areas in search of employment. It developed into a place where women came for self-improvement, then grew to have “library, Bible classes, and employment bureau” (World YWCA, Our History, para. 2). Emma Robarts’ prayer assembly, at which women gathered to collectively pray for the wellbeing of women working continuously in harsh environments, had equally been recognized by the public. It was suggested that her effort be merged with that of Kinnaird. Today’s YWCA was the result.

In 1905, World YWCA sent female missionaries to Japan and trained Japanese Christian women to internationalize the liberation of women and enhancement of social welfare. The Russo-Japanese war ended in September that year. Under the leadership of foreign and domestic women, the YWCA-Japan was established in October, 1905. Its first regional branch was founded in Tokyo in November of the same year (100 Years History, n.d. para. 1). World YWCA member, Annie Caroline Macdonald, from Ontario, Canada, who was studying at the University of Toronto, initiated one of the first YWCA homes where Japanese women could stay, safe from social harassment. She served as the first general secretary to both YWCA-Japan and YWCA-Tokyo and worked to establish Japanese women’s independence in Japan (Nakamoto, 2010).

The first president of YWCA-Tokyo is Umeko Tsuda. She was sent to San Francisco at the age of six as part of the Iwakura mission, in which the Japanese
government sent a number of government officials, academic scholars, and young boys and girls to study in the US and Europe. The mission, first proposed by the Netherlands, was to develop important political treaties between Japan and other countries. Tsuda’s father, who himself had traveled to Europe before with people like the Keio University founder Yukichi Fukuzawa, volunteered to send his daughter (Fujimura-Fanselow, 2011) in answer to the government’s call for such a volunteer.

After living in the U.S. with a host family for most of her childhood and teenage years and studying in American institutes, Tsuda returned to Japan in 1880 at the age of 18. She was hired by the first prime minister of Japan, Ito Hirofumi, to tutor his children. Experiencing culture shock upon her return, she was also devastated by women’s situations in Japan. She established a school for women in Japan, which became today’s Tsuda College. Then, she also took a significant leadership role at YWCA-Tokyo.

In 1905, the opening ceremony of YWCA-Tokyo was held at today’s Waseda University’s Okuma Garden located in Shinjuku, Tokyo (Nakamoto, 2010). This garden, which displays the changes (and continuation) of Japanese history, was originally a part of the Matsudaira clan’s residence. It was later owned by Shigenobu Okuma (1838-1922), who was active in Japanese politics both before and after the Meiji Restoration. He served as the eighth and 17th Prime Minister of Japan (in 1898 and 1914). Known as one of the early promoters of western knowledge and culture, he often invited foreign visitors to his residence and the garden (Hoshihara, 2015). Okuma willed the garden to

---

42 The Matsudaira clan rose with the leadership of Matsudaira Motoryasu, who changed his name to Tokugawa Ieyasu, by which he is known internationally. He was a military leader (shogun) who ruled in the last period of traditional Japanese government. Then Meiji Restoration occurred in 1868, and it marked the start of modernized Japan.
today’s Waseda University, which he founded in 1882. In short, YWCA used Okuma Garden for its own opening ceremony in 1905, three years before Shigenobu Okuma retired from politics in 1908.

YWCA-Tokyo and YWCA-Japan have developed a variety of activities and programs throughout the history starting from the Meiji period. YWCA started as an educational and social institution “targeted for housewives” (Nakamoto, 2010, p. 406. Tanaka Trans). YWCA-Tokyo “implemented a social work program called ‘Our Home’ from 1932 to 1939” (Nakamoto, 2010, p. 425), one of the earliest signature programs in the history of YWCA-Tokyo. It is called *watashi-domo-no-ie* in Japanese. Nakamoto (2010) stated in her dissertation that very little documentation remains concerning this program and explained the background of the program in English:

The Japanese economy had been getting worse and the serious recession after World War I jeopardized the daily lives of citizens in Japan. The Great Depression broke out after the New York stock market collapse, and it was said that there were about 300,000 deprived people in Tokyo at the time. Tokyo YWCA then planned and conducted “Christmas service” to help such people in extreme poverty. Tokyo YWCA designated Hakusan-goten-machi and Senju as areas for starting services such as distribution and bargain-selling of rice, coal briquettes and so on. This voluntary service led to establishment of “Our Home.” […] Furthermore, “Our Home” extended its social work to various areas such as operating a summer school, a nursery, and a consumer cooperative for mothers, etc. However, continuation of many social work programs became difficult with
the rise of nationalism after the Manchurian Incident, and finally “Our Home”
was closed in March, 1939. (Nakamoto, 2010, p. 425)

In 1970, “YWCA of Japan decided to open its membership to any women of all faiths”
(YWCA-Japan, n.d., para. 3). Since then people with and without religion have been able
to participate.

**Population, Sampling, and Sample Size**

*Unit of analysis: Female leaders.* The female leaders of YWCA-Japan and
YWCA-Tokyo represent the unit of analysis in this study. World YWCA, whose
headquarter resides in Geneva, Switzerland, have national branches in 120 countries.
About 25 million women around the world have been active.

As described earlier, the participants in this study were all female leaders from
YWCA-Tokyo and YWCA-Japan. As Table 1 indicates there were 50 administrative
leaders working for YWCA-Japan and YWCA-Tokyo. The majority of them are females
(n=46), with the exception of a few men (n=4). The men were all in the YWCA-Tokyo’s
board of councilors. The researcher countered the number of male and female names
from leadership name directories that were available in 2013. It is essential to note that
this method has a great limitation in identifying sex and gender. Only names were taken
in consideration. Both organizations’ boards of trustees contained only women, which
made 11 female trustees in YWCA-Japan and 10 trustees in YWCA-Tokyo.
Table 1

<table>
<thead>
<tr>
<th>Organization</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>YWCA-Japan (office)</td>
<td>11</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>Board of councilors</td>
<td>14</td>
<td>0</td>
<td>14</td>
</tr>
<tr>
<td>YWCA-Tokyo</td>
<td>10</td>
<td>4</td>
<td>14</td>
</tr>
<tr>
<td>Trustees</td>
<td>11</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
<td>4</td>
<td>50</td>
</tr>
</tbody>
</table>

Sources: Name Directories of YWCA-Japan and YWCA-Tokyo.

**Sampling methods.** A combination of purposeful sampling and snowball sampling methods were used to recruit the participants for this study. A purposeful sampling, specifically criterion sampling, allowed the logical and purposeful request for leaders who had an overall idea of the organization. Thus, the sampling procedure was not random (Bernard, 2000). The request was performed not by name, but based on the participants’ overall knowledge about the organization, as well as their experience as administrators or leaders.

When one says “female leader of YWCA-Japan and YWCA-Tokyo,” it can cover every and any woman having been involved in the organizations. However, this inquiry narrowed down the concept of “female leaders.” Specifically, the researcher purposefully asked for leaders who have had educational or administrative positions at YWCA-Japan and YWCA-Tokyo and those extensively know about the organizations.

The General Secretary of YWCA-Tokyo recommended who would be appropriate to interview based on the eligibility criteria, thus the utilization of a snowball sampling
technique. Snowball sampling means that some of the participants that a researcher
previously identified for purposeful sampling referred other to people who they know and
think are eligible to participate in the study (Patton, 2002; Creswell, 2007). The
researcher did not know any leader or a member of YWCA personally. YWCA-Tokyo
directed the researcher to communicate with Ms. Ozaki, the general secretary of YWCA-
Tokyo first. Ms. Ozaki showed the first interest to take part in interview. Then after, Ms.
Ozaki guided the researcher to receive signatures on two letters of collaboration (YWCA-
Japan and YWCA-Tokyo) and introduced other possible interview participants.

When the researcher was asked by the organizations to explain her understanding
of leadership, she responded by stating the following. The researcher wrote this content
in one page keeping the concept of leadership as broad as possible so that the data
influence would be minimal while still answering their questions and hopefully satisfy
their concerns:

I am in the field of Educational Administration, and its concept used to be framed
solely by the idea of “management.” However, with the change of era and ways of
thinking in recent years, there has been an attempt to shift the concept from
management-oriented to leadership. The name of the field is in the process of
changing from educational administration to educational leadership. In fact, while
I was going through two years of course work (23 classes) during the first stage of
my doctoral program, we learned various concepts of leadership. We also tackled
obstacles and challenges that educational leaders face as they apply some
leadership theories to actual organizational development. We read, wrote, and
researched how to overcome such challenges. […] We use this one word “leadership” on a daily basis, but we recognize that there is a variety of leadership forms, styles, and applications. Leadership theories we use in educational administration are taken not only from the field of education but also from others, such as business, psychology, religious studies, etc. Dr. Stogdill (1974), a professor at Ohio State University said, “There are almost as many different definitions of leadership as there are persons who have attempted to define the concept.” (p. 259). A commonality of various leadership theories seems to be that one cannot demonstrate or perform his or her abilities and full potentials alone. Only in relation to surrounding people can leadership emerge and be recognized. Thus, leadership in general is situated almost always in the relationship between ko (an individual/individuals) and ta (Others). […] A concept of leadership reaches out and resides in every human being. Thus, the right to grow one’s leadership skill is in everyone. […] If I as a researcher look for leaders at YWCA-Tokyo through this way of thinking, it would be everyone who relates to YWCA-Tokyo. However, in this case the topic would be too broad. Thus, for this particular research, I am hoping to concentrate on one or two leaders from each of the YWCA-Tokyo themes: Peace, Women, Children, Senior, and Learning. I thought that I would be able to see a holistic view of the organization today if I researched this way. However, I am open to any suggestions or advice. Please let me know if you have people in mind who you think best for my research topic. (Tanaka Trans.)
After explaining the understanding of the researcher about the term leadership, the organizations suggested to interview six participants who possess extensive overall knowledge about the organizations instead of people who know only about their division.

**Sample size.** Six participants from YWCA-Japan and YWCA-Tokyo—all female ranging in age from 45 to 70— took part in this phenomenological case study to represent female leaders in the organizations. As Figure 6 illustrates, two women from YWCA-Japan and four from YWCA-Tokyo were selected to participate in the interviews.

![Diagram](image)

*Figure 6. Female leaders representing this phenomenological case study.*

Creswell (2014) recommended using between 5 and 25 participants for phenomenological studies. Therefore, the selection of six participants aligns with what is recommended in the literature on phenomenological studies. The six leaders selected to participate in the interviews have decades of experience working for YWCA. Table 2 describes the profile of the participants and their leadership position. Two women
mentioned that their involvement in YWCA began in middle school, meaning at 15 years, which seems to be the minimum among the six leaders.

Table 2

<table>
<thead>
<tr>
<th>Name of Participants</th>
<th>Occupational position at YWCA</th>
<th>Japanese</th>
<th>Romaji</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms. Matano</td>
<td>President</td>
<td>Kaichyo</td>
<td></td>
<td>President</td>
</tr>
<tr>
<td>Ms. Nishihara</td>
<td>Executive administrative and managing officer/General Secretary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ms. Kawado</td>
<td>Representative Director</td>
<td>Daihyou-riji</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ms. Ozaki</td>
<td>Executive administrative and managing officer/General Secretary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ms. Uchiyama</td>
<td>Chairperson, Board of Trustees</td>
<td>Kaichyo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ms. Ohkawa</td>
<td>The former chairperson, board of trustees of YWCA-Tokyo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The current chairperson of Christian-based research center</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Romaji is the application of Latin alphabets to write Japanese words

Data Collection

Phenomenological research requires the use of several data collection strategies (van Manen, 1990). During the eight-week period encompassing the end of 2013 and the start of 2014, the researcher personally visited the Tokyo YWCA building to collect
necessary data for this phenomenological case study. The research used several data collection techniques for triangulation purposes. The researcher chose to combine interview, observation, and document analysis approaches. The triangulation of data collection techniques guided this research to ensure credibility, meaning the guaranteed quality of data collection and faithfulness to the reality (Armstrong-Vogel, 2008; Merriam, 2009). The following sections describes the various data collection techniques used during the investigation, including semi-structured interview, observation, and document review.

**Semi-structured interview.** This qualitative phenomenological case study relied on the contents of semi-structured interviews that the researcher conducted (Glesne, 2011; Gallletta, 2013). Six educational and administrative leaders of YWCA, four women from YWCA-Tokyo and two women from YWCA-Japan, were the participants of this research. All of whom hold top leadership positions of these two voluntary, non-governmental organizations.

The researcher used semi-structure interview, because such qualitative data collection technique provides “an opportunity for researchers to learn about social life through the perspective, experience and language of those living it” (Boeije, 2009, p. 62). Semi-structured interviews “are designed to have a number of interviewer questions prepared in advance but such prepared questions are designed to be sufficiently open” (Wengraf, 2001, p. 5). Semi-structured interviews also use “spontaneous questions that evolve in the course of the interview out of the contextual situation” (Lee, 2012, p. 72). Thus, the researcher woven together the prepared and not prepared questions to naturally
understand the participants’ perceptions of peace and globality and beyond (Galletta, 2013; Boeije, 2009). Galletta (2013) argued that the flexibility of the semi-structured interview approach offers “new meanings to the topic of study” (p. 2) within and in addition to specific dimensions of the research questions.

As seen in the interview guide provided at the end of this dissertation (Appendix A), the researcher prepared several interview questions under each of the three research questions below:

1. How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality?
   - Example of question: How do you perceive peace? What does the notion of peace mean to you? …and why? What is the meaning of globality in your mind? And why?

2. What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influence their perceptions of peace and globality?
   - Example of question: What did you experience in your personal life to understand peace/globality in this way?

3. How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?
   - Example of question: What are your leadership styles in general? What do you keep in mind as you lead the organization and its people?
Through these research questions, the researcher tried to comprehend how the female leaders’ peace and globality perspectives and their personal stories, in order to explain how such perspectives and personal stories have influenced their leadership styles and organizational development practices.

The interview guide included a total of fourteen questions developed in relation to these three aforementioned research questions. Examples of the interview questions used for this phenomenological case study are: “How do you define peace? What does the notion of peace mean to you? …and why?” “When you hear the word global or globality, what comes to your mind and why?” “You mentioned what peace and globality mean to you. What did you experience in your personal life to make you understand peace and globality this way?” and “Please explain your leadership styles. How do you think your personal perceptions of peace and globality influence your daily leadership styles and organizational development practices?”

Additional probing and clarification were asked during the course of the interviews based on answers provided by the participants. Probing and clarification questions enabled to facilitate the flow of questions and answers, as well as a smooth transition from one idea to the next (Patton, 2002; Aurini, Heath, & Howells, 2016). Semi-structured interview helps capture “all points of interest with various expressions that mean ‘tell me more’ and ‘explain’” (Glesne, 2011, p. 134). The researcher tried to create a welcoming, friendly, and respectful environment to accomplish the interview objectives. Patton (2002) and Cargan (2007) conveyed the importance of creating
rapport, the link in which “both partners have a genuine interest in the asking, answering and listening during an interview” (Boeiji, 2009, p. 62).

Upon the participants’ permissions, their interviews were recorded by using an audio recorder in order to capture actual words and quotes of the interviews and be faithful to the data (Patton, 2002). The interviews were planned for about one hour and a half, but an extra time was naturally added when needed. It often lasted for two hours.

Interviews were conducted in Japanese. At the beginning of each interview, the researcher briefly asked the participants to provide their bio-data, including their names and occupational positions at YWCA if it was first time meeting. The researcher was previously introduced to some participants, and there was an exchange of business cards at times.

All four interviews of YWCA-Tokyo were held in one of the small conference rooms of the second-floor YWCA-Tokyo building. The environment and the size of the room was perfect for interviewing. It seemed to be sound-proof as the researcher did not hear any noise from outside. The building was generally quiet despite the number of people using each floor containing many different rooms, including a kitchen. Big events were mostly held on the first floor as Kaufman Hall is located there with a stage in the front. Inside the conference room, there were a few classroom desks lined up as seen in the figure 7 below, and the researcher and the participant could change the direction of the desks to create a comfortable interview atmosphere. The researcher asked the participants their preference in seating positions.
The meeting with Ms. Nishihara, the secretary of YWCA-Japan, happened at a drawing room (space) within the office of YWCA-Japan located on the third floor of Tokyo YWCA building. The office of YWCA-Japan was effectively separated in different sections by using a few room dividers. Ms. Nishihara guided the researcher to enter the drawing room and conduct the interview there. It helped the researcher to comprehend YWCA-Japan’s office environment. Once the researcher saw two top leaders of YWCA-Japan having a meeting in the same space.
The interview with the president of YWCA-Japan, Ms. Matano, was exceptional among six interviews in terms of interview settings. The researcher was causally invited by her to a family restaurant nearby. As it was a busy lunch time, the place was crowded and packed. The friendly, non-official environment was extremely helpful for both parties to feel relaxed and talk freely. Despite the noise in the restaurant, there was no problem listening to the contents of the recording later.

Observations. The researcher used observations to complement the data collected from the semi-structured interviews. According to Patton (2002), “observation permits the reader to enter into and understand the situation described” (p. 262) In this way, “what has occurred in a program and how the people in the program have reacted to what has occurred” (Patton, 2002, p. 262) can be understood.

Informal observations. Informal observations on the atmosphere of the organizations were made every time the researcher was in the field. It started from when the researcher first arrived at YWCA-Tokyo building and continued while commuting there for appointments, interviews, and participation in various events. The researcher used a train to reach the nearby train station and walked to the building so she could also observe the culture of the district in which the organizations operate. The observation on how the building was constructed and managed was helpful. The researcher walked around within the building, sometimes guided by YWCA leaders and sometimes alone. She also observed leaders’ workplaces and office environments when she had a chance to visit the representatives there.
In comparison with a formal approach, informal observation “is less structured, and allows the observer considerable freedom [since] there are no predetermined categories” (Bollingtoft, 2007, p. 412). A formal approach “imposes a high degree of structure and direction on what is to be observed” (Bollingtoft, 2007, p. 412). Though the themes of the study were kept in mind as the researcher conducted the informal observations, she carried an open, flexible mindset. She was not there to find prearranged answers.

**Participatory observations.** Christoph (2006) explained, “A special form of informal observation is participant observation. [It] means that the observer is part of the events being studied” (p. 82). The researcher carried out participatory observations by taking part in various events YWCA-Japan and YWCA-Tokyo organized, not only as a researcher by also as a newcomer and a soon-to-be a member. Participant observation “is a method in which a researcher takes part in the daily activities, rituals, interactions, and events of a group of people as one of the means of learning the explicit and tacit aspects of their life routines and their culture” (DeWalt & DeWalt, 2011, p. 1).

The researcher took part in four events for the participatory observations: YMCA-YWCA Joint Prayer Meeting 2013, the Christmas for Peace event, a documentary screening, and Kenpou Café. The researcher was invited to the first two events by the general secretary, the spokesperson to this research. The researcher herself showed the interests to attend the last two events and received permissions. She also had a desire to observe a volunteer training session for Senior Dial but was asked to withhold. This phone counseling training program involved people who were struggling with serious life
circumstances; and sometimes the discussions were about matter on life or death. The researcher was also invited to hitotoki-reihai or a “moment” worship service but it was canceled.

The participated activities. The following activities are the ones that the researcher took part in.

**Kenpou Café.** The Kenpou Café the researcher participated in was entitled zyosei no shiten kara sei to Kenpou wo kangaeru, “Questioning the Politics and Constitution from the Women’s Perspective,” and the presenter was Dr. Mari Miura, Professor of the Faculty of Law at Sophia University. Just like other sessions, it lasted for about two hours, including the chairperson’s introductory speech, the professor’s 45-minute presentation, questions and discussions, and a casual gathering later on. The researcher heard that a YWCA-Tokyo member had heard this professor speak elsewhere and invited her to YWCA-Tokyo.

**YMCA -YWCA Joint Prayer Meeting 2013.** The researcher received an invitation from Ms. Ozaki to a YMCA-YWCA Joint Prayer Meeting. She wrote, “I believe that a person in charge of a talk at the joint prayer meeting, Ms. Satoko Yamaguchi, has a view that is connected to your research themes.” The event was held at the International Hall located on the eighth floor of the Korean YMCA in Japan43, which is often known in Japan as Zai-nihon Kankoku YMCA or the Asia Youth Center.

---

43 “In 1905, the Korean Legation (the present Korean Embassy in Japan) was forced to withdraw from Tokyo in accordance with the conclusion of the Eulsa protectorate Treaty. Right after the suspension of the Korean Legation, Kim Jung-shik, associate general secretary, was dispatched by the Hwangsung Young Men's Christian Association (the present Seoul YMCA) to help establish the Korean YMCA in Japan in 1906. The Korean Legation had protected the Korean students studying in Japan until that time.” (Korean YMCA in Japan, 2017, para.1)
building also has a hotel facility and accommodations and they are loved by international tourists. It was a six-day long joint prayer week, held under the theme “Be the transformation that God seeks.” The researcher was invited to the fourth day entitled “I should be the Change.” That particular day was organized in two parts: reihai (Holy Communion) and koushin-kai (a social). Leaders of YWCA-Tokyo and Korean YMCA in Japan were in charge of leadership roles at the event, such as moderators, introduction of organizational activities, music performances, etc.

Ms. Satoko Yamaguchi, a lecturer at a women’s college, Keisen University, Japan, gave a speech. Connecting to the event’s theme, she talked about henkaku or “transformation.” By introducing a biblical story, known as the Parable of the Ten Virgins, she asked the audience, “How would you like to change the world? For that, how do you want to change yourself?” This biblical story was about ten bridesmaids waiting for the arrival of their bridegroom at night to prepare for his wedding. Half of them prepared oil for their own handheld lamps, and the other half did not prepare any. Women who were not well-equipped could not meet their bridegroom when he finally arrived. Women who had prepared the oil refused to share. Though the common interpretation of this story is to be ready for the Second Coming of Christ, Ms. Yamaguchi called for deeper thinking.

Ms. Yamaguchi connected this story to today’s necessary realization of justice and peace. She asserted that people tend not to think about others and said, “Without

---

44 A newsletter of Korea YMCA in Japan, namely Kakehashi, also talks about this event (Korean YMCA in Japan, 2013).
justice, there is no peace. For example,” she continued, “there has been a huge gap between rich and poor. It is important for the world to change, but first a transformation of each of us is necessary. There is a big difference between wisdom -Sophia- that is truly important in our lives, and knowledge that leads to the exclusion and division of people living far away from what’s important. Without a real sense of wisdom, we would be entangled in the world of violence and neglect,” she concluded (Korean YMCA in Japan, 2013, p. 2).

The event’s booklet/program showed a joint message from Ken Colloton, president of the World Alliance of YMCAs, and Deborah Thomas-Austin, president of World YWCA. The translated message started from “What comes to your mind if you are suddenly given the power to change something significant in the world?” (Colloton & Austin, 2013, p. 4). After introducing an example of Jesus facing various obstacles, the presidents of YWCA and YMCA also wrote:

What do you hope to do if you are suddenly given the power to change something significant in the world? Gandhi once said, ‘Be the change that you wish to see in the world.’ These words of wisdom are also at the heart of the Gospel. […] Transformation does not happen by accident or just by chance. It is a deliberate choice. It is a tough decision as one decides not to simply conform to the mainstream culture. Rather, one decides to respond to other kinds of calling, such as be different or do things differently. As a YMCA and YWCA movement worldwide, we have researched on social transformations. For that, we realized, we first of all have to treasure ourselves as individuals because a change starts
with me and you, and individual others. [...] Be the Change. Be transformed.

(World YWCA and YMCA, Week of Prayer and World Fellowship, 2013, p. 4, Tanaka Trans.)

After a toast at the YMCA-YWCA Joint Prayer Meeting in Tokyo, Japan, the participants of the event freely enjoyed warm greetings and conversations on the personal level over freshly made Korean egg-based pancakes cooked with Chinese chives. The dish is known as *chijimi* in Japanese and as *pajeon* in Korean and in the West. During this time, the researcher was introduced to various leaders from YWCA-Tokyo and Korean YMCA in Japan, a few of whom were the permanent ethnic Korean leaders. They took such wonderful initiatives in greetings that the researcher felt deeply welcomed. Ms. Uchiyama introduced me to a young college student who has taken various leadership roles and initiatives at YWCA-Tokyo.

Overall, the YMCA-YWCA Joint Prayer Meeting in Tokyo was truly a well-organized, heart-felt, and vibrant yet peaceful event that the leaders themselves seem to take a pride in and enjoy to the fullest. The researcher saw friendly relations between YWCA and YMCA and that they have developed a deep level of trust. The researcher felt the history of each organization in everything they do. The researcher could witness, sense, and experience firsthand the culture that the organizations have inherited from generation to generation, such as their simple and natural yet graceful mannerisms.

There is also a record that a YMCA and YWCA joint prayer meeting was similarly held in 2012, and that time in YWCA-Tokyo’s Kaufman Hall. The participants numbered around 57 from YWCA-Tokyo and Korean YMCA in Japan. The theme was
“There is no victory to violence. Let’s respect human rights and dignity.” A united message from the chairpersons of World YMCA and YWCA was cited and read during the event and participants prayed for peace in Northeast Asia despite its territorial disputes.

**Event – “Christmas for Peace.”** According to a booklet named *YWCA-Tokyo’s 100-year chronology*, one of the earliest Christmas events held by YWCA-Tokyo was in Hibiya Park in 1922, and it was held for the public (YWCA-Tokyo 100th Anniversary Committee, 2005, p. 54). In 2008, YWCA-Tokyo named its Christmas event “Christmas for Peace,” and every year since then the organization has held it annually at Kaufman Hall in the Tokyo YWCA Building. The event is also called “Peace Maker’s Day.” Every year has a subtitle such as “Let’s think about peace at Christmas” in 2012 and “Christmas is the time to feel close to peace and pray” in 2015. In 2011, YWCA-Tokyo expressed, “This year marks the third year since we started to celebrate Christmas and our desire for peace together” (YWCA-Tokyo, 2011f, p. 4, Tanaka Trans.).

In 2013, the Christmas event that the researcher participated in started at 10am with a screening of the documentary, *Ashes to Honey*, directed by Hitomi Kamanaka. Picked up in various online news outlets internationally, such as *The Independent*, this particular documentary “looks at the 28-year fight by residents of the island of Iwaishima against the construction of a nuclear power plant. It captures a community trying to preserve a way of life carefully entwined with the surrounding environment” (Tolley, 2011, para. 3). This Iwai island is located in the Seto Inland Sea of Japan, near Yamaguchi prefecture. It is known for its leading fisheries.
Entering the Tokyo YWCA building, the researcher soon noticed numerous booths from different NGO and NPO activities of YWCA. Tables were arranged together, determined by how the building is constructed. The circular lobby made with natural stone tile flooring was hollow at the core with a stair in the middle leading to the ground floor. Behind each table, there were posters introducing each project’s themes and activities expressed by colored markers and pictures. Many of the organizations sold hand-made items such as fabric coasters and Christmas wreaths to fundraise for their activities and causes. Through the lobby area, a few wide steps ascended to where the researcher found an entrance to Kaufman Hall. The researcher could feel people’s excitement as the event was set to begin in 30 minutes or so. There was also a bar counter and a couple of women were serving tea and many kinds of delicious breads.

- All Japan Party of “Aunties” (A group of women or “aunties” thinking seriously about politics.)
- Hand-bell performance, reading, theatre
- Two comedians shared overlapping coverage of the disaster areas and nuclear power situations
- A Christmas message from pastor Minako Kitagawa --“Light was born in the dark”

**Documentary screening.** The researcher participated in a documentary screening held at the YWCA-Tokyo building as part of the Christmas event. The title of the
documentary in Japanese can literally be translated as “Humming of Bees and Rotation of the Earth,” but its official English title is *Ashes to Honey* (2010). Director Kamanaka’s concern for nuclear power started a decade before the earthquake in Fukushima, and the earthquake happened when she was filming *Ashes to Honey* (Tolley, 2011, para. 2). Her past work also covers situations in countries like Iraq and England. These international experiences “prompted her to expand the Japanese term ‘hibakusha’, from its original meaning of atomic bomb survivors of Hiroshima and Nagasaki, to include all people suffering from radiation” (United Nations University, 2011, para. 18).

In this particular film the researcher watched, Kamanaka also paid attention to how Sweden has managed its energy. It’s written in the film’s homepage:

> There is a need to fundamentally review environmental destruction and find a new way to generate and use energy. A lot of people began to understand that there is no future unless there is a social system transformation … I had a feeling that there is a good hint in Sweden. Sweden decided to de-nuclear power plant in the referendum, and it has seriously aimed for a society that does not depend on oil by the year 2020. (Kamanaka, 2009, para. 2-3, Tanaka Trans.)

There were 10 to 15 participants at the screening, and we had a group discussion after. A lot of discussion surrounded the issue of public mindsets that are hard to change and how other countries have handled the issue of energy.

I wrote (in Japanese) on a feedback form at the end of the session:

> I found this documentary precious as it vibrantly portrays the realities of people of the island. It is sad to see that Japan, having experienced World War II and two
horrific nuclear bombings, is behind in the denuclearizing movement. Watching
the documentary, I felt that Sweden is as progressive as Germany in terms of its
environmental efforts and ECO for many years.

YWCA promotes international films in general. It sometimes sells tickets in advance of
films that are screened in general public movie theatres. One example is a movie based
on Albert Camus’ unfinished autobiographical work Le Premier Homme (English title:
The First Man). A YWCA member narrates its story in bulletin as follows:

Jacques Cormery (Camus), born in the French colony, Algeria, and not having
any memory of his father who died in a war, spent his boyhood and adolescent
years in a poor uneducated family. During this time, however, he was blessed
with a teacher who saw through to his talent in writing and guided him onto the
professional path of literature. He produced excellent works, one after the other.
The theme of the movie is: coexistence with others, sympathy for the poor and the
weak, and more importantly, negation of violence. It portrays Algerians who aim
for independence and French who continue to hold their own political position.
Cormery tries to think of ways to peaceful coexistence. In the movie, Cormery
returns home for the first time in several years. (Maeda, 2013, p. 2, Tanaka
Trans.)

Document review. In addition to semi-structured interview and observations, the
researcher collected available documents in Japanese and English to
understand the organizations. The review of documents was supplementary used to
answer the third research question: How have their perceptions of peace and globality
and lived experiences influenced their leadership styles and organizational development practices?” Glesne (2011) wrote that documents either “support or challenges interview data [and to produce] thick description” (p. 90). The document analysis was helpful for the researcher to comprehend the organizations’ programs and activities. Then, such knowledge fed perspectives to the process of understanding their organizational development practices.

The researcher read those collected documents also to recognize female leaders’ daily deliberations reflecting their perceptions of peace and globality. The researcher tried to interpret not only the perceptions of the specific female leaders interviewed but also those of YWCA staff and volunteers in general.

While the researcher was in the field, the general secretaries of two organizations took the lead and provided some documents. For example, Ms. Nishihara guided the researcher to a storage space in the office of YWCA-Japan and gathered some recently published monthly journals for her, which are usually mailed to members’ homes. Because the researcher became a member of YWCA-Japan, she also received the journals by mail even after the period of her fieldwork. Ms. Nishihara also directed the researcher to a bookshelf located by the entrance of the YWCA-Japan office that contained documents. She instructed one of the staff to help the researcher identifying some documents. For example, there were annual activity reports written in Japanese and published in a booklet form that the researcher could take home. Many English documents were also stored, like those published by other national branches and World YWCA. Upon staff’s permissions, the researcher collected the copies of these documents.
While conducting fieldwork in Tokyo YWCA building, the researcher found several three-fold brochures and one-page pamphlets advertising programs and activities of YWCA-Japan and YWCA-Tokyo. They were mostly placed on the first floor around the gate of the YWCA-Tokyo building for the public to freely take away. While attending organizational events, the researcher obtained documents that were distributed by event coordinators and partakers, including handouts of PowerPoint slides.

Books published by YWCA-Tokyo contained chronological tables of the organizations and its programs. Ms. Uchiyama provided the researcher semi-annual magazines of JMIS movement, *Ayumi*, during her interview. The researcher also went to National Diet Library (Japanese Library of Congress) to make copies of some magazine articles and academic journals about YWCA-Japan and YWCA-Tokyo. The following is a graph (Figure 9) indicating which documents were gathered from each organization. Documents available on the organizational websites, including annual activity reports, petition, protest statements, letters to governments, letters to ambassadors, and various program descriptions, were also examined.
YWCA-Japan
- Monthly journal, *YWCA*
- Annual activity reports (2009-2014)
- Program pamphlets
- 100 year chronology book (pub. in 2005)

YWCA-Tokyo
- Public information paper, *Newsletter*
- Bulletin, *Tokyo YWCA*
- Annual activity reports (2011-2014)
- Semi-annual magazine of JMIS movement, *Ayumi*
- A booklet, *Tokyo YWCA 80-year path*
- 100 year chronology book (pub. in 2005)
- *Kichikichi*, a newsletter updating info on military bases and related issues

World YWCA
- World YWCA's newsletter, *Common Concern*
- A World YWCA training manual
- Annual report (2009-2014)

---

*Figure 9. Document analysis (Author, 2017).*

*YWCA* is an eight-page long document issued every two months by YWCA-Japan, specifically in the even-numbered months, such as February, April, and June. Those between the year 2011 and 2014 were collected and examined for this research.

*Newsletter* is public information paper printed by YWCA-Tokyo twice a year, April and October. This research dealt with the papers between 2011 and 2013. *Tokyo YWCA* is known among members of YWCA-Tokyo as a *kikanshi* or a bulletin, and has a long history. YWCA-Tokyo started it in July 1926 under the title *Chi-no shio*, meaning the salt of the earth, retrieved from bible phrases referring to believers’ essentiality in being reliable to others. The first edition was printed until March 1939, specifically issue 113, according to Fujishuppan (2011). Though the title was changed a couple of times, the
bulletin still continues today. It was introduced by Fujishuppan (2011) as: “Though it is difficult to find outside of YWCA-Tokyo, the bulletin vividly conveys the activities of YWCA-Tokyo at that time. The content is essential for the history of Christianity, women’s activism, education, international exchange, and peace movement.” (para. 1. Tanaka Trans.). It is published the first day of every month and mailed to members of the organization. Those collected were mostly between the year 2013 and 2015 (For more information like issue numbers, see references). Kichikichi newsletter is irregular issuance. It is published according to distinct needs.

Data Analysis

Transcription and translation. When combining the transcription and translation, each interview was between 28 and 68 pages, with an average of 50 pages. There were 300 pages in total for six participants. Interviews were conducted in Japanese, and the data was transcribed word to word in Japanese. The researcher conducted the translation herself from Japanese to English. As Figure 10 illustrates, the translation was done paragraph by paragraph. In other words, Japanese texts and English texts were presented alternatively.
As described under the data collection section above, the data gathered for this phenomenological case study emerged out of three techniques: interview, observations, and document analysis. This section of the dissertation explains the analytical techniques and processes. According to Biklen (1992), data analysis is “the process of systematically searching and arranging the interview transcripts [and other materials] that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others” (p. 153). It involves “organizing what you have seen, heard, and read…and make sense” (Glesne, 2011, p. 184). To do this process, the researcher conducted first-cycle and second cycle coding that Saldaña (2013) suggested.

“A code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). First-cycle coding refers to “those processes that happen during the initial coding” (Friese, p. 131). Second-cycle coding

Figure 10. Japanese-English translation process (Author, 2017).
methods “are concerned with classifying, integrating, and conceptualizing data” (Lichtman, 2013, p. 336) to go deeper in analysis. The following is an explanation of coding and analysis procedures for data derived from interview, document analysis, and observation.

**Interview data coding.** To analyze the six female leaders’ interviews, the Japanese transcripts that were translated in English were coded on two levels: the first cycle coding and the second cycle coding. There were different coding methods used during these separate coding stages.

**The first cycle coding.** The first cycle coding process of interview transcripts started with holistic coding. Miles, Huberman, and Saldaña (2014) explained that “This method applies a single code to a large unit of data in the corpus, rather than line-by-line coding, to capture a sense of the overall contents and the possible categories that may develop” (p. 77). It is “a preparatory approach to a unit of data before a more detailed coding or categorization process” (Miles, Huberman, & Saldaña, 2014, p. 77). The size of the unit was as small as few sentences or as big as a couple of pages. Working with printed copies bound in a book form, the researcher used color pens to highlight divided units in colors and wrote in margin its core concept. Workable labels that arose were the following:

**Color Labels:** Peace (yellow), war (yellow), globality (blue), personal experience of peace (yellow), personal experience of globality (blue), leadership (pink), education (red), organizational development (wrote ‘OD’), volunteering (orange), NGO (orange), community (wavy line), and World YWCA (green).
Other examples of comments in margin: women, religion, translation, language, Hiroshima, Asia, international experiences, earthquake, nuclear energy, change, and UN.

Sometimes, a section belonged to more than one theme, which led to simultaneous coding or sub-coding. Simultaneous coding is “the application of two or more different codes to a single qualitative datum, or the overlapped occurrences of two or more codes applied to sequential units of qualitative data” (Miles, Huberman, & Saldaña, 2014, p. 81). Sub-codes are “parts or stages of the main codes” (Boeiji, 2009, p. 109).

As explained before, the researcher used that semi-structured interview style while in the field. Generally guided by prepared questions, it enabled the flow of conversation, the participants’ chain of thoughts, as well as emerging themes. Thus, one concept, for example peace, arose not only under the specific questions on peace but also under questions related to other issues, such as globality, leadership, or organizational development. One issue was often explained or made more sense under other interview sections because specific examples were brought there or participants themselves linked various themes to elaborate. Thus, although there were prepared-questions, the content of answers regarding one theme was answered throughout the interview.

After dividing the sections based on the above themes, the researcher grouped the related ones, such as peace and war, or leadership and volunteering. Then, the researcher performed descriptive coding, In vivo coding, and emotion coding methods to code deeper. A descriptive code “assigns labels to data to summarize in a word or short phrase –most often a noun” (Miles, Huberman, & Saldaña, 2014, p. 74). In vivo coding “uses
words or short phrases from the participants’ own language in the data” (Miles, Huberman, & Saldaña, 2014, p. 74). In vivo codes “are placed in quotation marks to differentiate them from researcher-generated codes” (Miles, Huberman, & Saldaña, 2014, p. 74). They allowed the researcher to maintain some important cultural elements that may become missing if summarized or translated to English. They could be unique personal and organizational expressions. In vivo coding provides emic point of view, “reflecting the lived experience of events from the perspective of an ‘insider’” (Parkin, 2016, p. 99). Yin (2015) said that In vivo coding can also be understood as open coding because the researcher sticks “closely to the original data” (Yin, 2015, p. 196) and open to emerging themes.

Emotion coding “labels the emotions recalled and/or experienced by the participant or inferred by the researcher about the participant” (Miles, Huberman, & Saldaña, 2014, p. 74). This type of coding was appropriate when exploring “intrapersonal and interpersonal participant experiences and actions” (Miles, Huberman, & Saldaña, 2014, p. 74) meaning in the process of answering research question two. It provided ‘insight into the participants’ perspectives, worldviews, and life conditions” (Miles, Huberman, & Saldaña, 2014, p. 74). Some examples of coded feelings included anger, happiness, sad, lonely, emptiness, regret, and fulfillment.

**Second cycle coding.** Then, the researcher moved on to second cycle coding. Second-cycle coding is “to develop a sense of categorical thematic, conceptual and/or theoretical organization from your array of first cycle codes (Saldana, 2009, p. 149). It is also “a way of grouping those summaries into a smaller number of categories, themes, or
constructs” (Miles, Huberman, & Saldaña, 2014, p. 86), meaning pattern coding. “Pattern codes “are explanatory or inferential codes, ones that identify an emergent theme, configuration, or explanation” (Miles, Huberman, & Saldaña, 2014, p. 86). They “put together a lot of material from First Cycle coding into more meaningful and parsimonious units of analysis” (Miles, Huberman, & Saldaña, 2014, p. 86). Second cycle coding becomes more selective, interpretative, and analytical (Yin, 2015; Miles & Huberman, 1994; Richards, 2005). Through this process, the researcher “continually label and re-label” (Spencer, Ritchie, Ormston, O’Connor, & Barnard, 2013, p. 277) to find data that “look alike” and “feel alike” (Lincoln & Guba, 1985, p. 347; Saldaña, 2014, p. 9).

Throughout the coding processes, the researcher tried to be aware of respondents’ contradictions and inconsistencies, as suggested by Marshall and Rossman (2011) and Creswell (2007). The researcher sought to develop relationships and hierarchies of significance, and sometimes creating a chart and drawing figures to visualize the issues and findings. Then, the researcher “constructed a narrative describing [the climate of the phenomenon]” (Miles, Huberman, & Saldaña, 2014, p. 74).

**Document analysis.** The researcher categorized brochures, pamphlets, flyers, and booklets explaining activities of YWCA-Japan and YWCA-Tokyo according to the following themes: peace movements, programs the participants talked about, Environmental issues, Nojiri camp, women’s health issues, children and youth (outdoor, language, children with disabilities, etc.), social welfare, Christmas events, and documentary screening. The documents were separated between those for YWCA-Japan and the others for YWCA-Tokyo. Their activity reports, journals, books, newsletters
were kept separately. The researcher read all the collected documents, and underlined quotes describing members and leaders’ perceptions of peace and globality and experiences as well as the organizations’ development practices. They were retrieved and used when they echoed the interview results or brought new emerging themes.

**Observation data coding.** The researcher kept field notes while in the field and after returning from the field. These were categorized according to dates, main happenings, event titles. The content of the fieldnotes were used to supplementary understand the document analysis of program activities, as well as the writing up processes of this dissertation. Combining the data from three data collection techniques (interview, data analysis, observation), the researcher linked the findings to the literature review and theoretical lens used to attain “constant comparative analysis” (Saini & Shlonsky, 2012).

**Transcendental Phenomenological Analysis**

The transcendental phenomenological analysis in this study followed the processes suggested by Moustakas (1994): 1) bracketing, 2) horizontalization, 3) clustering and developing themes, 4) textual description 5) imaginative variation 6) structural description, and 7) textual-structural synthesis.

**Bracketing.** The researcher adopted the phenomenological attitude. According to historical and present-day phenomenologists (Husserl, 1997; Moustakas, 1994; Giorgi, 2005), a phenomenological knowledge can be produced when investigators try not to enforce what they already know as a specialist of certain fields or how they usually think
about matters. Giorgi (2005) said that when we look at an object in our regular routines\textsuperscript{45}, we not only recognize its existence but “automatically also posit its existence” (p. 77). Thus, he called for conscious shift of attitude, which is the effort to take the phenomenon “back to the things themselves,” (Valle, 2011, p. 6) and to distinguish “between the presence of the object and the positing of its existence” (Giorgi, 2005, p. 77).

To achieve the phenomenological attitude, the researcher fulfilled bracketing and epoché procedures to understand the natural characteristics of the phenomenon as much as possible (Moustakas, 1994; Giorgi, 2009; Valle, 2011). Bracketing, epoché, and reduction are often used interchangeably as Husserl did in the beginning\textsuperscript{46}. Bracketing “refers to the process of identifying and holding in abeyance preconceived beliefs and opinions about the phenomenon under study” (Polit & Beck, 2008, p. 228). Epoché is a Greek word that also refers to the act of refraining or keeping oneself from “prejudgments, biases, and preconceived ideas about things” (Moustakas, 1994a, p. 85). It is a temporal suspension of one’s own thinking and knowledge. As depicted in the term reduction, the researcher’s prior experiences were “reduced” to understand “phenomena as presented” (Giorgi, 2009, p. 53). In other words, she “transcend” or exceeded her consciousness to firstly “study the consciousness of others” (In Vagle, 2014, p. 54).

\textsuperscript{45} For example, when different people look at the color red, they may have different sensations depending on their familiarities. It might be someone’s favorite color because it reminds them of their childhood picking apples from grandparents’ garden. Someone may have an intolerable reaction to the color because of his or her traumatic experience with blood.

\textsuperscript{46} The researcher is not being particular in the use of each word. Yet she treasured the distinct and unique sense of feeling that each word brings.
This process of bracketing, reduction, or epoché was not to omit thoughts completely or forever, it is simply a deferral (Polit & Beck, 2008). The researcher simply strived to “go beyond the natural attitude of taken-for-granted understanding” (Finlay, 2008, p. 2). She later brought in intersubjectivity and empathic neutrality that qualitative studies in general advocate for. They are explained under the later section on the researcher’s positionality. This bracketing process was first used as mental preparation to face the data, and secondly to practice while understanding it, reporting, and analyzing it. It was “an ongoing analytical process” (Patton, 2002, p. 485), rather than a solitary action. The researcher’s own upbringing was introduced in the self as a researcher later, serving as a mental mapping for the readers. As Moustakas (1994) suggested, the researcher bracketed out her presuppositions by acknowledging her personal and academic backgrounds in the section on self as a researcher. Thinking through her own experiences and biases before entering the field and helped her not to pre-assume matters during and after the research processes.

Table 3 provides a couple of examples that explain how the researcher dealt with her predispositions during the study and how she made sure that the research was rooted in the participants’ experiences (Moustakas, 1994).

---

47 There is a limitation in separating the reality from its interpretation as noted in in qualitative studies. Human beings can only see things through their sense and consciousness.
Table 3

Examples Related to Researcher Dispositions and Bracketing

1. The researcher reviewed the semi-structured interview questions many times to make sure that the researcher as an interviewer does not mention and bring in any theory, concept, or preconceived ideas regarding the subjects. More than enough time was given to the participants to explain their thoughts and experiences. The researcher’s comments in between the interviews served only to help clarify the participants’ views and to briefly acknowledge that she was deeply listening. The peer-debriefing of the interview questions happened on the occasion of the proposal defense. A couple of sections were adjusted after the defense according to the feedback from the committee members. Effort was made to make the interview questions as open as possible and as free as possible from biases during the interviews. It was the researcher’s conscious choice of reduction and refraining herself while still creating a welcoming, and social environment of interviews.

2. Even when the organizations and representatives strongly wished to know the researcher’s definitions of certain themes, such as leadership, she tried her best to provide as minimal information as possible not to influence the interview data. She explained the organizations’ representatives before the days of interviews that the focus is on the participants’ understanding and experiences regarding the topics of interest and that there was no right or wrong answers.

3. The researcher overlooked the results of the literature review while being in the field or interviewing. She however was surprised that the participants talked about quite similar matters that the researcher has found in literature previously, like peace in terms of going beyond an absence of war, and peace from the perspectives of human rights. The researcher found that the participants’ knowledge come from their lived experiences and their involvement in their organizations. It is coincidentally consistent with some literature but bring in more reality to the discussions.

4. The researcher did not use provisional coding or constant comparative analysis until the later part of the analysis where identifications of leadership styles and organizational development practices were necessary. Even then, the identifications of theories were sorely based on the participants’ quotes portraying the same or related themes or contents. (e.g. If they talked about the idea of morality and showed the evidence of its use, the researcher identified their leadership style to be moral leadership.) Asking the participants about the organizations’ cultures, structures, system, and climate was possible without explaining the theories or components to them. In many cases, the participants explained the characteristics even before the researcher asked about them.

5. The researcher made sure that emerging themes and the seeking of the variations of understanding the data were rooted in the data from the field unless additional information was required to clarify or better understand the primary data.
Examples that can be raised for number five of table 3 is: the government’s policies, historical events in Japan and abroad, and the participants’ leadership roles in the past and present.

**Horizontalization.** Horizontalization “is the process of laying out all the data for examination and treating the data as having equal weight; that is, all pieces of data have equal value at the initial data analysis stage” (Merriam & Tisdell, 2015, p. 27). Horizontalization was helpful to develop an overall understanding of the whole before moving on to the next stage. To start with, everything of the interview data collected was transcribed and translated. The researcher spread the data without any connotation, implication, or association to something else (Moustakas, 1994) before moving on to the first coding stage, which is holistic coding. She did not “put things in a hierarchy of meaning straight away” (The Open University, 2001) and tried to go beyond the “standard hierarchy of what [could be] important” (Woldt & Toman, 2005, p. 69).

The researcher listed all statements concerning how the participants perceive the topic (the what of the phenomenology) and secondly how they experienced it by using holistic coding approaches. The researcher then moved on to the creation of summaries of their perceptions and experiences in fewer sentences by putting them in the bullet form to have the entire texts that the researcher can always go back to in addition to the summarized version. The researcher kept working with both. During the process, if there were overlapping statements, the researcher did not automatically remove them but considered why the repetition occurred. The researcher realized that the participants
repeated some themes for the purpose of giving other examples or to connect one interview question to the other themselves.

**Clustering and developing themes.** After horizontalization, the researcher collected significant statements or quotes that well described or represented “elements of experiencing the phenomenon” (Patton, 2002, p.486). Then the researcher grouped/clustered the meaning-related statements and undertook “a delimitation process whereby irrelevant, repetitive, or overlapping data [were] eliminated” (Patton, 2002, p.486).

**Textual description.** Creswell (2007) highlighted the transcendental phenomenological processes in which textual description and structural description are obtained, and this research followed the procedures. Textural description refers to participants’ narratives of their experiences. It is the descriptions of what the participants experienced regarding the phenomenon of interest (Moustakas, 1994), and in the case of this research the phenomena of peace and globality. The research used specific quotes from the interview transcripts and translations acquired from each participant, and to understand the uniqueness of each case. This created the foundation for structural description, in which the researcher examined the collective and contextual experience of the participants.

**Imaginative variation.** After obtaining textual descriptions, the researcher performed “an imaginative variation on each theme” (Patton, 2002, p. 486). She viewed one subject from various perspectives “as if one were walking around a modern sculpture, seeing different things from different angles” (Merriam & Tisdell, 2015, p. 27).
Imaginative variation brought “enhanced or expanded versions” (Patton, 2002, p. 486) of emerging themes. Moving from “textual description” to “structural description” is also part of imaginative variation (Creswell, 2007). Considering various examples that the participants gave in addition to the textual descriptions, the researcher was able to understand the textual descriptions in various contexts and understand the immobile characteristic regardless of the variety of the examples.

**Structural description.** Structural description was used to understand “how” the participants experienced “in terms of the conditions, situations or context” (Creswell, 2007, p. 60). Textual descriptions of an experience usually provide only the surface level account, but structural description puts together relevant contexts, quotes, settings, and so forth to form a full mode of experience and understanding. In some literature, imaginative variation and structural description are utilized interchangeably. The researcher used them to enhance each other and that of the understanding of textual descriptions. The first research question of this study concerned the perceptions of peace and globality, and helped obtain data for textual descriptions. The second research question on the participant’s lived experiences generated data for structural descriptions. However, the researcher realized that they are often inseparable as in the minds of the participants. Even when some interview questions were asked to receive information for textual description, the participants answered with their experiences. It highlights the fact that people’s perceptions about something is mostly based on their experiences.

**Synthesis.** After bracketing, obtaining textual descriptions, grouping of themes, seeking of variations of understanding, and constructing structural descriptions, the
researcher moved on to synthesis. Moustakas (1994a) said, “The final step in the phenomenological research process is the intuitive integration of the fundamental textual and structural descriptions into a unified statement of the essences of the experience of the phenomenon as a whole [to establish] the knowledge of essences” (p. 100). This synthesis process first helped to identity “common or universal” characteristics and to find out “the condition or quality without which a thing would not be what it is” (Husserl, 1931, p.43), meaning phenomenological essences. It served as “the vantage point […] following an exhaustive imaginative and reflective study of the phenomenon” (Moustakas, 1994a, p. 100). The process of synthetization would never be “complete” (Keen, 1984), but the part of significant synthesis was shared in this dissertation.

**Trustworthiness and Credibility**

An effort to establish worth, trust, or confidence is highly expected in qualitative inquiry. To meet such demand, Guba and Lincoln (1981; 1982; 1989) substituted the quantitative idea of rigor (reliability and validity) with the “parallel” qualitative concept of “trustworthiness” (Morse, Barrett, Mayan, Olson, & Spiers, 2002, p. 14). Trustworthiness contains four aspects: credibility, transferability, dependability, and confirmability (Guba, 1981), and the researcher made sure to meet the expectations, particularly credibility.
Table 4

Factors of Trustworthiness

<table>
<thead>
<tr>
<th>Qualitative</th>
<th>Feature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Credibility</td>
<td>Reality/Truth</td>
</tr>
<tr>
<td>Transferability</td>
<td>Applicability</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>Consistency</td>
</tr>
<tr>
<td>Confirmability</td>
<td>Neutrality</td>
</tr>
</tbody>
</table>

Sources: Ary, Jacobs, & Razavieh, 2002; Guba, 1981.

Credibility in qualitative research is to answer the fundamental question, “How do the findings correspond with reality?” (Marriam & Tisdell, 2015, p. 242; Shenton, 2004, p. 64). This means how well the findings represent the phenomenon of interest and how well the researcher made an effort to ensure the trustworthiness. Credibility is essential because researchers have “an obligation to represent the realities of the research participants as accurately as possible and must provide assurances in the report that this obligation was met” (Ary, Jacobs, & Razavieh, 2002, pp. 531-532).

Triangulation. This phenomenological case study used the triangulation technique on two of four suggested occasions, and thus they can be called method triangulation and theory triangulation (Denzin, 1989). The research used three methods of data collection: interview, observation, and document analysis. The findings from these distinct procedures were cross-checked for the closeness of the content and qualities. Patton (2002) wrote that the rationale behind triangulation was “to increase the accuracy and credibility of findings” (p. 93). It is to “overcome the intrinsic bias that comes from single-method, single-observer, and single theory studies” (Denzin, 1989, p. 313), and to
improve the researcher’s understanding. Though, this dissertation research was carried out by a single person, it was balanced out by incorporating member checking and peer-debriefing.

Marshall and Rossman (2011) suggested ensuring of credibility by “using multiple theoretical lens” (p. 221). Accordingly, this phenomenological case study adopted four theoretical frameworks: 1) anti- vs. alternative concepts, 2) global ethics, 3) global humanism, and 4) positive and negative peace. By doing so, the researcher could be open and flexible to the findings and emerging themes (Polit & Beck, 2004) while still having an overall, broad framework.

**Member-checking.** This phenomenological case study performed member-checking twice. The first occasion was for the accuracy of transcription and translations, and the second time was done after the complete dissertation. Maxwell (2010) said that member-checking is “the single most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the perspective they have on what is going on” (p. 283). Member-checking is also “an important way of identifying [a researcher’s] own bias and misunderstandings of what you observed” (Maxwell, 2010, p. 283).

The researcher of this study sent the Japanese transcriptions and its English translations to each interview participant. The general secretary, Ms. Ozaki, indicated in her email that “only those who have corrections would get back to you.” Four out of six participants replied with their corrections. Three people concentrated on the Japanese texts and added explanations, changed prepositions for quotation flows, corrected words
by indicating misspelling or misuse of words, and indicated the researcher’s possible misunderstanding of some sections. They sometimes changed words to their synonyms or deleted places that they thought were not necessary to describe. One person worked on both Japanese transcriptions and English translations. She pointed out on a couple of places other translation possibilities. In addition, sending the complete dissertation to YWCA-Tokyo and YWCA-Japan before it becomes public was a prerequisite for the letters of collaboration. Thus, the researcher has continued to communicate with the representative of the organizations to make this happen.

Translation. Translation was done in a couple of steps, simple direct translation to the reflections and expressions of cultural nuances. The balance between domestication and foreignization strategies of translation was kept in mind (Venuti, 2012; Gile 2009). Domestication refers to a translator’s effort in which texts are prepared to meet the targeted culture, in this case of this dissertation, the English audience. The foreignization approach of translation is much more literal and direct to keep original meanings. The researcher used the prior method to develop the flow of understanding in English yet used the second approach to keep the authenticity and credibility. The combination of the two was achieved often by writing original Japanese words in romaji, the application of the Latin alphabets to read Japanese words. In such cases, literal English translations were added next to it, followed by interpretations.

Additional methods used. Out of 14 provisions offered by Shenton (2004), the researcher used the following:

1. the adoption of well-established research methods
2. the development of an early familiarity with the culture of participating organizations before the first data collection dialogues take place.

3. triangulation

4. tactics to help ensure honesty in informants

5. frequent debriefing sessions

6. peer scrutiny of the research project

7. the researcher’s ‘reflective commentary”

8. background, qualifications and experience of the investigator

9. member checks

10. thick description of the phenomenon under scrutiny

11. examination of previous research findings.

(Shenton, 2004, pp. 64-69).

Positionality

According to Herr and Anderson (2005), “While the researcher’s positionality in relation to the setting is important, it is often no simple matter to define one’s position” (p. 32). They continued by saying, “Some researchers who are outside to the setting have little knowledge of it, while others may have extensive ---and often firsthand--- knowledge of the setting” (Herr & Anderson, 2005, p. 32). As such literature talks about the importance of the researcher’s reflexivity in examining his or her positionality of being the insider or outsider (Hesse-Biber & Piatelli, 2011). The dynamism is quite complex. In order to answer these concerns, this section explains, phenomenological
attitude, empathic neutrality, the researcher’s primary engagement with YWCA (and YMCA), and the self as a researcher.

**Intersubjectivity.** The researcher used her intersubjective eye. Intersubjectivity was the effort to bridge between subjectivity and objectivity, “whereby understanding between participant and researcher is increased owning to shared experiences” (Holloway & Brown, 2016, n.p.). It involved the “rejection of the notion of distance between the researcher and the participants” (p. 259).

**Empathic neutrality.** Patton (2002) asserted that “Part of the difficulty in thinking about the fieldwork stance of the qualitative inquirer is that the terms objectivity and subjectivity have become so loaded with negative connotations and subject to acrimonious debate …that neither term any longer provides useful guidance” (p. 50). He talked about the fact that both in quantitative and in qualitative research, perfect ways to achieve either stance do not exist. Thus, Patton (2002) offered *empathic neutrality* as a way out. It suggested that “there is a middle ground between becoming too involved, which can cloud judgment, and remaining too distant, which can reduce understanding” (Patton, 2002, p. 50). The researcher used this neutrality to take the balance between objective and subjective points of view, and it means:

[The] investigator does not set out to prove a particular perspective or manipulate the data to arrive at predisposed truths. The neutral investigator enters the research area with no ax to grind, no theory to prove…and no predetermined results to support. Rather, the investigator’s commitment is to understand the world as it unfolds, be true to complexities, and multiple perspectives as they
emerge, and be balanced in reporting both confirmatory and disconfirming evidence with regard to any conclusions offered. (Patton, 2002, p. 51)

**Primary engagement with YWCA (and YMCA).** YWCA was not completely foreign to the researcher when she chose this topic and when first approached the organization about the possibility of researching their organization. When she was small, she was invited by her aunt to participate in YMCA’s camp with her cousin, which became one of the interesting occasions in her life to hear about YMCA and YWCA. Her mother explained to her that YMCA was originally for boys and YWCA for girls but girls could also freely participate in YMCA today. One adult and a few children, including her, went for a camping excursion by a river. They cooked a Japanese curry and rice on a bonfire and slept in a tent. The researcher remembered what an eye-opening experience it was sleeping outside for the first time as a child. It was cold at night even with a sleeping bag with a zip fastener went all the way to my head. She still remembers the feeling of rough stones under her back as they slept in the tent. The researcher and her cousin also went for some YMCA swimming lessons during their childhood.

Then there was a blank period in her involvement, but soon after she left for the U.S in 2003 to pursue higher education, her mother joined the *Tokyo YWCA 'Japanese Mothers for International Students' Movement (JMIS)* for about two years. It is a program of YWCA-Tokyo in which international students and female YWCA members are coupled to establish a mother-and-child relationship. Her mother was assigned to one student from Bulgaria and another from Thailand. During the researcher’s temporary homecoming to Japan about a decade and half prior to the research, she accompanied her
mother to a ceremonial “Meeting Day” at which all mothers get to know who was assigned to them and have the opportunity to meet each other for the first time. She experienced and witnessed the wonderful excitement and joy of being paired up.

The researcher also had the experience of joining her mother’s lunch meeting with her assigned student from Thailand and his girlfriend. The students said that they were in Japan in order to contribute something to their home countries. She also participated in a YWCA’s field trip with several international students and their Japanese mothers. At that time, she was around same age as these students, and they were all in college or were about to enter one. Thus, she could relate to the international students as age mates and also as international students similarly studying abroad. She learned from these students and their mothers that Japan is an extremely tough place for international students to live as a result of cultural, economic, and language barriers.

**Self as a researcher.** I was born on “a bright afternoon,” to borrow my mother’s words, in November, 1984, in Tokyo Metropolis, the busy but clean and well-thought-out capital of the island nation of Japan. I have only seen Tokyo in its present form, continuously illuminated or hazarded by flashing, vibrant lights, dynamically layered by numerous highways and railways. From elementary to high school, I commuted by the Chūō train line through Shinjuku station. This station is used by approximately 3.64 million people per day, making it the world’s busiest transport center (Freedman, 2010).

---

48 International students have to study and compete with Japanese students who have been trained through years and years of education. Japanese students have studied not only through the regular school system but also in cram schools (after-school schools). Many of them have to find part-time jobs and work to earn their living expenses in addition to sending money to their families back home.

49 To describe the researcher’s story, the first-person narrative was used.
I have been extremely lucky to be able to study in another country, where international students are all representatives of their countries yet live with and for each other. I had countless discussions, or often just casual conversations, with my classmates and friends from China and Korea about Japanese invasions and war crimes in East Asia. Being a Japanese graduate student in humanities and social sciences, I could not start a day, a class, or a paper without talking about it, with or without the presence of Asian students. Thus, I must say that the topic of war and peace had been my daily theme or routine in the U.S. even before I decided to work on this topic.

During my freshman year in Pennsylvania, my dear host family openly told me that the U.S. atomic bombings of Hiroshima and Nagasaki were “right things to do” because there was no other way to stop Japanese aggression and inhumane behavior in East Asia. Because I was not able to agree or disagree (or maybe my mind was doing both), I remember my heart pounding so hard I felt like it would fall out of my chest. There is nothing I could do to change Japan’s painful and awful historical time period, but the feeling I felt then was a living proof of the history – of what not only Japanese but Chinese, Koreans, Americans and all the people who experienced war feel.

During the fourth year of my doctoral program, I have once again felt firsthand the importance of my research topic, peace. My best friend’s dear country, Ukraine, was involved in armed conflict and there was a great escalation of bloodshed in East Ukraine, in and around her home region (e.g. the 2014 Ukrainian revolution, War in Donbass, 2014 Russian military intervention in Ukraine). She tried every possible way to be with her family but could not rush home because her home town was in a war zone. She also
had a hard time persuading her family members to evacuate to a safer place. She had to wait three months to finally return home, and even then she was terrified. I was with her one way or another on the emotional rollercoaster. One of the most pleasant, strongest, vivid, life-loving, world-loving women I have ever known was in pain. For international students and faculty living overseas, friends become family because without them we cannot survive psychologically.

During those few months of chaos and sorrow, Japan was also changing its political position and people around me were feeling that there might even be a World War III. We international students are representatives of our countries, but we also feel caught between our home and host countries, and often sense that our lives are at stake. We are lucky if we succeed in becoming mediators, which is in our best interest, but even in doing so, we must find the right timing and circumstances. There are times when we must keep quiet, times when we were considered aliens or even traitors in either our home countries or host countries, or both.

One year of my early childhood during my father’s sabbatical in Los Angeles, California, I participated in American and international summer camps for children. This constitutes the opening of my being conscious about identity. Surrounded by English-speaking children, parents, teachers, and administrators, I felt and learned what Japanese or Asian means in the local society there. I realized that there is more to it than being just a child or a human being. Such wonder gradually developed to be my academic interest. I always found it interesting that we humans do not become conscious of our race,
ethnicity, or the cultural construct of nationality until when we see and experience something else, which is sometimes referred to as being the other.

Among the Japanese children in the international environment of those preschool and summer camps, I was the only one regularly studying under the Japanese educational system. Other Japanese children were living in the U.S. or attending an international or American school. Many of them were in the process of becoming or had already become Asian American. I imagine their identity making was not really so clear-cut. I witnessed or was involved in their struggles, often with them in a survival mode.

I not only went to school and summer camps with these other Japanese children but often lived with them. Though sometimes difficult, I always found joy in being reflective and somehow objective of this psychological process of identity making. I witnessed the identity-making of my similarly small but eager to be friends friends, of Asian Americans, African Americans, and European Americans. In this environment, I always found a way to be and not to be Asian at the same time. My mother carefully chose a pre-school where I would be absorbed into diversity. What I learned during my childhood followed by my adolescence has forever affected on me, for which I am very proud. For me, a diverse environment is a safety zone, and a homogeneous environment remains as a challenge.

I lived in Japan for 18 years, until my high school graduation. My 14-year schooling was in a conservative, Roman Catholic, private, women’s school in Tokyo, Japan. Despite the religious base, the school is very much under the Japanese educational system. There I witnessed how Japanese-ness is communicated forcefully but in silence.
It was considered and treated as the only way out, otherwise the school and the nation in general were threatened by disunity. I gradually became conscious of untold stories of Japaneseness during these school years. I observed that Japanese national narratives created homogeneity as opposed to the pluralistic reality.

I witnessed that Japan has predominantly progressed or constantly reemerged by the reassurance of being Japanese. To be Japanese was never one thing though it was treated and considered as such. It sometimes refers to being modernized in modern Japan, and sometimes it refers to the total opposite, being traditional. Despite prefectural sub-identities, homogeneity is constantly reestablished in Japan in order to maintain a united nation-state. Sometimes similarity is stressed and sometimes differences are cited throughout Japan’s history. I must admit that I suffered in this environment and had constant questions and sometimes even anger for this force of Japaneseness. At the same time, however, I never lost my appreciation of my country and its culture because they have a unique beauty and without which I would not be this mindful of identity in many ways. The origin of my thinking has always been rooted in this mixture of the self, the nation, and the world.

I was fortunate to see the world, at least the world I think I live in, from the standpoints of many individuals who vary in religious beliefs, cultures, native languages, and economic backgrounds. I came to the U.S. in 2003. Beyond my higher education here, I encountered what defines me now: my everyday experiences with friends and colleagues from all over the world, which include (but are not limited to) Georgia, Ukraine, Ghana, Nigeria, Serbia, Turkey, Oman, Italy, the U.S., Uzbekistan, Thai, China,
Kuwait, Turkmenistan, Morocco, Gambia, Sudan, South Sudan, Kenya, Rumania, Bulgaria, Spain, and Iran. These people are proud of their upbringing, yet never forget what I would like to call here the idea of globality, what brings us together. I also realized that some of the most peaceful people among the international crowd are those who experienced ethnic cleansing and civil wars. There are surely times when they have to recreate tragedy in their lives one way or another in order to make sense of what they experienced and what they have now, but they have tried to come to their own conclusions and reconciled with their past.

Krishnamurti (1953) said “When one travels around the world, one notices to what an extraordinary degree human nature is the same, whether in India, or America, in Europe, or Australia” (p. 9). I resonate with him greatly. There are times when people interpret things differently because of distinct upbringings and cultural backgrounds, but there are human qualities that we share, such as love, fear, family, self, community, despair, joy, and all other commonalities that we humans forget when we are in interpersonal, national, or identity conflicts.

In short, I am a product of both national and international education. There are times when my Japaneseness sets me free, but there are also times when my understanding of the national identity as national imagination sets me free. In everyday life, I have the luxury of choosing one or the other. This is the foundation of my developed passion for education.
Ethical Considerations

The Office of Research Compliance at Ohio University (2017) indicates, “All studies that involve humans are potentially subject to federal government regulations” (para. 1). The researcher submitted a project outline, and the study was approved by the Institutional Review Board (IRB) to proceed. The researcher prepared the IRB project outline under the supervision of her dissertation chair and she collaborated with some peers to enhance the research methodologies and credibility techniques. Such collaborations were helpful to secure IRB approval. Two letters of collaboration from both YWCA-Japan and YWCA-Tokyo were attached to the proposal. The purpose of the letters was for the researcher to obtain permissions from the organizations to conduct research in their sites. As requested by the organizations, the letter also indicated that the researcher would show the final draft to the organizations before it is presented to the doctoral dissertation committee for oral defense and before its final publication online. Due to this pre-condition, the researcher shared with both YWCA-Japan and YWCA-Tokyo the final draft submitted to the dissertation committee for oral defense and received their formal acknowledgment from the General Secretary of YWCA-Tokyo, which also signed on behalf of YWCA-Japan.

When the researcher first visited the organizations and communicated with a staff of YWCA-Tokyo about the possibility of conducting the research, she left samples of documents, such as letter of collaboration and a consent form, which had been translated from English into Japanese. When she directly met the participants for interviews, she reminded the participants about the main points of the consent forms and asked them to
sign upon their final agreement to take part in the study. She explained to them that their participation is voluntary and they can leave the interview at anytime.

At the time of receiving a permission to conduct the research, the researcher mentioned to the representatives of the organizations that if they wish the researcher can use alias to protect the anonymity of interview participants. The organizations did not express their wish or preference for using either an alias or their real names. Thus, the researcher asked the general secretary of YWCA-Tokyo as well as each participant at the time of member checking whether it would be okay for their last names and their leadership positions to be indicated in the research. The researcher also asked to share with her if there need to be some corrections regarding their names or their leadership positions, as well as their translations. The general secretary replied and said that people who would have problems would communicate to the researcher if there are any issues or needs for corrections of the translations and transcriptions. None of the participants had a problem using their last names. Two returned with their preferred synonyms regarding their leadership titles.

**Limitations**

The researcher’s academic field is Educational Administration. Within the doctoral program, she took the Comparative and International Educational Leadership (CIEL) specialization. In comparative study, two or more sets of research sites are compared, and it was her initial intention as well. She was hoping to compare to organizations that are appropriate for the study. However, many international organizations have distinct historical backgrounds as well as unique visions and missions.
Thus, there were some professional concerns about comparability (Tolley, Ulin, & Mack, 2016).

The researcher decided to concentrate on YWCA in Japan due to such reason. She thought of comparing YWCA-Tokyo to YWCA-Japan, but again they are not fully comparable because they have distinct regional and national positioning and responsibilities. The researcher compared characteristics of these organizations when possible and when needed, but the comparative analysis was not the primary aim. Rather, served as additional understanding. In general, durability was taken for great consideration (Patton, 2014; Stake, 2010).

As the researcher used purposeful and snowball sampling methods of recruiting participants, the researcher and the organizations identified who could be the represented as female leaders of YWCA-Tokyo and YWCA-Japan. Through observation and document analysis, the researcher examined that the interview data served well for the purpose of the case study. However, there might be a need in noting here that if the researcher took a completely random approach of sampling method, the research result would be different. Among the interviewed leaders too, personal uniqueness was found while there were many commonalities, which made the phenomenology method of research possible to a great extent. The passion and level of organizational knowledge might have shown some differences if taking random sampling. It is possible the participants randomly chosen might not have been able to clearly articulate the philosophies of the organizations.
It is also essential to note that the research started to walk on its own once the researcher opened the gate of its wonders. The researcher found this characteristic significant. Yet, if more controlled approaches were taken for this research, for example if completely structured interview styles were taken instead, the result might have been different. For this research, the flow of conversations and understanding of the circumstances that the organizations present themselves was very important. Finally, the bilingual analysis may have created some limitations while the researcher believes it bridged languages and cultures boundaries as well.
Chapter Four: Presentation of Findings and Analysis

Introduction

This qualitative phenomenological case study examined the influence of female leaders’ perceptions of peace and globality on leadership styles and organizational development practices in two voluntary organizations, YWCA-Tokyo and YWCA-Japan. This chapter restates the theoretical and conceptual framework and the methodology that guided the inquiry. It moves to describe the profile and lived experiences of the participants. After describing the themes emerged from the processes of data collection and analysis, this chapter reports the answers to the research questions.

Theoretical and conceptual frameworks. The theoretical framework of this study combined several approaches, encompassing anti- versus alternative-concept, global ethics, global humanism, and positive and negative peace. The theoretical framework provides a mind map showing the movement of ideas, from research question one to research question three: female leaders’ lived experiences to perceptions of peace and globality, and to leadership styles and organizational development practices.

Summary of methodology. This qualitative phenomenological case study used semi-structured interviews, observations, and document analysis to collect data. The combination of the methods enabled the researcher to generate findings for the following research questions:

1. How do female leaders of Young Women's Christian Association of Japan (YWCA-Japan) and Young Women's Christian Association of Tokyo (YWCA-Tokyo) perceive the phenomena of peace and globality?
2. What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influenced their perceptions of peace and globality?

3. How have their perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?

Presentation of findings to the above research questions are displayed next.

**Presentation of Findings**

This section includes the profile and lived experiences of each participant regarding peace and globality, the emerging themes, and the answers to the research questions that guided the investigation.

**Profile of the participants.** The participants in this study comprised six female leaders from YWCA-Japan and YWCA-Tokyo (two women from YWCA-Japan and four women from YWCA-Tokyo). They are ranging in ages 45- to 70-years and have performed their executive and administrative duties at the organizations. Table 5 below shows the profiles of the participants and their personal characteristics. Based on the information they described themselves, the researcher did a further research to understand the fuller pictures of their lives.
Table 5

Profiles and Personal Characteristics of the Participants

<table>
<thead>
<tr>
<th>Organization</th>
<th>Name of Participants</th>
<th>Occupational position at YWCA</th>
<th>Personal Characteristics Described by Participants</th>
</tr>
</thead>
</table>
| YWCA-Japan   | Matano               | President                    | • Graduated from a leading private university in Japan, and majored in international politics.  
• Started working for a company soon after graduation.  
• After being a vice president of YWCA-Japan, she became the president in her 40s in 2009. which made her the youngest president in the history of YWCA-Japan.  
• Tokyo-born, Tokyo-raised  
• Said, “I have a spiritual faith.”  
• A music lover, especially soul. Plays piano and flute.  
• Went to China, South Korea, and Cambodia through YWCA-Japan. |
| Nishihara    | General Secretary    |                              | • Originally from Kyoto.  
• Husband worked in Nagoya, there she met a person from YWCA and started working for the organization.  
• Once affected by an earthquake.  
• “Christianity has been the basis of my life.”  
• Went to a Christian school and encountered the faith. |
| YWCA-Tokyo   | Kawado               | Representative Director       | • A professor of a private women’s college in Tokyo, teaching European Literature and Culture, especially German.  
• Her grandmother, Pastor Tamaki Uemura, was the president of YWCA-Japan in 1937 and a vice president of World YWCA in 1938.  
• Grew up in YWCA camps.  
• A Christian, and likes to sing hymns. |
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Experiences</th>
</tr>
</thead>
</table>
| Ozaki            | General Secretary                             | • Having majored in social work/welfare in private Jesuit-based university.  
• Soon after graduation, started working for YWCA-Tokyo.  
• Went to Palestine for a professional training.  
• Used to administrate a Japanese language class for Japanese returnees from China. |
| Uchiyama         | Chairperson, Board of Trustees                | • Lived in Michigan and France and was supported by host mothers there.  
• Being involved in Tokyo YWCA “Japanese Mothers for International Students” Movement for 32 years (as of 2013).  
• Received international students from many different countries.  
• A regular church commuter, and did the same abroad. |
| Ohkawa           | The former president of YWCA-Tokyo (4 years)  | • Founded the YWCA-Tokyo’s office of Christian study.  
• Grew up in male-dominating school.  
• Transferred to a mission high school. Picked up a Bible for the first time.  
• Participated in School YWCA and volunteered at nursing homes.  
• In YWCA from fifteen to seventy year’s old.  
• Graduated from a Christian university.  
• First applied to YMCA then to YWCA.  
• Trained to be a secretary.  
• Led YWCA during one of its hardest time.  
• Once retired and went back to her community. |

Source: Author (2017)
Lived experiences of the participants. The subsequent section is the summary of the six participants’ lived experiences, which they highlighted in their interviews regarding peace and globality. They are displayed in a narrative format to be complied also as their biographies.

Ms. Matano (President of YWCA-Japan). Ms. Matano majored in International Politics during her university years, and in a quite unique period of the world history. It occurred to her that her prior understanding of the world or its map being unchangeable was a misconception. Having heard of the Soviet Union’s collapse and the emergence of various new states symbolized the idea that the unit of kuni or state is not always reliable—it comes and goes. Although she claimed that she never lived abroad for a long time, Ms. Matano has various international experiences traveling, studying, and working abroad. Thailand, the United States, Cambodia, China, and South Korea are some of the examples. She suffered from depression at the age of 30, which influenced her to understand a world controlled by the powerful.

Ms. Nishihara (General Secretary of YWCA-Japan). Ms. Nishihara went to a Christian’s school and learned that having faith is not just about prayers but also getting involved in communities and being connected with people and the world. Facilitating peace-oriented programs for children and adults in Asian countries through her career has greatly influenced her to believe in teaching and learning from multiple perspectives. She said such education leads to peace and globality. Ms. Nishihara was devastated by an earthquake before, and her experience of being helped by community members is the
driving force of her philosophy and actions. She believes that peace can be achieved from women’s empowerment and leadership.

Ms. Kawado (Representative Director - YWCA-Tokyo). Ms. Kawado is the granddaughter of a former president of YWCA-Japan and a vice president of World YWCA. She was about 60 years old at the time of the interview, and has had a long and deep connection with YWCA in Japan. Her teenage experiences in YWCA-Tokyo’s youth camps served as the foundation of her leadership skills, which emphasize team play and listening. She is a university professor specialized in German literature. Over the course of her life, she has witnessed the Berlin Wall dividing Germany from East to West, as well as its collapse and problems afterwards.

Ms. Ozaki (General Secretary - YWCA-Tokyo). At the time of university graduation, Ms. Ozaki chose to work for YWCA-Tokyo because it allowed her to practice her philosophy of Social Welfare. She learned that the field of Social Work is a helping profession that helps people use their potential to realize their dreams in life. She believes that caring for each other’s wellbeing through social welfare programs leads to peace. The feeling of helplessness towards her own young brother who has been withdrawn from society and stayed at home has stimulated her thinking of the world. Through YWCA, she attended training sessions in Palestine. She coordinated programs for Japanese elderly who returned from China after World War II. Ms. Ozaki’s international experiences contributed to her understanding of peace and globality.

Ms. Uchiyama (Chairperson, Board of Trustees - YWCA-Tokyo). Through her 32-year experience of being involved in Tokyo YWCA’s Japanese Mothers for
International Students Movement, Ms. Uchiyma has been a mother to students coming from various countries like Ghana, Nigeria, Vietnam, Thai, Singapore, Malaysia, Korea, China, Israel, and Iran. For her, this condition in which she can be a family to international students, and vice versa, symbolizes peace and globality. Despite their differences, she has found commonalities among the international students, such as their kindness and attentiveness. She credits her vigor and passion in this YWCA movement to support international students to local families in France and the United States whom she spent time with in her 20s and 30s.

*Ms. Ohkawa (The former chairperson of Board of Trustees -YWCA-Tokyo).*

Ms. Ohkawa was 15 years old when she encountered YWCA-Tokyo and started to understand the importance of being part of a community where people can share thoughts and realize visions together. She is past 70 years old today. Growing up in a male-focused school, she was isolated from proactive learning. Transferring to a women’s school, based on Christianity, changed her life. She felt there that she was treasured as a person of character. Her involvement in YWCA was a continuation of her belief in women’s leadership. She is the current Chairperson of Christianity-based Research Center at YWCA-Tokyo. She has hoped to balance those who have faith and who do not at YWCA by incorporating both voice. At YWCA, there is no difference, she said, because everyone comes to relate with YWCA by agreeing to its vision.

**Emerging Themes**

Various coding methods were used to make sense of the data individually and as a whole. Going through each person’s interview data, the first cycle coding was performed.
It included holistic coding (divide data in chunks), descriptive coding (classify according to general themes emerged), in vivo coding (a memorable word or phrase extracted directly from quotations), and emotion coding (expressions of feelings). Then, the process moved to the second level, patter codes. Significant statements were collected (Creswell, 2013) to construct a narrative describing the climate of the phenomenon (Miles, Huberman, & Saldaña, 2014), meaning the meeting points of the participants’ concepts and experiences. For the research question three, concerning leadership development and organizational practices, provisional coding was fulfilled using relevant theories explored in literature review (Saldaña, 2015). It built on previous research.

The following table (Table 6) explains the emerging themes categorized according to the research questions’ main theme: perceptions of peace and perceptions of globality from research question one, lived experience from research question two, and leadership demonstrations and organizational development (OD) structure, system, culture, and climate from research question three.
Table 6

**Emerging Themes in Relation to Research Questions**

<table>
<thead>
<tr>
<th>Research Questions (RQ)</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perceptions of Peace (RQ 1)</td>
<td>Regret for the past and fear of returning to war</td>
</tr>
<tr>
<td></td>
<td>Civic responsibility to voice out opinion</td>
</tr>
<tr>
<td></td>
<td>Beyond absence of war</td>
</tr>
<tr>
<td></td>
<td>Diversity, co-living, “kyousei,” collaboration</td>
</tr>
<tr>
<td></td>
<td>The weak and the strong</td>
</tr>
<tr>
<td></td>
<td>Happiness, belonging and worth</td>
</tr>
<tr>
<td></td>
<td>Multi-angled learning</td>
</tr>
<tr>
<td>Perceptions of Globality (RQ 1)</td>
<td>Beyond national boundaries.</td>
</tr>
<tr>
<td></td>
<td>Global-local dualism</td>
</tr>
<tr>
<td></td>
<td>Cubical Perspective</td>
</tr>
<tr>
<td></td>
<td>Limits of human power /Objectivity</td>
</tr>
<tr>
<td>Lived Experiences (RQ 2)</td>
<td>Lifelong experience.</td>
</tr>
<tr>
<td></td>
<td>Witnessing transformations</td>
</tr>
<tr>
<td></td>
<td>The side of the weak /being helped</td>
</tr>
<tr>
<td></td>
<td>A view of Japan from outside</td>
</tr>
<tr>
<td>Leadership Demonstrations (RQ 3)</td>
<td>Apology to East Asia</td>
</tr>
<tr>
<td></td>
<td>Volunteerism</td>
</tr>
<tr>
<td></td>
<td>Professionalism</td>
</tr>
<tr>
<td></td>
<td>Advocacy</td>
</tr>
<tr>
<td></td>
<td>Spirituality</td>
</tr>
<tr>
<td></td>
<td>Change</td>
</tr>
<tr>
<td>OD: Structure (RQ 3)</td>
<td>Local volunteers at the top</td>
</tr>
<tr>
<td></td>
<td>Top-down and bottom-up, two-way straight</td>
</tr>
<tr>
<td></td>
<td>Volunteers and staff collaboration</td>
</tr>
<tr>
<td>OD: System (RQ 3)</td>
<td>Membership</td>
</tr>
<tr>
<td></td>
<td>Financial resources</td>
</tr>
<tr>
<td></td>
<td>Person-to-person contacts</td>
</tr>
<tr>
<td></td>
<td>Collaboration with other organizations</td>
</tr>
<tr>
<td></td>
<td>(the UN, etc.)</td>
</tr>
<tr>
<td>OD: Culture (RQ 3)</td>
<td>Global women</td>
</tr>
<tr>
<td></td>
<td>Democratic decision making</td>
</tr>
<tr>
<td></td>
<td>Not mass-producing programs: regional uniqueness</td>
</tr>
<tr>
<td></td>
<td>Christian-based, ecumenism, and open</td>
</tr>
<tr>
<td></td>
<td>Opposing the amendment of the Constitution</td>
</tr>
<tr>
<td></td>
<td>Anti-war, anti-nuclear, and anti-violence</td>
</tr>
<tr>
<td>OD: Climate (RQ 3)</td>
<td>Positive</td>
</tr>
<tr>
<td></td>
<td>Lifelong commitment</td>
</tr>
<tr>
<td></td>
<td>Generational continuation</td>
</tr>
<tr>
<td></td>
<td>Educational</td>
</tr>
</tbody>
</table>

*Note: OD stands for Organizational Development.*
Research Q1: How Do Female Leaders of Young Women's Christian Association of Japan (YWCA-Japan) and Young Women's Christian Association of Tokyo (YWCA-Tokyo) Perceive the Phenomena of Peace and Globality?

The subsequent section explains the answers to research question one, which regards the six participants’ perceptions of peace. It means how the female leaders understand or perceive the concept or phenomenon of peace. The examples of related interview questions were: How do you perceive peace? What does the notion of peace mean to you? And why do you think so? (Peace in Japanese language is hei-wa, consisting of two Chinese characters. The first part can refer to the condition of being smooth, gentleness, ease, calm, or tranquil. The second character means harmonious.)

The flow of conversation was taken in consideration during the interviews to naturally generate the female leaders’ thoughts on peace.

Leaders’ perceptions of peace. As the result of the interviews, the following themes emerged concerning the YWCA-Japan and YWCA-Tokyo’s female leaders’ perceptions of peace: 1) regret for the past and fear of returning to war 2) civic responsibility to voice out opinion 3) beyond absence of war; 4) diversity, co-living, kyousei, and collaboration; 5) the weak and the strong; 6) happiness, belonging and worth; and 7) multi-angled learning. Each of the themes is explained subsequently.

Regret for the past and fear of returning to war. One of the core findings of this study was that the female leaders’ perceptions of peace in these two voluntary organizations were situated in the continuum of the organizations’ history. There was a clear cause and effect phenomenon. Their philosophy of peace was deeply rooted in their
organizations’ experiences of warfare ---World War II. Because of what they experienced in the past, they have a certain perception and attitudes towards peace. First of all, they related their perceptions of peace to the organization’s unhappy past of not being able to prevent their nation’s deadly descent into war.

The YWCA leaders’ statements are the following:

Ms. Ozaki:

During the war, YWCA did not have the power to end the war. We were just silent and we could not do anything. At that time, it might have been normal, but post-war YWCA started with its historical and social reflection and self-examination over this painful past. I often imagine what it was like for the YWCA members during those days….I was not at YWCA during the pre-war era, but I feel that there are matters that we can learn from the past, the history of YWCA, so as to not repeat it in the current period.

Ms. Uchiyama:

I say it clearly; we have a history of being unable to stop the war. As we reflect on past conduct, we have to turn our eyes to the related issues and collaborate to stop possible wars by any means. We must advocate peace as much as we can.

Ms. Matano:

Our organization could not prevent the war! Although it tried, YWCA had to stop going against the war at some point and eventually got involved in the war culture. Even if the organization was international and missionaries were our central figures, they, too, had to leave the country. Various kinds of people
approached Japan from within and out of the nation seeking to prevent and stop the war, but Japan became more and more a closed society and escalated its aggression … Members’ feeling of guilt for not being able to stop the war led the organization to advocate for ways to insure a peaceful Japan after the war. The female leaders’ voice contained inherited feelings of regret, sorrow, and guilt, and at the same time, there was a sense of mission and responsibilities they expressed for the future. Because of the organization’s history, the female leaders try to take the ownership of the present for what they can do to contribute to peace. They expressed how they, as leaders and members of the organizations, have been trying to move forward from that history in order to establish long-lasting peace at national and global levels.

On the other hand, a series of interviews disclosed that the female leaders have felt frustration about inability to help in maintaining peace in the present despite the continuous efforts. They found such feelings similar to how the senior members had described about their helplessness during the war period. The participants have seen some dangerous indications in Japan that the country, especially the government, is becoming a pro-war country again. Ms. Ozaki said, “I feel that the Japanese society is moving towards senzen kaiki.” The term refers to the condition of returning to a pre-war period. “I feel that the danger of having war again is all around us,” Ms. Ozaki explained and continued, “Now the world is becoming strange and dangerous again, and if we don’t do anything, what kind of world are we leaving to the next generations? I think about that.”

Likewise, Ms. Uchiyama stated, “Right now, the Japanese society is in a similar situation as in the pre-war period.” When Ms. Uchiyama was asked by the researcher,
“What kind of era do we live in now?” she answered, “It is scary. I don’t know how to explain it, but I wonder what kind of era Japan will be creating from this time forth. That is an important matter to think about. Japan is definitely in a transition period now.”

Ms. Nishihara also began her argument of peace by saying, “Peace is in danger now.” She used the verb yurugasareteiru in Japanese language (without conjugation: yurugu) to describe peace as being shaken and becoming unstable. Being shaken and becoming unstable implies that there was a clear and solid formation beforehand. Thus, in Ms. Nishihara’s mind and in the minds of others, there were levels of peace for a while and now peace is in danger of losing its form.

Furthermore, the female leaders commonly talked about the government’s reckless treatment of its Constitution. For example, Ms. Uchiyama explained:

Right now the government of Japan is trying to change or adjust our Constitution. We YWCA members and leaders are against such change because all of those recent political changes affiliate war. People who are here or connected to YWCA-Japan mostly have a similar stance and opinions.

Similarly, Ms. Matano brought the issue of the Constitution of Japan and its amendment in the beginning of the interview and talked about its essentiality to YWCA-Japan: “The new Constitution of Japan was the very foundation of YWCA-Japan. That is why we choose to peacefully protect it.” She called the Constitution of Japan new as she had the previous Meiji Constitution in mind. The relevant difference between the Constitution of Japan and that of Meiji is the aspect of gender equality.
In addition, Ms. Ohakwa described that the topic of the Constitution is common in YWCA-Tokyo events. She said, “During events, we asked our participants, including non-Christians, to talk about issues such as ‘Why YWCA has the stance to defend Article 9 of our constitution’ and ‘Why we always talk about it.’” She continued, “Many different kinds of people and groups in the society are now against the government’s action to change the Constitution. Each of us has unique reasoning but we YWCA discuss and exchange thoughts so that we can act upon together.”

Ms. Uchiyama explained, “Article 9 of the Japanese Constitution is about sensou-houki, the abandonment of war.” She claimed that “the Constitution must continue to be that way for the sake of peace.” Japan put Article 9 into effect in 1947 subsequent to World War II in order to formally declare its rejection of violence. Ever since, at least until recently, this article has symbolized the nation’s commitment to peace, but the government has tried to change its usage today by re-interpreting the meaning. It has already practiced the change by shipping the Self Defense Force abroad, and not for the purpose of national defense.

When YWCA leaders in Japan talk about the government’s action to change the country’s Constitution, they also linked it to the change of Article 96. Ms. Uchiyama described, “The YWCA’s central stance is not to change Article 9; thus, we were also surely against the movement to change Article 96.” She clarified that “Article 96 shows the process by which the Japanese Constitution can be amended.” Regarding Article 9, the Japanese government did not regard the process of amendment indicated in Article 96
but instead proceeded with the reinterpretation\textsuperscript{50}. Ms. Uchiyama concluded that “the proposal bill of Article 96 attempts to lighten the correction terms that are currently indicated there and generally make the amendment of the Japanese Constitution easier.”

In addition to Article 9, YWCA leaders such as Ms. Ozaki, Ms. Uchiyama and Ms. Ohkawa talked about the recent governmental authorization of the Special Secrecy Law, which allows the government to keep some defense information to itself \textit{(The Japan Times, 2014)}. It was brought up as another example of peace being threatened. For instance, Ms. Ozaki said, “The way in which the government decided on the Special Secrets Law were so hasty.” This was when she used the word \textit{senzen kaiki}, expressing the time when YWCA leaders felt powerless to stop the war.

The Special Secrecy Law was passed by the Japanese Security Council in October, 2013, and the time that the researcher was in the field was really the peak of its criticism, though it still continues. The participants of the interviews discussed how YWCA-Japan and YWCA-Tokyo have been trying to educate people about the dangers of this law. The brief review of the Constitution of Japan’s Article 9 and Article 95 as well as Special Secrets Law are indicated in Table 7.

\textsuperscript{50} Thus, practically speaking, the government has not changed the Constitution, yet the implication of the reinterpretation is enormous. Another significant reason the government decided to go for reinterpretation is that Article 96 requires public votes of more than half the voters. Prime Minister Abe is a strong advocate of revising Article 96.
Table 7

*The Constitution of Japan and Special Secrets Law: The Overview*

<table>
<thead>
<tr>
<th>The Constitution of Japan (Effect in 1947)</th>
<th>Special Secrets Law (Passed in October 2013)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Article 9</td>
<td>The government is not obligated to reveal defense information</td>
</tr>
<tr>
<td>= Conveys the nation’s commitment to peace</td>
<td>= The amendment of articles 9 and 96 as well as the implementation of Special Secrets Law were brought up</td>
</tr>
<tr>
<td>= The abandonment of war</td>
<td>= war</td>
</tr>
<tr>
<td>Article 96</td>
<td>= shows the process by which the Constitution can be changed</td>
</tr>
<tr>
<td>= shows the process by which the Constitution can be changed</td>
<td></td>
</tr>
</tbody>
</table>

(Author, 2017)

Ms. Uchiyama gave an example of YWCA-Japan’s engagement in opposing the Special Secrets Law by explaining what the general secretary Ms. Matano’s did regarding the matter:

A group of women gathered recently in front of the Yurakucho Marion Building to appeal against the Special Secret Law. Ms. Matano held a microphone and talked as one of the representatives of the protesters. As far as I remember, she was also asked by a newspaper company to grant an interview. Like this, the interviews with the female leaders depicted their mindsets and sensibilities contributing to their perception of peace.

Despite much of YWCA-Japan’s effort to learn from its historical lessons to advocate for peace (or what they believe peace to be), the leaders have encountered challenges from counter forces within the nation and internationally. The amendment of articles 9 and 96 as well as the implementation of Special Secrets Law were brought up
as the main oppositions to their effort and philosophies. The correlation between the organization’s history and their perceptions of peace can be described as below (Figure 11).

![Figure 11. Depiction of female leaders’ perceptions (Author, 2017).](image)

The inherited regret, sorrow, and guilt of World War II formed the participants’ perceptions of peace, characterized by fear of returning to war and advocating for matters that need to be kept, like the Constitution of Japan, transparency and accountability.

**Civic responsibility to voice out opinion.** To establish peace, the female leaders stressed the importance and need of being able to speak up from civic points of view for what’s wrong in society. They commonly used the Japanese word *okashii* that is close to the idea of something being strange. Ms. Uchiyama said:
We are different from so-called political organizations. What we do is civic movements to the utmost. When things are wrong or odd, we have to speak up. We also discuss and advocate for our visions, hopes, and possible measures to achieve them.

Similarly, Ms. Ozaki said:

YWCA needs the courage to speak up about what’s wrong in the country by collaborating with other organizations. I believe that it is our mission and responsibility to act upon our wish for peace. In addition, we should transmit to the society and the world at large the importance of human life through establishment of programs and communications. For that, our members and leaders can educate each other.

Ms. Ohkawa said,

By making actions together, we various people and organizations can come together and experience the feeling of working and living together despite our differences. We create movements by collaboration. We write letters to our Prime Minister Abe too.

Ms. Nishihara explained why YWCA-Japan emphasizes the importance of reflection and deep considerations of matters at the personal, organizational, and national levels. She stated:

Because we are a country that has a history of war and a history of harming other Asian countries, we would like to engender peace by having reflection points and
developing critical thinking on our national history and beyond. This is our important message of peace to the world.

Here, she used the Japanese word hansei, which means to reflect and search one’s conscience and wrongdoing. Japan’s violent invasions of Asian countries ruined YWCA-Japan’s relationship with YWCA of the regions. They are now in the process of recovering.

On similar note, Ms. Kawado explained that there are things in the world that she sees and immediately feels that “There is no way there can be peace as long as there is such a thing as this.” She gave the example of the Berlin Wall. Due to her academic specialty in German literature, she said, “I went to Berlin when the wall was still standing.” Ms. Kawado explained, “When I saw the wall, I felt, ‘This is not right’ ‘This is regrettable,’ and ‘It is not how it should be’ because the wall is obviously a result of war.” She used the Japanese word ikan, which refers to the heart-rending, uncomfortable feelings when seeing or experiencing unexpected matters. It is generally translated to regret. Ms. Kawado mirrored the story of the Berlin Wall to Hiroshima, “Even in Japan, when we visit places like Hiroshima, we sense a similar thing. We feel, ‘It is regrettable.’”

Like Ms. Kawado, the female leaders of YWCA-Japan and YWCA-Tokyo commonly expressed that the presence of peace is observed especially when it is no longer there or when they witness situations that prove otherwise. In addition to Berlin Wall, Hiroshima, and the amendment of the Constitution of Japan, other examples raised as opposite to peace were the construction of nuclear power plant without the public’s
full consent (Ms. Nishihara), gender inequality (Ms. Ohkawa), and Nanking massacre (Ms. Matano; Ms. Nishihara; document analysis). Describing absence of peace, the participants illustrated their understanding that peace may be invisible but absence of peace exists clearly in some symbols and narratives.

**Not just an absence of war.** The participants mentioned that a condition simply without *sensou* or a war cannot be called peace. For instance, Ms. Ozaki said, “As far as peace is concerned, absence of warfare is not enough.” *Sensou* is the Japanese equivalent of war in English, and consists of two Chinese characters. The first is *sen* meaning war or battle, and the second character is *sou* referring to opposing or arguing. Ms. Ozaki added to her earlier statement by stating:

> I believe in a society where each person can live vividly and lively and appreciate him or herself as that person. In such a society, *jinken* (human rights) and *kenri* (general rights) are actualized, especially rights of the weak.

Thus, for Ms. Ozaki, peace is associated with a sense of dignity, equality, and possibly freedom from structural violence that endangers people’s identities. She used the Japanese word, *ikiikito*, which means living in the fullest of life. She also spoke of *sonohito-rashiku*, which refers to the condition in which a person can live as that person.

Ms. Kawado said, “If one says ‘there is peace when there is not war,’ it is wrong, in my opinion.” Further, Ms. Kawado highlighted the agreement about this matter among the leaders of YWCA in Japan:

> We, leaders of our organization, commonly believe that peace is not solely the state of being no war. So, among the leaders you are going to interview from now
on, I believe that we have a similar view. This perspective applies equally to all of us. But if I may use my own words to describe it, peace is in a society when everyone feels glad to have been born and to be alive.

According to the document analysis, in addition, Ms. Ozaki’s and Ms. Kawado’s common view of peace being something beyond the simple condition of not having war connects with the current philosophy of World YWCA. According to the World YWCA Annual Report 2007-2008, World YWCA’s policy underlines that “peace is not merely the absence of war, but that fear and lack of freedom for individuals or nations also threaten peace and security” (World YWCA Annual Report, 2007-2008, p. 29).

Ms. Kawado expanded on her earlier statement, “Even if there is no war, terrible situations exist.” To make this point, Ms. Kawado offered specific examples. She said, “For instance, we cannot say that there is peace when the people of Fukushima cannot return to their own towns and villages after the nuclear power plant disaster.” She continued:

The victims might feel relieved that they did not die when the earthquake happened, but at the same time the survivors would not feel content in the current situation. I believe that they are not fully glad to be alive. Thus, this kind of situation cannot be called peace. It’s not peaceful at all.

On top of the massive earthquake and tsunami that destroyed people’s homes and took away their loved ones’ lives in Fukushima, they could not start rebuilding their lives soon because of the man-made catastrophe. Ms. Nishihara explained, “The electricity that the nuclear power plant generated was for Tokyo. People in Fukushima did not use it.”
Ms. Kawado talked about the Berlin Wall again to discuss peace beyond absence of war:

There was the division of East and West. People were separated from their families and friends by the wall. There were people who died or were killed by wanting to cross the border. I was extremely surprised to hear when the wall came down. At that particular moment, I believe that German citizens felt like the happiest people in the world. However, nearly ten years later, some people started to think, “Maybe it was better to have the wall.” The number of the people thinking that way increased over time. People in both west and east sides of the country felt the same way in this regard. It was wrong to build the wall the first place, but not everything could be solved just because the wall was torn down. These statements imply that even if there is no war, there are people whose lives were affected, defined, influenced, and destroyed by terrible situations and decisions “made by the powerful,” as the female leaders, like Ms. Matano, Ms. Nishihara, and Ms. Ohakwa put it.

It was Ms. Ozaki and Ms. Kawado’s quotes that directly explained their beliefs of peace being much more than an absence of war (They used the phrase, “an absence of war,” for example). However, other participants’ interviews also implied the similar understanding of peace. They associated peace with such ideas as happiness, rights, sharing of values, being respected as a person of character, cultural exchanges, relief to be born and alive, and learning at any age. Ms. Uchiyama, for instance, said, “The
experiences that I have had with international students represent ‘peace’ in my mind.”

The female leaders’ hope for peace goes beyond a simple lack of conflict.

*Diversity, co-living, “kyousei,” collaboration, and trust.* The female leaders commonly used the word *kyousei* to highlight the importance of collaboration, trust, or diversity. The Japanese noun, *kyousei*, is composed of two Chinese characters, and *kyou* means together and *sei* means to live. Together, it depicts the concept of living together. The meaning is deeper than the simple understanding of co-existence.

Ms. Ohkawa spoke of *kyousei* and described it extensively. She said:

An essential substance for peace is this idea of symbiosis or living together. I would like to emphasize this way of thinking as an individual and as a Christian. It should also be a Christian way of life to treasure symbiosis. In YWCA-Japan, we often use the word *tabunka-kyousei* or multicultural co-living. This is not about assimilating everything in one culture. It is about recognizing each other by acknowledging differences -- the way others are and the way we are.

Ms. Ohkawa continued:

Understanding that there are many kinds of human beings on earth is one step forward. For example, there are different nations. People have different faces, skin colors, ways of living, thinking, philosophy, religion, and even the number of children. These differences happen not because one is sinful, but each of us is made to adapt to the region into which we were born, such as the region’s geography, history, and circumstances. Recognizing and respecting the
differences as they are and going beyond these differences to live together is what I find important.

Ms. Ohkawa emphasized living together by recognizing, respecting, and transcending differences. She expressed her appreciation of *chigai-wo-koete* which means going beyond difference.

Ms. Ohkawa then went deeper into explanation about human differences, as follows:

I believe that differences are God’s blessing and grace. Because there are differences, we can enjoy living together. If we were all the same, we wouldn’t really have to understand each other and we might not even understand the concept of trying to reach understanding. Because we are different, we can find pleasure in living together despite differences. We are given opportunities to go beyond these differences and to be united in one. When this becomes possible, the time for peace can finally arrive, in my opinion.

In summary, Ms. Ohkawa talked not only about simply living together but also about the notion of enjoying it. In addition, she inferred that human difference is something to celebrate and people are given differences to be of value. Other interview participants also expressed excitement about the concept of enjoyment of living together and experiencing differences, especially when talking about their own or their members’ involvement in international activities, which will be explained later.

It is also important to highlight that Ms. Ohkawa differentiated unification from assimilation by emphasizing the importance of valuing differences first and then make
the effort of uniting. Ms. Ohkawa also implied that one’s common sense may not necessarily apply to other people, especially among those who grew up in different cultures. She said:

It is not reasonable to expect someone to think the same way as you do just because you think that way. Instead, we should consider what we can do together by putting our different minds together. An accumulation of these undertakings nourishes people and their growth. This is the process of engendering peace; I strongly believe.

Similarly, Ms. Uchiyama brought up the idea of kyousei:

At YWCA, we emphasize kyousei which means to live together. In order to do so, we need to develop trust, and this leads to the question of how to establish trust. I believe that different kinds of people should not only coexist but develop trust. I am not talking only about foreigners but also within the Japanese people, too, there is diversity. People have a variety of thinking, ideas, problems, and concerns. If there is no sense of acceptance that it is actually good to have different people I don’t think coexistence is possible.

Ms. Uchiyama answered so when the researcher asked her, “How do we develop a society without violence and war?”

One of the main points that Ms. Uchiyama stressed here was the importance of recognizing differences as assets to human society, and it aligns with Ms. Ohkawa’s point about differences being God’s gifts to make life fulfilling. Ms. Uchiyama underlined the standpoint that trust among people of various upbringings and circumstances is possible.
She also said, “Trust may sound easy, but it actually takes time and energy.” As such, both Ms. Ohkawa and Ms. Uchiyama believe that differences can be a great assistance to peace and the development of humanity at large.

Ms. Ozaki also talked about peace in terms of kyousei by emphasizing collaboration with others. She brought it up when discussing YWCA’s organizational development. She said, “We at YWCA try not to complete everything on our own and satisfy just ourselves. Being self-sufficient is important, but we go beyond that. We actualize this idea of kyousei or living together. That is our mission.” Ms. Ozaki said:

For the society to cherish each individual, we at YWCA send out a message of ‘Let’s join forces and work in partnership.’ For that, we do what is sought in society but we also take time to transmit this important message of collaboration. Ms. Ozaki thinks that the implementation of a good social welfare system or shyakaifukusi is needed for individuals to develop a sense of dignity.

Ms. Ozaki considers social welfare to be a way forward for a society to care for people and provide them with conditions that they can value themselves. The Japanese word jitugen means to actualize; thus syakaifukusi-no-jitugen means the actualization of social welfare. Ms. Ozaki clarified, “Although I said social welfare, my philosophy is close to the idea of social being more than social welfare.” For her, social being stresses the importance of the self in relation to a society or the human society at large. It highlights the idea that one is never an entity completely separate from his or her surroundings. Thus, Ms. Ozaki’s understanding of well-being of individuals is related to
the welfare of the society as a whole. She acknowledged the possibility of people living to the fullest of the human possibilities.

Ms. Kawado also talked about diversity and human dignity. When the researcher asked Ms. Kawado, “What is peace for you?” she answered, “Peace happens when human beings, regardless of age, gender, profession, and so forth, feel that that it was good to be born in this world and to be alive.” She referred to various people using the word *arayuru*, which literally means as many people as there are, referring to all sorts of people. According to Ms. Kawado, peace takes place when people have rights, opportunities, and hopes to be content with their lives regardless of their social backgrounds. This means that society has the responsibility to establish foundations to make this happen by recognizing, for instance, generational needs, the issue of gender, and the variety of professions.

When asked about the perception of peace, Ms. Nishihara answered, “Peace is to connect or to be connected.” She used the verb *tsunagaru*, which literally means to tie something. She also said that desire, knowledge, reflection, and education serve as foundation of collaboration. She said:

In order to connect, we have to know ourselves. We also learn about others. Only when we go through this process, we can achieve human connections. Then we can develop relationships. First of all, the feeling of wanting to connect and the actual attempt to connect are the foremost steps toward peace. Moreover, it is important to listen to people. Going one step further, leadership development is essential for all of us to grow together.
As such, Ms. Nishihara mentioned several steps that make human connections possible. She explained the reasoning behind collaboration and networking, “One cannot break out of unfortunate conditions alone. YWCA tries to empower people by helping them to improve their communication and social skills.” In short, the female leaders’ perceptions of peace identified the matters of kyousei, co-living, diversity, and collaboration as necessities.

_The weak and the strong._ Four of the six leaders talked about the concept of the weak and the powerful in society -- _jyakusya_ and _kyoujya_ in the Japanese language. Leaders described how YWCA supports people who are situated on the periphery of society.

For instance, Ms. Matano said below when describing YWCA’s characteristics of leadership:

YWCA does not need theories which are developed and practiced by the powerful. We have the ability to take the side of the weak, for example mothers in general, women who care for their parents or relatives who are confined to bed, women who experience domestic violence, people who need help but cannot speak up and continue to be harmed in any way, and those who feel uncomfortable in where they are now.

Ms. Matano continued:

We should think about people who work for subcontracted work. For example, people working at the actual sites are exposed to radiation while working in uranium mines. Many big, stable companies worldwide are established on the
underground work of such local people. That has been the nature and mechanism of such companies, unfortunately.

Similarly, Ms. Nishihara shared her thought:

We need to gather voices of the weakest, those who have been vulnerable.

Women have been placed in severe conditions in almost every society. That is why it is important for us to let such women’s voices be heard.

As such both Ms. Matano and Ms. Nishihara emphasized the standpoint from social peripheries when considering and actualizing peace.

In addition, when Ms. Ozaki was talking about an ideal society in which each person can live vividly, she said “In such a society, the rights, especially of the weak, are cherished.” After she used the word jyakusya or the weak, she rephrased it to mean “people who have been socially placed in a vulnerable position or place,” which definition coincides with that of Ms. Matano and Ms. Nishihara. In addition to the noun introduced earlier, the female leaders often used the verb yowaku-sareru which literally means to be weakened by others. This word can be used to describe the situation of not having the power and energy to defend and help oneself.

Ms. Nishihara went further in discussing how YWCA supports people in vulnerable social positions:

We at YWCA think through ways in which we can help sufferers to break out from their conditions. It is actually easy to just do the charity or just give money or food to people who do not have them. However, those are not necessarily the best things to do. What YWCA is trying to do is to assist people to truly realize
their own conditions and raise their own power to break out of their circumstances, hopefully on their own.

The above quotes from three female participants showed that their perceptions of peace emphasizing care for the weak do not remain simply as philosophy but lead to their actions.

Ms. Ohkawa also talked at length about the weak and the powerful. The difference with others was that she seemed to accept at a certain level that there would always be the weak and the powerful, but the importance is the collaboration and care. Other leaders focused on helping the weak to break out from their circumstances. Her focus was on the livelihood and coexistence of these two groups of people. She mentioned and explained a story in the Bible as follows:

There is a chapter on Judea in the Bible. Although it is not written that it is about a composition of peace, there is a section where I feel a sense of peace. It is a story of a little lamb dwelling in a cave with a gigantic beast. The lamb is still a child at the breast, but they can live together. This story is about the powerful and the weak. The weak are so small they can be swallowed by the strong. They are big and strong as a beast of prey and a fierce animal. However, the two entities live together by drinking each other’s milk and eating grass side by side. I think this is peace. It is an ideal. Now the world is in a chaotic situation, but I think we should head in such direction of peace. It is my way of life, and it is also a way of life of the YWCA to aim and encourage such symbiosis.
By introducing this story, Ms. Ohkawa brought a perspective that the weak, too, can provide something valuable to the strong even when defenseless and helpless. Especially if there is a mutual understanding of some sort, equal terms can be developed despite the differences in power. This story speaks to the important fact that the powerful cannot live alone, either.

*Happiness, belonging, and worth.* When answering the question on the concept of peace, three participants mentioned the words *shiawase* or *koufuku*, both of which translate to happiness. Ms. Kawado raised the situations of Fukushima, the Berlin Wall, and post-war Hiroshima to describe how “the condition of simply not having warfare does not equal to peace.” Though Ms. Kawado started her quote by saying “It is different from happiness.” She described peace, as follows:

> You know, there is this feeling when one expresses, ‘Oh I am glad I am alive,’ or ‘It was good that I have lived this long.’ Environments that make us feel this way means there is peace. If there are children who wish they had never been born, we cannot call the situation peaceful. Living in poverty or spending time with parents who are on bad terms with each other may be smaller issues than actual wars; but for people in these environments, it’s not peace at all.

Even if such a situation may not necessary be called happiness, for Ms. Kawado peace has a lot to do with people’s feeling of being alive, and the sense of living one’s life. She talked about peaceful life from childhood to old age. She stressed humanness, liveliness, and the sense of worth in her explanation of peace.
When Ms. Ozaki was asked her personal experience behind her perceptions of peace, she described, as follows:

When I was majoring in social welfare at Sophia University, a professor asked the students, including me, the meaning of social welfare. He explained that social welfare is a discipline that makes people happy. Until then I was considering the discipline to be much narrower. The professor’s definition awakened me and led me to desire to work under such a philosophy, and I chose YWCA. I wanted to work on something that can help people to be happy.

Ms. Ozaki related peace to the actualization of social welfare in society, and she described the field of social welfare as the discipline of making people happy, or at least having the possibilities if developed well. She said that the professor’s introduction to the field became the foundation of her career and her being. Then, I asked further: “You mentioned happiness, but what is happiness for you? What does it mean to be happy?” She answered:

I believe that being happy has something to do with a smile -- encountering or having someone or something that can make one smile. This idea relates to YWCA’s objective. We want to establish a society in which each person has the feeling of being accepted, cherished, and loved. We human beings have to feel that it is okay for us to be here. We want to feel, “me being here is valuable.”

This resonates with Ms. Kawado’s quote on the feeling of “I am glad I was alive.” Both Ms. Kawado and Ms. Ozaki talked about the sense of belonging to a society as well as the feeling of relief about having been accepted and loved. They talked about these
matters as essential foundations to peace. Though Ms. Kawado said that such personal connection to society and the worth of one’s life are different from happiness, the contents of her quotes closely connect with Ms’ Ozaki’s descriptions of peace and happiness. They both talked about belonging and worth.

Like Ms. Ozaki’s emphasis on smiles, various other leaders talked about the importance of smiles as well. Indeed, it seems that smiles are YWCA’s great measuring scales of its organizational development. For example, the organization wrote that the objectives of their activities are “women and children’s smiles” (Newsletter, April 2013, vol. 5). Ms. Matano also said that when one’s tears change to smiles, she finds her work at YWCA and the initiations of peace movement worthwhile. She continued, “I think it was Mother Teresa, who said something like ‘If you can save one person it is okay.’ I take this stance.” The value of life is stressed in the leaders’ concepts of peace, which Ms. Ozaki called, inochi no taisetsu sa or the importance of human life.

Furthermore, Ms. Ozaki and Ms. Matano both talked about a degree of happiness. Ms. Ozaki brought this up when describing the city of Tokyo. The researcher posed a question to Ms. Ozaki, as follows: “There are various local YWCAs in Japan. Does YWCA-Tokyo emphasize distinctive characteristics of the city? How does Tokyo differ from other cities or local communities? Why kind of things do you think Tokyo is lacking?” She acknowledged and answered:

I believe that people in Tokyo have too many things to do. They always have enough on their plates, and they hardly have time to meet people face to face and enjoy the sensory pleasures of small things. They think they don’t really have
time to spare. In this environment, it is easy to forget what is important. They have to finish their work fast! fast! fast! because tasks come non-stop, one after the other. They are also caught up doing their daily tasks, and they do not pay attention to other important matters. YWCA-Tokyo tries to pay attention to these regional characteristics. I think about the level of happiness.

Such statement made by Ms. Ozaki connects with that of Ms. Matano, who said, “It is important to work, but the question is where we put our emphasis in terms of how to be happy and to what degree? Considering a way in which we develop our philosophy of happiness is important.” The researcher agreed to her by saying, “Gross National Happiness (GNH) shows that the level of happiness in Japan is very low.” Ms. Matano answered, “Yes, our country is full of things, yet the level of happiness is low and the suicide rate is high. It is partly because our workforce and companies are extremely strict and intense.” Ms. Matano added, “If we compare ourselves with others, we are always lacking in something. That is why it is important to appreciate what we have, like expressing how delicious food is or being happy to see the person you are meeting with.” She continued, “Every suffering is different. There might be a woman want to get married or want to have a baby but cannot. At the same time, there could be a woman who abandons her baby because she believed she could not be a mother.”

On a related note, Ms. Ozaki said:

One of our national characteristics I see as a country is that we tend to compare ourselves to surrounding figures. People who go outside (to foreign countries) to

---

51 More than 25,000 people committed suicide in 2014, meaning 70 people daily (Wingfield-Hayes, 2015)
study or work are more relaxed and seemed to be more liberated and free than those who stay here. I think people feel relaxed elsewhere because they are evaluated there not in terms of how they do in comparison with other people but in terms of how far he or she has grown personally. In Japan, one’s ability is almost always compared with other people, and from the very beginning of their lives. In this environment, the emphasis is no longer about how much effort the person made. In the philosophy of comparison, one is always “lower” or “higher” than others.

The female leaders called for critical thinking towards the concept of happiness and valuing of human life in general when explaining their perceptions of peace. They underlined that people cannot live alone and that a sense of belonging and worth is essential in one’s life. A community is made up of individuals who need each other one way or another, and without support a community cannot remain peaceful.

**Multi-angled learning.** Both Ms. Nishihara and Ms. Matano brought up the topic of Hiroshima as an example of how a history can mean different things to different people. They talked about the importance of looking at history holistically, which starts from the willingness to know. Ms. Nishihara said:

> When we invited members from the YWCAs of China and South Korea to Hiroshima, we faced the fact that the phenomenon of Hiroshima is different according to where we are from. For us, the nuclear bombings in Hiroshima and Nagasaki happened and our country lost the war. That is our understanding. But for people from China and South Korea, it was a day of liberation. They say that
there is no day that is as delightful as this day. Although for us Japanese it was the
day we suffered from the atomic bombing and exposure to extreme radiation, for
them the day has a quite different connotation. They underline that because
Hiroshima and Nagasaki happened, Japan finally decided to surrender. Then, they
were liberated.”

Ms. Nishihara continued:

Japanese youth do not know this history. When people from China and South
Korea get to know how unaware and unknowledgeable we are, they are shocked
and disappointed. When Chinese people come to Hiroshima, they have different
feelings and angles of looking at the history. One time we were asked by a
Chinese member why we only talk about being harmed. This caused us to reflect,
and that was how we learned the lesson. As a result, we try to cover both histories
of being higai and kagai, the attacker and the attacked, when we hold the
Hiroshima Pilgrimage program every year. We also try to go beyond these
cultural, national, and historical boundaries by talking not only about these two
different sides of the story but also our hopeful, united future. We exchange
prospective ideas. When they realized our true intention of peace, leaders of
YWCA-China started to send their people to Japan for education and experiences.
It was a sincere act. They also asked to plan something like A Nanjing Trip to
Think in China. We made the trip happen and we did the trip to Nanjing twice.
We are hoping to do it again next year. YWCA-China suggested that this time we
should focus on the youth in the program. These are our recent developments.
YWCA-Japan learned to see the history of World War II holistically, meaning from the sides of the attacker and the attacked (from the perspectives of victims and perpetuators). Ms. Nishihara stressed the essentiality of multi-angled learning and information in construction of peace.

Ms. Matano also explained in depth how the process of reconciliation happened between YWCA-Japan and YWCA-China, emphasizing the experience and understanding from the side of the other:

When we went to Nanking, we sent a floral tribute to the memorial monument. It was December because that is the month in which Japan attacked Nanking. December is the memorial period over there. It is like 8/6 for us [Hiroshima was bombed by the U.S. on August 6th]. As we experienced both the hot summer of Hiroshima on 8/6 and the freezing cold of Nanking in December, we could feel and understand the tragedy much more deeply, and the sensations were amplified.

At the end of the program, everyone was audibly crying. Each of us decided to say something to the YWCA-China members and leaders to express our gratitude for creating such opportunity for us.

Ms. Matano expressed here the significance of going to actual locations and feeling the traces of histories in person.

This statement of Ms. Matano relates to Ms. Kawado talking about her experience of seeing the Berlin Wall and Hiroshima (explained earlier) and Ms. Ozaki going to Gaza, Palestine, which will be described more later under research question two. The female leaders asserted that when one is directly immersed in an actual atmosphere, she
or he sees things from the perspective of the locals. Ms. Matano underlined, “It is a totally different reality when there are tojishya or parties concerned in front of you.” Like Ms. Kawado, Ms. Matano gave an example of Hiroshima. She also implied that depending on where one goes within the city, visitors receive different sensations. She said,

For example, there is a memorial tower for South Korean victims in Hiroshima. The YWCA trip brings participants to these places so that they have an opportunity to understand the perspectives not only of Japanese victims but also the forgotten victims and their offspring.

YWCA-Japan invites members and leaders of YWCA-South Korea and shows them around these places as well, Ms. Matano described. Thus, members of YWCA-Japan and YWCA-South Korea walk around the city together seeing from both perspectives.

Like Ms. Nishihara, Ms. Matano talked about Japan having been the perpetrator or kagai-shya during World War II, which people of Japan almost never bring up as a topic of conversation. Kagai means to harm, and shya refers to people, thus in combination the word expressed the meaning of people who harmed. The common understanding of Hiroshima and Nagasaki in Japan is that a minimum of 129,000 people died as a result of the first and last use of inhumane nuclear weapons. This is indeed the tragic inhuman truth, which no other country in the world experienced. Yet, Ms. Matano explained further:

Hiroshima was gunto, a military-based city before World War II. Consequently, it was a position to sortie. There was an island for this particular purpose. In
addition, military uniforms were made in factories in Hiroshima. Hiroshima also has the history of having the Imperial General Headquarters, Daihonei, during the Meiji period.

The Imperial Japanese Army and Imperial Japanese Navy established joint headquarters in the basement of Hiroshima Castle in 1894 for the purpose of conducting the Sino-Japanese War (1894-1895). It closed it in April, 1896. Though the headquarters was relocated for other wars, including World War II, Hiroshima has such history. Ms. Matano continued by saying:

Unfortunately, therefore, the bombed city of Hiroshima is also the perpetrators’ land of Hiroshima. There are two sides. We cannot fully tell something like this to the victims of the atomic bombing in Hiroshima, but victims in other parts of Asia, especially China and South Korea, consider Hiroshima only as a symbol of liberation.

For other Asian countries, Hiroshima and Nagasaki represent their liberation and the beginning of their independent states. Ms. Matano and Ms. Nishihara’s quotes showed that without learning and seeing history from different angles, reconciliation and peace are impossible. Other female leaders equally emphasized multi-angled learning in the context of Asia and beyond, and examples can be found in other sections of this dissertation.

In summary, the female leaders of YWCA-Japan and YWCA-Tokyo’s perceptions of peace were characterized by regret for the past and fear of returning to war; civic responsibility to voice out opinion; beyond absence of war; diversity, co-
living, kyousei, collaboration; the weak and strong; happiness, belonging, and worth; and finally, multi-angled learning. Next section explains their perceptions of globality.

**Leaders’ perceptions of globality.** The following themes emerged from the female leaders’ responses to their perceptions of globality. They are as follows: the word’s ambiguity; beyond national boundaries; global-local dualism; global standards and global ethics; globe, earth, sphere; and higher power, human limitation, and objectivity from the Universe.

**The word’s ambiguity.** Some leaders first expressed their wonder about the actual meaning of globality or its adjective form, global, which is expressed in Japanese by katakana phonetic script. It is pronounced glōbalu. It is gairaigo or a borrowed word. The leaders expressed this sense of wonder about that term before they went on to explain what it means for them or what they hope it means.

Ms. Kawado was one of those who wondered. The researcher asked her, “What do you consider global?” Ms. Kawado answered in a serious tone:

Actually, I do not really understand the English words “global,” “globality,” or “globalization.” We hear the word often, and there is something that is somehow there, but we cannot actually define it. Everyone talks of many things in relation to being and becoming globalized, but I don’t know which condition they are referring to. That is why, even now that I am asked, I don’t really know…The word alone is ambiguous. I do not understand it.

She added, “I am sorry to say, but everyone is using the word because it is convenient for them.”
When the researcher asked Ms. Uchiyama the same question, she said, “Right! I wonder what it means!” Ms. Uchiyama expressed this sense of wonder about the notion of globality like Ms. Kawado; however, there was a different sensation in Ms. Uchiyama’s facial expression and the atmosphere she brought. She seemed to find this unknown social phenomenon of global amusing. She added to the earlier statement, “It is difficult to explain the term global in a few words.” There was a sense of excitement in her voice. Ms. Kawado, on the other hand, showed frustration towards the ambiguity and misuse of the word in today’s society. Yet, both leaders seem to agree there was a sense of uncertainty and vagueness in the word.

Ms. Uchiyama’s expression was similar to Ms. Ozaki’s reaction to the first interview question, the concept of peace. Ms. Ozaki smiled and said, “Well… it is such a big topic! Isn’t it?” As she stated so in the beginning of the interview almost as an opening passage, it is possible that she was referring to her feeling towards the research topic in general as well. Additionally, Ms. Matano and Ms. Kawado commonly talked about the mistreatment of the word national interests in relation to globality. Ms. Matano suggested, “If you research about people’s understandings of national interests, I believe that the term global makes more sense and gains persuasiveness. Then, the concept of globality wins out over that of national interests.” It will be explained further in next section. Despite the female leaders’ expressions of wonders about globality, they returned to serious facial expressions to explain their thoughts.

**Beyond national boundaries.** The interview participants commonly expressed that peace or being global goes beyond national boundaries. They used *kuni*, which is
generally translated either as nation, country, or state. They used kuni to describe relationships that are simply grounded on nation-versus-nation, state-versus-state correlations (kuni-tai-kuni in Japanese) or state-to-state relationships (kuni-to-kuni). They distinguished such state-based affairs with one that engenders (or is engendered by) global outlook of the world.

The interview participants explained that the concepts of kuni and its cultural and geographical boundaries create limitations to achieve what is needed today and what they would like to achieve through their organization. YWCA tries to overcome such barriers. For example, Ms. Ozaki said:

There are political problems when it comes to nation-to-nation or state-to-state relationships. In this kind of relationship, even if one tries to understand people from different countries and cultures, his or her national position disturbs such effort. It is even hard to hold a discussion to understand each other. However, between YWCA members, we can go beyond those national tensions and conflicts. We can build our own relationships.

Ms. Ozaki implied that nation-based relationships often interrupt one’s ability to freely connect with people and moreover they prevent each other’s growth if not to consciously be reflective. This is more the case when there is a long history of political and social tensions between states.

When Ms. Kawado was asked, “Do you think the links between various countries or nations are deepened today? Or in the name of globalization, are the tension and conflicts actually increasing?” She answered in a way that extended Ms. Ozaki’s
comment. She said, “I believe tensions will increase. I believe that as long as we are thinking about the world through a kuni-to-kuni or nation-to-nation mechanism, things will remain the same. Disputes, war, and troubles will not disappear.” Ms. Kawado assumed that there would be an intensification of conflicts even as a reaction to globalization unless the concepts of nations or states and their impacts are seriously reviewed. Though Ms. Kawado had said earlier, “I do not even know whether globality or globalization is really happening or not,” she seemed to be sure about the rise of conflicts and war considering today’s global political climate and behavior.

Ms. Kawado pointed toward the importance of something that does not remain solely within state-to-state relationships, even if it is not globalization or globality. Instead of state- or nation-based relationships, she proposed community-to-community connections which she thinks significantly produce common purpose in a capacity that is otherwise impossible to achieve (She used the Japanese word *chiiki*, which can be translated as district or regional areas):

I believe that a relationship between various communities or districts may work better than simple international connections. Actually, in Europe, there is something called the Danube River Association. It is a good example. Communities along the Danube River come together to support each other, and the relationships go beyond national boundaries. As you know, the Danube River is in Germany; however, when we think about the original German territory, the perspective changes. In this regard, Germany has a strong geographical and cultural connection with the Czech Republic, Austria, Rumania and some other
countries. That is why people who live along the Danube River today realized that they have more commonalities than they got used to today. They decided to do something together. They have tried to think beyond today’s national boundaries and enhance their cultural and economic advantages as a whole. I have seen such unique ways of relationship-making with my own eyes, and good results are coming out of it. There is really a common culture along one river, and it has been helpful for the people to think beyond national interests. As a result of the association, there is this sense of responsibility for the development of each other. As such, thoughts and actions of this kind already exist in Europe.

Ms. Kawado stressed here networking and development that are rooted in communities and their relationships with other communities. Furthermore, she went beyond in the following statement and connected with the context of Japan:

Germany managed to change its law on nationality in the year 2000. Before the change, the story was very different in Germany. After the adjustment, people who were not born from parents of German nationality could easily obtain German nationality. But Japan has not changed its law that way. Japanese people still care a lot about blood. Being too particular about blood relations leads to racism. I think this is a very dangerous situation. A shift of mindset is needed in the way people accept each other no matter where they come from. People should be able to raise children as their own even without the blood connections. That

---

52 Ms. Kawado added, “Families in the U.S. adopt children from many countries, but not in Japan. There is no concept of child adoption beyond blood lines. Just like Germany, Japanese people treasure blood relationships a lot, and sometimes too much.”
is why something like Tokyo YWCA 'Japanese Mothers for International Students' Movement is important because those mothers consider international students as their own, with or without prolonged engagement… Peace cannot be built if people are dependent on skin colors or nationalities.

Ms. Matano’s discussion on national boundaries led to that of other or related types of boundaries. She implied that relying too much on boundaries that separate human connections leads to disruptive future.

According to Ms. Matano, the concept of state is currently changing worldwide. She said:

Today people are arguing about national borders, and I think that the notion of kuni itself has been on trial now. Every country will have a hard time in coming years because the concept is changing. It is, in a way, becoming old-fashioned.

The world is moving towards global.

In talking about the concept of global or globality, Ms. Matano warns, “every country will have a hard time.” She implied that many people and their states are holding onto the familiar due to their fear of what may come in the name of global. Additionally, Ms. Matano’s quote reflected her understanding that globalization or the condition of being global will come whether one supports it or fights against it. It is inescapable. Ms. Matano and Ms. Kawado commonly expressed that today’s remaining or escalating political and social tensions are a reaction to the force of the world becoming global.

However, going beyond today’s limited boundaries is necessary for a sustainable future.
In the process of thinking through the meaning of “global” or any other related terms, Ms. Kawado questioned the word, kokueki, or national interests. She said,

There is this strange word in Japanese -- kokueki. The Japanese government says something like “It does not go along with our national interests.” But I don’t know whose interests they are talking about. It could be national interests for some people, but they cannot speak on behalf of everyone in Japan. National interests that the government refers to are not national interests at all.

Ms. Kawado implied that a state official should not forcefully assume or assert something on behalf of its people as if all citizens of the country have united interests and think similarly to the government.

Ms. Matano mentioned that same Japanese word, kokueki, when describing the difference between governmental and non-governmental organizations. She said, “A government-related organization has to maintain the standpoint of its country, almost always. For example, such an organization has to emphasize that what they do concerns national interests.” Ms. Matano used the verb seou, which means to carry something on the shoulders and be burdened with. She continued, “Because YWCA is not governmental, we can look at various issues through a global lens and talk about them from broader perspectives.”

Ms. Matano brought up the concept of national interest eight times throughout her interview in order to highlight the importance of global mindsets. The content of Ms. Matano’s quotes coincide with that of Ms. Kawado’s in regard to the questionable ownership of “national interests.” For instance, Ms. Matano said:
It is often said today that we live in a global time, but it all depends on how much and how long political leaders of each country will hang on to the idea of nation or be able to let it go. First of all, political leaders today have to make things clear, for example, what they mean by national interests when there are a lot of different issues like territorial issues, territorial waters, agriculture, currency, and so forth. There are business agencies and residents who live there. Considering all these actors, what do political leaders mean by national interests?

In summary, Ms. Matano and Ms. Kawado questions interests that serve only one nation as well as national interests that the government alienates its people.

In addition, Ms. Matano challenged the word international to say that it is different from global. To explain this, she gave a practical example from the United Nations, the international organization comprising 193 member states. She said:

There are United Nations’ international treaties, right? For example, there is one concerning human rights. Think about it…those who can join international treaties are states. Only those who have the country-unit can join. If they ratify the agreement or treaty, then the content will be reflected in their national laws. This is the system of the United Nations today. This is how the hurdles become high. It becomes challenging for the people.

Like many others, Ms. Matano highlighted that having an international quality is not simply the equivalent of having the sense of globality though it may positively lead to or

---

53 In the above quote, Ms. Matano used the English word “international” described in katakana, a Japanese loanword, instead of its Japanese translation kokusai. The Japanese word kokusai can be considered a direct translation of “international” because koku, which can also be read as kuni means a country, and sai means the point of connections.
become the foundation of such a result. Her quote above leads to the idea that world politics and its policy-making processes are still driven by the force of people bonding as nations or states.

Despite such international difficulties explained above, Ms. Matano also described evidence of a recent transition from international to global, correspondingly evident from her academic specialty. She said:

My college major was international politics. Now this field is called global, but at that time it was international, meaning that a nation was the unit and force of world politics. Nation-to-nation relationships were inevitable then. But now, people rarely call today’s world mechanism international like how it was in my time. Now they call it global more often.

According to Ms. Matano, the world is bearing the concept of global or globality today. This means that the unit of kuni, nations, states, or countries, does not have to be the primary guidance anymore.

Ms. Matano talked an international challenge in the context of YWCAs in East Asian countries:

China and Taiwan have YWCA offices. However, they cannot meet officially at the World Council because they do not recognize each other. They can communicate only bilaterally, and they do visit each other. However, they cannot officially meet on the territory of a third country. As you can see here, national interests heavily reflect and affect the international mechanism of YWCA. Right

---

54 Here, she did not use the Japanese word kuni but she said “national” in katakana, a Japanese loanword. When she later moved on to talk about nation-to-nation relationships, she used kuni.
now, tension is once again pretty high among the governments of South Korea, China, and Japan. At the YWCA level, however, things are changing. For example, we have good reliance and trust with the Taiwan branch. It took some time for us to get to where we are now. It was a challenge.

YWCA-Japan is aware how dangerous it is to be under the umbrella of national influence due to its experience during World War II. Ms. Matano said:

During Japan’s occupation of East Asia, there was discussion among our YWCA branches that the North Korean office should be incorporated into the Japanese branch. Such issues are extremely delicate, aren’t they? The office of YWCA-Japan said that we should not do so, but at the end of the day they had to accept the proposal. The North Korean branch became an affiliated union with that of Japan. There were several of those diverging points in the history of our organization.

Learning from the past, YWCA-Japan and YWCA-Tokyo today are trying to develop global mindsets and act accordingly. The female leaders demonstrated it by expressing their desire to go beyond national boundaries.

*Think globally and act locally.* The interview participants expressively declared that both local and global perspectives are needed today to engender a sustainable world. This outlook relates to the phrase ‘Think globally, act locally’ having been widely used in the fields of environment, education, and business. Both Ms. Ozaki and Ms. Nishihara used the Japanese word *tachiichi*, meaning a place where one stands, or standpoint, to describe these two angles. Within them, there are subgroups. Ms. Ozaki said:
It is important for us to be aware of our *tachiichi* or standpoints, like the place we live, being a member of YWCA, or being part of a particular family. While keeping such standpoints, our ability to consider and act upon global situations is inevitable and necessary today. For that, in addition, the ability to connect is essential. When something happens in other parts of the world, we use our imagination and standpoints to try to understand the events. We use our standpoints but at the same time we go beyond them.

Ms. Nishihara also explained similarly and highlighted that global and local perspectives are relative to each other and one cannot survive without the other:

> A global perspective makes it possible for us to think about how we should live and where we stand in the society, which relates to the local. I think a global perspective works as the identification, confirmation, or verification of our *tachiichi* or standpoints. We need such stimulation of thinking in order to live. We live in a certain *chiikisyakai*, or a district community, but we should also think globally and develop global perspectives. Communal problems cannot be solved without global perspectives and we cannot continue living in our community if we do not have these perspectives. Global perspectives are vital while we live and act in our local communities. Not only local, but not only global either. We live in a regional community, and we act there, but global perspectives are necessary to connect with the world.

In the minds of Ms. Ozaki and Ms. Nishihara, therefore, global perspectives and standpoints are needed today in balance with local viewpoints and actions. As Ms.
Nishihara said, “Global perspectives and communal problems are connected.” She pointed out that “at one point, both YMCA and YWCA were using the word ‘globally’ a lot. We were saying, ‘Think globally.’”

Along the same vein, Ms. Ohkawa and Ms. Matano expressed the idea that local and national issues mirror the world. Doing one can means doing the other. To participate in the world is to participate in local communities, or vice versa. Ms. Ohkawa says, “One nation’s problems reflect, foresee, and look onto the world. One problem is shared to the world as common problems, and we can participate in the world by living and taking part in a local community or communities. This itself is the process of becoming global.” Ms. Ohkawa’s point about “One problem is shared to the world as common problems” is emphasized by Ms. Matano. Ms. Matano explained it in a practical sense with some examples:

You know, the president of the World YWCA came to visit us recently. We wanted to talk about the issue of Okinawa. Our island has a vast American military base and there is the problem of the soldiers’ violence against local women. Because Okinawa is such a small island and located in the Far East, we were worried that the World YWCA might not be interested in working on this issue. Furthermore, the problem of Okinawa is a serious diplomatic concern between the United States and Japan. However, we decided to bring this issue to World YWCA and the YWCA of the United States. It was a tough decision, but fortunately, they were interested in the topic. They told us that they would like to further think about this issue. They suggested us that we could approach this
problem of Okinawa through the lens of “Violence against Women” at large because that makes it a YWCA mainstream issue. Although the problem is happening within the historical and political framework of Okinawa, it can be narrated as a problem of today’s women around the world. Similar things are happening in the Philippines and Guam, for instance. In this way, it becomes a global issue. The issue of Okinawa is no longer just a national one if we approach it this way, it becomes global.

Ms. Matano continued:

Speaking of which, our issue of nuclear energy and nuclear power can also become global. We think, how do we talk about the nuclear issue from a women’s point of view? We can do so by citing reproductive health rights. Women affected by nuclear radiation often fear that they are not able to give birth, get married, and have a family. They are discriminated against even after marriage. Some of them have to control their wish for a child, and some cannot even tell their families or communities that they are pregnant or that they gave birth. They are trapped by these circumstances. Their rights to live normally are taken away. The women’s sexual and reproductive rights are not protected. This problem is actually rooted in the same vein as the issue of HIV, on which YWCA leaders are working. By thinking this way, our national problem becomes a global issue. Changing how to approach a problem transforms everything.

Ms. Matano passionately described how to address national or international issues global or to find common global elements within national problems. The approach is essential to
solve those problems. She said, “Sometimes, this is the only way.” She also added, “Actually, it is not easy for Japanese people to understand this concept. Japanese people have a tendency to approach their problems solely as national issues.”

According to Ms. Matano, what makes a difference socially and organizationally is “how to transform the national problem to something global.” For this, she claims that a certain leadership skill is needed. She said, “We need people with expertise who can demonstrate these techniques. When their knowledge and actions become reflected onto national and global policies, women’s rights can officially be protected.” Transforming national interests or local problems to something global is in her words “about universalizing and generalizing local issues by emphasizing that they are a common cry of human suffering.” She continued, “If we are able to connect national problems to global ones, the problems would become wider, carrying elements of fuhensei or universality.”

**Global standard and global ethics.** The female leaders discussed an element of globality being finding common grounds among different cultures or modes of ethics. When Ms. Kawado explained what the meaning of globality could be, she said, “There is a word, global standard. I associate things like these when I am asked about the global or globalization.” Ms. Nishihara did not use the specific word, global standards, but she said, “Despite national differences that exist today, we should be able to find common ground somewhere.”

Ms. Matano also explained what she hopes is included in conversations and policies at the global level. After talking about obstacles that come with the fact that
United Nations’ international treaties such as on human rights are still state-based, she said:

I hope that the right to a peaceful life and unconditional human rights will be integrated into global standards, as values that human beings should triumph. Today, what we are tested to do is how much laws and policies can make these matters invariable and universal. If we could do so, everyone’s right to live peacefully is protected, including the people of Palestine or African countries who live amid the devastation of war.

Currently, people’s rights are determined depending on the country to which they belong, and even human rights are conditional. Ms. Matano added here that “the right to a peaceful life, something like what is written in our Constitution, should be universal.” She concluded by saying, “The right of peace is not yet universalized or generalized. We are tested now. It is about how much we can be empathic and response to sensations around the world, and more importantly act on the need of peace at the human level.”

When the researcher mentioned the word global ethics as it seemed to connect to what Ms. Matano was saying about today’s concept and applications of human rights have great limits, Ms. Matano said:

Oh I see, I was thinking that there should be something that goes beyond human rights. Today’s human rights movement started from the French Revolution, correct? What I was talking about is not like that. My idea is closer to seizon-ken, the right to live, or live fully, peacefully, and without being oppressed. It can
include not taking away the right of residence. It might be part of the Universal Declaration of Human Rights, but even then, we should go one step forward.

She continued:

If there is a chance for such a new development to arrive, that is the 21st century, in my opinion. Global ethics should go beyond national interests. It will be our next goal. It is something that the human race should win over and celebrate.

There are people who are living relatively well, but their lives are also under threat.

In short, Ms. Matano’s ideas of global ethics highlighting globality go beyond national boundaries. National boundaries still form actions of today’s international or supranational actors like the United Nations and moral principles such as human rights.

The female leaders of YWCA-Japan and YWCA-Tokyo claim that the key to globality is to make the rights of each individual and communities global responsibility.

*Globe, Earth, and sphere.* Three participants greatly stressed the concept of the Earth, when asked about what global or globality means to them. Ms. Nishihara said, “About globality, I believe it is essential to have this concept of being a citizen of the Earth.” She later implied that when bringing the perspective of the Earth as a whole, people can be more acceptable to diversity and finds commonality in differences. She noted, “It is essential to be aware that we are actually living in a diverse society. When there is this awareness, the world can start to connect and people can live, and live fully.” She also talked about Japan’s multiplicity despite the common perception and assumption of its homogeneity:
Japan is an island country so people are not used to diverse cultures, but the country is actually very diverse. Having many different prefectures, Japanese cultures are diverse, and so as the dialects and languages. For example, there is one from the Ryukyu Islands. There are the languages of the Ainu people too. 

_Tanitsukokka_, or a unitary state, was Japan’s national policy and that diversity was repressed. In many cases, people’s last names were stolen.

Through the example of Japan, Ms. Nishihara implied that homogeneity is a political construction. She appealed that from now on the natural perception of being a citizen of the Earth and the diverse world is a prerequisite. She claimed that “global perspective is needed in order to live.” Thus, for Ms. Nishihara, globality from the perspective of the Earth and nature is for the human survival. Sustainability of any society depends on the sustainability of the Earth. Ms. Nishihara is calling for back to the nature, free from social and political engineering.

Ms. Ozaki also used the word the Earth to describe globality, and she presented a particular image that she has about globality. She said, “When I hear the word global, I have the image of ‘looking at the Earth from above.’” She added, “I believe that imagination or the ability to imagine is a key to globality.” This links to the importance of seeing things from multiple angles. Earlier, the dissertation presented the female leaders’ emphasis on education and history from the perspectives of the attacked and the attacker. Understanding matters from a different standpoint or from someone else’s point of view is stressed in the leaders’ perceptions of globality, and the imagination of or from the Earth allows the diverse visions.
After Ms. Matano explained, “people triumphed over historical tragedies such as Apartheid, slavery, the Holocaust, and the Cold War,” she said:

We came far the last 100 years, but I also think that we are reaching a point that human beings are not supposed to reach. The Earth is angry. I feel so. We have witnessed various natural disasters recently and over the years. Seeing what human beings have done to the Earth and the people, I understand why the Earth is angry. The Earth is screaming inside out.

After the earthquake in Tohoku, Japan, Ms. Matano concerned more than ever about human beings’ treatment of each other and of nature. Ms. Matano described that globality is about paying attention to the Earth itself, focusing on sustainability of the human world as a whole. According to her, the sustainability of the Earth is important because other things such as countries and national interests, change over time. She said:

There is a time in history when forces of so-called national interests dominate each country and beyond, but the lives of leaders who are behind such forces also end someday. That is why, it is better for the Earth not to disappear. This is my stance.

Ms. Matano added:

Earth came into being by spending several hundred million years and went through the glacial period, ice age. After so many different stages, it finally seemed to reach a calmer period geographically. Then these natural disasters started to happen. When the earthquake came, I thought. “Here it comes!”
Ms. Matano looks at recent ongoing natural disasters as a sign of some sort. By giving examples of nuclear energy and people being exposed to its radiation, she said:

Human beings obtained energy in ways that violate the nature of the earth and human DNA. We do not even know how to eliminate what we created. Like nuclear weapon, creating such a powerful thing is something that human beings should not do. Something as massive as this is the area of God.

She continued:

In these circumstances, our organizational ethics are tested especially as a Christian-based organization and a women’s organization. Some earlier members and historical leaders of our organization predicted the danger of nuclear energy and opposed it. For example, the 1970 YWCA president, Ms. Ayako Seki, had a big part in such leadership and said that human beings should not touch on such level. We, the current leaders and members of YWCA-Japan and Tokyo, have inherited these messages. Among all other things, what I am really worried about is the existence of Earth itself.

Talking about the environmental issues and natural disasters as a sign of human beings’ mistreatment of each other and nature, Ms. Matano expressed her belief that the Earth is in danger of disappearing and people should seriously face such reality and find ways to overcome it through the appreciation of the Earth.

Despite the unfortunate circumstances mentioned above, Ms. Matano brings a sense of hope:
We are now moving towards or hoping for global perspectives. We think more in spherical terms, the volume of a sphere. We do not or should not think about issues on a two-dimensional paper map or a plain surface area anymore. When we think more in spherical terms, or of a terrestrial globe, I believe the upcoming generations can comfortably create the future.

The above statements made by Ms. Nishihara, Ms. Ozaki, and Ms. Matano expressed that shifting the mind from international to global in a spherical sense brings about the unification of home, including those of future generations. Similar to their perceptions of peace, the female leaders’ perceptions of globality takes great consideration of the era that they are passing on to. In addition, the unity of the world brings in the appreciation of the diversity within one large shared space.

**Higher power, limits of human power, objectivity, the third eye.** When asked about globality, the female leaders touched on a limitation of people’s power. They talked either about the higher power or the importance of incorporating an objective look in one’s life. They also discussed in the context of organizational development.

The researcher asked Ms. Ozaki: “How do you determine what is good and what is not good?” while discussing globality. Ms. Ozaki answered:

Yes, this issue may lead to the discussion on peace, but one of our Christian philosophies tells us that we do not absolutize the self. We believe that human powers have limitations. Even when we talk about justice, for example, we try to question the concept of justice from whose perspective? Sometimes it is hard to determine what’s good and what’s evil only from a human’s judgment.
She continued:

Understanding the limitations of human powers is one of YWCA’s biggest benchmarks and evaluation criteria. We rely on the philosophical base, especially when we have to decide many difficult matters. When we talk about which direction we should take organizationally, we talk a lot about not absolutizing the self. Since our organization is based on Christianity, we try not to see, think, or act in matters solely from the standpoint of the I, but to see things from a higher and bigger existence, or God. For example, we ask ourselves, “Is this really what God wishes?” That is the basis of our evaluation. It is true that we naturally see things from the level of human beings and there are some matters that we can determine from there, but sometimes it is not enough. Seeing things and deciding things only from our own standpoints have great limitations. We need perspectives from a different angle. We question what good virtue is from God’s perspective. We try to see things this way, and we find common ground between the two to decide on a matter.

Ms. Ozaki expressed that for her the word global associates an image of looking at the Earth from above, as explained earlier. It can be represented as Figure 12.

---

A literal translation of Ms. Ozaki words here would be, “A big existence that is beyond human beings.” She soon rephrased to say kami, which is translated to be God in English. The word kami was originally used in Japanese traditional religion, Shinto. It has been used in Christianity since its arrival to Japan.
This image leads to a sense of objectivity, seeing things not only from God but also from the third party or someone else’s point of view, which connects to Ms. Nishihara and Ms. Matano’s discussion on understanding from multiple angles. Such objective gaze can be understood deeply if talked about imagining the image of the third eye (sometimes called divine eye). Through this objective eye (Figure 13), people temporally situate their consciousness to somewhere else during the decision-making processes.

However, it may be slightly different from a common understanding of objectivity. Even if it creates some levels of distance that allow the viewer reflexive and critical thinking, it also generates empathy.
Ms. Ozaki said that globality allows individuals, a group, or groups of people not to absolutize themselves, and instead it gives people power to solve subjective issues calmly in collaboration. Individuals take away their subjective issues temporarily, for a moment, and learn to think from, if not God, from someone else’s standpoint. They try to find a common ground or be okay with a third way introduced by others. Both Ms. Ohkawa and Ms. Ms. Ozaki mentioned that at YWCA both Christians and non-Christians use this technique of not absolutizing the self and, also, seeing things from a higher and bigger existence. Ms. Ozaki shared:

We also go through a lot of discussions to decide on matters. Once we decide, Christians and non-Christians pray together to wait for what happens. We believe that everything is based on God’s enlightenment. We hope that our decision is good from God’s standpoint.

On a similar note, Ms. Matano said, “Human powers have limitations. None of us can live forever, even dictators, and immortality is impossible. Death comes to all of us equally. That is why I believe that there are dark ages, but they are not forever.” She added, “Possibilities in us as human beings never die.” Ms. Matano conveyed her belief that human beings have limitations if being considered individually, meaning through one person’s life. However, if human powers are measured through the continuation of generations or a collaboration of people, the possibilities may be maximized. This discussion on human limitations and possibilities connects to what Ms. Ohkawa said, “The section of Adam and Eve in the Bible teaches us that ones who commit sins are human beings, but ones who can create peace are also human beings.”
When talking about human limitations, it may seem negative for some people, but both the female leaders discussed them as merits for human beings. Ms. Matano noted:

When we look at the world’s dark events in history and in the present, we tend to see only the dark parts. But think about it, things like the Holocaust would never be overcome, but they were. Apartheid also ended. After that, people even started to talk about peace.

In summary, the imaginative look of the Earth from above or from the Universe seemed to help the female leaders to identify human limitations but also possibilities, leading to their hope for the world. The image of the Earth from above was Ms. Ozaki’s expression, but its concept seemed to connect with other female leaders’ worldview. It was evident from their discussion of higher power, God, the flow of time, or human beings in general.

**Leaders’ perceptions of peace and globality unified.** There were some themes commonly came up in the female leaders’ interviews that could be classified under both peace and globality. They raised the concepts of family, friends, language, language apart from language, and the significance of eating food together.

**Family.** Interview participants brought words like family and friends into discussions on peace or globality. For instance, Ms. Ozaki said, “When we think about why we are doing what we do at YWCA, it is really for globality. We go beyond national borders. We all hope to engender a peaceful society as one big family on Earth.” Like this the concept of peace and globality are interrelated in the minds of the participants and that the concept of family is an essential component.
Ms. Uchiyama explained that her experience welcoming international students to her family contributed to her understanding of peace and globality. She considers those students who come to her family as her children, and during this interview she calls them so. For example, she said “The child from Iran is the sixth in my family.” The students having graduated from their universities return to their home countries, stay in Japan to work, or go to another country to pursue another academic degree. No matter where they go, Ms. Uchiyama continue to consider them as part of her family.

When the researcher asked Ms. Nishihara about her thought on peace, she almost right away connected it to women’s empowerment and talked about how a family is constructed in Japan:

Japanese society is driven by patriarchy. Men usually have higher status than women in terms of decision-making. In families, too, fathers are higher than mothers, and grandfathers are even higher. In the past, women could not even choose who to marry. They could not get jobs, and they could not get education. Even after these conditions became better over time, the system or culture of father and grandfather being higher than the women in the family remained. From birth and all through their childhood, they are taught these customs. Even after women started to work and take part in society, it was natural for women to work under men. It has become a norm.

Then, Ms. Nishihara added, “Women are not supposed to say anything about the things that men decide. It is an unspoken rule for maintaining a patriarchy. It is not unique to Japan.” Similar to Ms. Matano’s discussion on some local and national issues being
global, Ms. Nishiahra implied that women’s issue in Japan is part of a global problem. Peace, women’s empowerment, and globality are related. These matters are social issues and that the discussion of family is inevitable.

Likewise, Ms. Kawado said below in the context of peace and globality:

With or without a blood connection, familial human connections are essential to life. Just because people are not connected by blood, it is nonsense not to call them family. There should not a thought like that in a society. It is same story when we talk about whether people were “originally” from the region or not. From now on, we should build a society which equally welcomes and respects people from outside. Otherwise, we cannot have desirable globalization. A shift of mindset is needed in the way people accept each other no matter where they come from and consider them as a person of the town.

In addition, the participants agreed on the point that society is consist of various units, including family. For example, Ms. Uchiyama said, “I believe that we cannot define community by using a single unit. Even when we take one unit like family, there are so many kinds of families.”

Ms. Matano also connected peace issue, women, and family. She explained that female activists in post-war Japan dedicated themselves to peace. She implied that women’s commitment to peace or any carrier path is challenging due to their attachment to family. Ms. Matano said:

At the time when Ms. Ayako Sekiya or Ms. Michiko Watanabe was working for YWCA, women chose one or two things in their lives, like job and something
else. But now, women try to do everything, like work, marry, and have a family
and children, look after aged parents or relatives, and many other things. If they
try to pursue all of them on their own, for sure at least one thing will be chipped
and missing.

This is where Ms. Matano underlined the essentiality of collaboration. Ayako Sekiya
(1915-2002) was a peace and de-nuclear activist and Michiko Watanabe (1915-2010) was
the first female lawyer in post-war Japan. They both served as president of YWCA-
Japan. Watanabe also “served as a member of World YWCA’s standing committee”
(YWCA-Tokyo, personal communication, April 5, 2017).

Highlighting the importance of familial human connections beyond traditional
understanding of family by blood, Ms. Kawado further warned the current situation in
Japan:

Recently, Liberal Democratic Party of Japan, zimintou, has started to talk a lot
about family. They say that the traditional form of the Japanese family was good.
I am worried that they are hoping for the revival of the traditional Japanese family
system where men are superior to women. I do not mean that there should not be
family. Family is very important. I just believe that we need to seriously review
our limiting concept of family.

Ms. Kawado comment reminded the researcher what a guest speaker, Professor
Miura, presented at YWCA-Tokyo’s educational session on the Constitution of Japan,
namely Kenpou Café. She described the constitutional amendment proposed by the ruling
Liberal Democratic Party of Japan in 2012 and explained in detail Article 24 and a part of
the preamble to the Constitution that was newly added. These are two of three places that
the amendment deals with the issue of family and women. The revision of Article 24 and
the preamble that the professor mentioned happened at the same time as Article 9, the
renunciation of war.

Miura (2013) indicated a sentence from the revised preamble of the Japanese
Constitution on her PowerPoint Slides. It says, “We form this nation by families and the
society at large helping one another” (Liberal Democratic Party, 2012, p. 2, Tanaka,
Trans). The notion of family is not mentioned in the original introduction; thus, the
amendment brings a new dynamism to the issue of family and the nation. This
introduction of the amendment ends with this phrase: “We, the Japanese people, found
this Constitution in order to pass our good tradition and nation down to our decedents
everlastingly” (Liberal Democratic Party, 2012, p. 2, Tanaka, Trans). Thus, the concepts
of family and decedents are highlighted in the preamble of the amendment.

Next, Miura (2013) talked about Article 24, in Chapter III of the Constitution that
covers rights and duties of people. As she explained, the amendment adds this following
sentence as item no.1 of the article: “A family shall be respected as a natural and basic
unit of society and families shall help each other” (Liberal Democratic Party, 2012, p. 8;
The Japan Times, 2016, para. 12). Miura explained that the issue of family is stressed
much more in the amendment of the Japanese constitution than in the original one but
even this addition differs notably from international expectations. She said that this
recognition of family in the amendment as a natural and basic unit of society comes from
Article 16 of the Universal Declaration of Human Rights\textsuperscript{56} (UDHR), which writes: “The family is the natural and fundamental group unit of society” (United Nations, 1948, p. 5). However, in comparison with UDHR, what is missing both in the current Japanese constitution and its amendment is this idea that family is “entitled to protection by society and the State” (United Nations, 1948, p. 5). The constitution of Japan stressing “family members must help one another” is different from the UDHR claiming the states’ responsibility in protecting them. Thus, the YWCA-Japan and YWCA-Tokyo’s leaders’ concept of family exceeds the traditional understanding, especially when considering peace and globality.

Ms. Nishiahra brought up the concepts of family and community said that they represent the idea that “one cannot live alone.” That is why, when a social change is needed, YWCA “dispatches people to various communities by using our networks. We do revival of one of the smallest forms of communities, which is family, as well as communities at district or regional levels.” Ms. Nishihara brought up this topic of family and community when talking about people affected by the earthquake. In time of emergency, YWCA treasures the unit of family. This echoes with Ms. Kawado’s story of family separation in East and West of Germany.

Additionally, Ms. Nishihara shared her thoughts about the notion of family in Japan having changed due to the earthquake. Ms. Nishihara said:

\textsuperscript{56} World War II ended in September 1945, and the UN was founded in October of that year, replacing the League of Nations for the purpose of more efficiency and peace. The UN General Assembly gathered for the first time in January 1946. The Japanese constitution was enacted in May 1947, and the UDHR was declared in December 1948, which means that UDHR came about one year and eight months after the enact of the Japanese constitution.
I believe everyone became aware of things. We questioned what kind of happiness we were seeking before and whether it was right. We stopped and thought about a lot of things. We used to be caught too much by this human desire to possess as much as we could, like wearing good clothes or having a house in a good location. We thought those things led to happiness. The Japanese post-war economic miracle and bubble economy ended a long ago, the sense of values developed then was deeply planted in people that their perspectives did not really change. They valued things like high academic achievement. But then we human beings get to know what sorts of things really bring happiness when we lose them. We realized once again the happiness of simply living with a family, everyone being healthy, and having an environment in which everyone can stay kind-hearted.

Ms. Ozaki also conveyed the importance of family in her perceptions of peace and globality. She implied that family is one fundamental tachiichi or standpoint from which to perceive the world. Similar to the idea of think globally and act locally, Ms. Ohkawa said, “We turn our eyes to issues existing at our feet, instead of focusing too much on the world at large. Family issues are also part of such at our feet issues.” She stressed on the balance.

Ms. Ohkawa drew a significant connection between family, school, and community to describe her perceptions of peace and globality. At first, she highlighted

57 Specifically, she said: “It is important for us to be aware of our geographical and social standpoints, like the place we live, being a member of YWCA or a particular family. At the same time, our ability to consider and act upon global situations is necessary today. The ability to connect is necessary.”
that community is made up of people: “We YWCA members and leaders always talk a lot about social needs, needs of our community. However, in order to fully know what is needed, we have to be conscious of lives in the community.” She gave an example of how children nowadays are confused due to the separation between various social groups in their lives:

When I was doing an instructor at YWCA, I attended one of the children’s parent-teacher meeting at school. Her mother could not go so I took the part. What I saw there was a child completely different from the one I knew at YWCA. The child was a bully. It was terrible. I was surprised.

Ms. Ohkawa added:

It is not just the case of this child. We YWCA often receive calls from parents concerning troublesome situations with their children, like cutting a ball with a knife, which parents often learned about from the teacher’s note. Parents call us and say, “It is strange. Our child is not like that,” or “The child is calm and well-behaved at home.” What I learned from being an instructor was that all of the different characteristics of children are part of them. None of the characteristics is a lie. They are all them. Children are *tamentai* or multi-sided beings. They have various faces. First, we have to accept that.

Then, she said:

We have to collaborate to understand the dynamism of children and learn how to develop their characteristics as a whole. We may come to the conclusion together that the bully who is good at home needs a little more freedom at home. The most
important thing is to think what makes the child’s behavior that way. We have to cultivate the balance in the child.

Ms. Ohkawa implied here that a child can be understood holistically through his or her presence in school, at home, and communities.

School as “another place to come home to” seems to be YWCA’s educational philosophy. To describe one of the after-school programs namely waiwai club, the head of the facility Ms. Hosokawa (2014) wrote, “Since we opened the club on July 6, 2009, we have treasured every small moment of the club to create a space where each child can feel ‘This is my second family, second home’” (p. 2). Hosokawa (2014) showed how the afterschool club has become like a home to many children: “When children come back from school and attend the after-school club at YWCA, the first thing they say to the teachers is ‘I am back! What are the snacks for today?’ They open their schoolbags and pull out their communication notebooks from school to show them to the teachers” (p. 2). This notebook is meant for children’s families to know about daily proceedings of the school. At YWCA, the instructors create an environment in which children feel free to open up about their lives, including school affairs.

As such, the concepts of family, school, and community are connected in the minds of female leaders at YWCA-Japan and YWCA-Tokyo. The interview participants related this to their perceptions of peace and globality. In other words, engendering peace or globality, various social actors should collaborate to create a balance in life and communities. That is their thought.
Friends. The idea of “friends” also came up in the leader’s perceptions of peace and globality. Ms. Ozaki said:

Due to our international activities, we YWCA staff and members encounter people from various countries. Thus, there are precious opportunities to feel issues of other countries familiar to us. For example, I have been to Palestine as a trainee, and I also went to the US and Korea. When their countries become a topic of our conversations or when we hear news from their countries, their faces pop up in our minds. We think, “Oh, that is her country ---my friend’s country!” If we know somebody from a particular country, it gives us a big clue about the lives of its people.

Ms. Kawado portrayed a similar idea in her column in YWCA-Tokyo’s bulletin:

“As for international affairs today, especially Palestine and Syria are in terrible situations. I wonder if people of YWCA-Palestine are safe and sound. They came to visit us at YWCA-Tokyo some time ago, and I think a lot about that time. Things we can do for them now may not be many, but we can at least express how much we think about them and the Palestinian people at large. I would like to propose to write a letter from YWCA-Tokyo to YWCA-Palestine to say that we are worried and we are praying for them. (Newspaper: YWCA-Tokyo, January 1, 2013, p. 1)

Both Ms. Ozaki and Ms. Kawado described that once people become acquainted to each other and get to know mutually by face, they develop attachment and care. They implied that such connection is one step forward in the development of peace and globality.
Ms. Nishihara mentioned the importance of building friendship for the purpose of long-term conflict resolutions, and she gave an example:

One time, it might not be YWCA, but we did *A Hiroshima Trip to Think Peace*. It was a conference among Japanese and South Korean children who are in the 5th and 6th years of elementary school. There was a group of children on that trip. Right before going to sleep, they were talking about Hiroshima and asked each other questions. One of them asked, “What should we do if our countries, Japan and Korea, go to war again?” Then, a Korean girl answered, “It will be OK because we are *chingu.*” *Chingu* means friends in the Korean language.

Ms. Nishihara expressed how proud she felt of these children though she was initially worried that peace issue would be difficult for their age. YWCA-Tokyo and YWCA-Japan also have similar peace programs as this, like *Pilgrimage to Hiroshima* and *Pilgrimage to Nanking*. Those YWCA programs also work as the foundations for today’s generations and the next generations to build friendships.

Yokoyama (2014) wrote in the organization’s journal that the participants of Japan-South Korea Senior Conference in 2014 could also build “a relationship in which they can now see each other’s faces” (p. 5) and that they could pray together for peace in their region --- East Asia. The female leaders generally depicted that building friendships at personal levels help children and adults to newly form impressions about the countries that they had history with. More importantly, people who they befriended become priority in such knowing, thus peace procedures happen possibly more smoothly than any other method.
Languages. Under leaders’ perceptions of peace and globality, the topics of language and communication came up as ways to find common grounds between different groups of people. The emerging subthemes include: beyond bilingual abilities, word choice, language apart from language, global challenges of communication, community involvement, and eating food together.

Beyond bilingual abilities. The female leaders described that even without concrete bilingual skills and international experiences in the past, the interaction itself often serves a purpose of meetings between two different cultural groups, even if it is for peace. As long as there is a willingness, communication is actualized one way or another. Especially Ms. Matano, Ms. Nishihara, and Ms. Uchiyama stressed this point. For example, Ms. Matano mentioned that “some participants were using dictionaries to communicate during the South Korea and Japan Youth Conference, and such an atmosphere created a sincere feeling.”

Knowing Japan’s harm to East Asian countries during World War II and citizens of these countries’ unresolved feeling towards Japan, Ms. Matano described how nervous the leaders of YWCA-Japan were about meeting the leaders of these YWCAs on site. She said that in the beginning of the initiatives they put forth “our hearts pound so fast just thinking of going. We felt like we were going to make holes in our stomachs.” The issue was not just historical; “the governments of Japan and East Asian countries continue to have territorial disputes” she described. For instance, there has been tension over the Liancourt Rocks, which are called Dokuto in Korean and Takeshima in Japanese. Nevertheless, the leaders of YWCA-Japan teared themselves away from their doubts,
worries, and fear and gathered their strength for the sake of rebuilding each other’s trust and peaceful future.

During the interview, Ms. Matano said, “Despite our previous nervousness, I have always known the depth and meaning of meeting people in stressful circumstances.” Ms. Matano described how nature takes care of itself when people make an effort to create peace. She said, “A common phrase we use among ourselves is, ‘Miracles happen.’” She gave an example:

Once, when we went to YWCA-China, there was some mix-up and we did not get a translator. We did not know what to do, but then people started to make effort with resources that they had. A Chinese member who could speak English, a Japanese member who could speak English, a Japanese member who spoke Chinese stepped forward. They translated our conversation bit by bit. The communication took three times longer than usual, but it was a beautiful thing. In a usual case, they would communicate through one hired interpreter, but this time around two or three participants at the event took the initiatives. Ms. Matano explained that even if everything was not planned, things worked out because there was a shared sense of purpose. She implied that despite the time and energy people took in translating and expressing their thoughts, it was meant to be that way. They were creating peace step by step at their own pace and by their own hands and minds.

Through this example, Ms. Matano stressed that in many cases meeting in person already means a lot. One of the first meetings she talked about was a big step for the relationship between YWCAs of East Asia. Ms. Matano said, “Despite the nervousness
before the event, I knew that the meeting itself would carry a significant value, no matter what happens there.” She added, “Even if we would not have been able to say anything big, one single picture together would be meaningful.”

Ms. Matano spoke further about the translation incident described earlier:

When there are no official translators and we do everything on our own, what happens is that we try to communicate in the simplest and most precise ways possible so that the content becomes easier to translate. People become careful. Even if they are three times more nervous than usual … they try to choose words that are comprehensible, reasonable, and respectful.

“It is this compromise that makes a difference,” Ms. Matano concluded, “The atmosphere became warm and comfortable for everyone because everyone makes effort. By the time we got to the final projects, we were friends.”

Ms. Nishihara also talked about events that YWCA or other related organizations put together to enrich children’s understanding of peace among China, Korea, and Japan. Like Ms. Matano, she brought up the topic of communication that can occur beyond their language skills:

Children communicate beautifully by using their own senses. By spending time together, they saw things together and ate together, took baths together, and they/we were developing a precious relationship of not only knowing each other’s faces but also each other’s lives.
Describing how peace and globality happens, the female leaders of YWCA-Japan paid attention to communication that happens beyond the traditional methods. Other examples can be found in elsewhere.

**Word choice.** Language, specifically how one speaks, projects a vision of what kind of world in which a person wants to live. The female leaders of YWCA-Japan and YWCA-Tokyo implied. Like in the case of Ms. Kawado’s question towards the Japanese government’s use of the word national interests, the leaders talked a lot about the importance of critical thinking towards language. What kind of words to choose in conversation, speech, or thoughts make a difference socially as well as in one’s attitude. It is especially the case in the context of engendering peace and globality.

Ms. Matano extensively discussed this point and described how she came to realize the power of words:

At World YWCA assembly, somebody called a country “a poor country,” and a leader from one of the African countries said, “You should restate it to ‘a financially challenging country’ because it is not appropriate to just call a country poor.” When I heard this argument, I thought this is the keen sense of feeling that we need.

Ms. Matano stressed that people should be attentive to a choice of words, especially when describing a person or people. She implied that a careful choice of word and the welcoming nuances that it brings can lead to a positive global transformation.

Ms. Matano gave another example of word choice. She said that using the word *hisaishya* (victim) to refer to survivors from natural disaster has prolonged negative
effects on their minds. Hisaishya literally means a person being affected by disaster\(^5^8\) but the word defines the people solely by what happened. Even if the intention of assistance is good, the daunting feeling may remain in the lives of the people, Ms. Matano thinks. People could be additionally victimized by the word while the post-disaster condition itself is hard enough to endure and recover from. “That is why we started to use the word survivors instead,” Ms. Matano explained. She used the borrowed word from English. She said, “The word ‘survivor’ has the sensation of ‘surviving’ and reflects the meaning of ‘returned alive.’” Thus, it not only has the emphasis on the people’s strength but projects forward-looking understanding of their situations. She added an explanation, “The English language has a lot of these positive words with sensitive nuances. The Japanese language has fewer.”

Ms. Matano introduced another word in the context of natural disasters:

When the nuclear accident happened, a lot of Japanese people also used the word, *hinann*, to refer to evacuation but this word has the connotation of escape. If we use the word *hinann* or escape, then the linking that the people have with their community in Fukushima is easily cut off. Ms. Matano described that YWCA-Japan and YWCA-Tokyo pays attention to words choice, “That is why we call our rehabilitation or evacuation programs *hoyou*, refreshment, or recreation. It implies just relaxing and it will not be so different from me going to the hot springs, for example. Language is delicate and sensitive.” This research’s

---

\(^5^8\) Clearly speaking, *hi* means caused by something, and *sai* is disaster. *Shya* is person or people.
document analysis showed that the organizations develop programs for survivors of the natural disasters by using words that are user sensitive.

Ms. Nishihara described the aftermath of the earthquake in Fukushima, and it gives a full picture to why ways of narrative may change some circumstances:

Some people tried to move to another town, but there is this Japanese cultural belief that one’s hometown is a home of his or ancestors and should continue to be a home to the family and coming generations. Thus, many people stayed to protect the land. The common logic that existed in the community was to stay and revive the society, so there was a clear separation of those who stayed and those who wished to leave. That is why, neighborhood started to dislike each other, saying things like, “That person ran away” or “My daughter-in law ran away with our grandson even though my son decided to stay. What kind of wife is she?” There were divisions and separations even within families.

Then, Ms. Nishihara added, “In this environment, especially women’s hearts were broken and they fell ill.”

Ms. Matano described:

A word like survivor has the feeling of praising and recognizing the person as one man or woman of character and experience. As seen in the word ‘financially challenged’ instead of ‘poor,’ I think such sensibility and nuances will bring the feeling of globality.

Then, Ms. Matano added an essential point. She said, “Not international but global! If we were still thinking under internationalism, then we would still be calling some countries
poor. In adapting globality, the term is corrected to financially challenged country.” Ms. Matano concluded, “I think that just using the word is one big step forward. Once the change of word is there, people’s perceptions collectively catch up later.”

*Language apart from language.* In addition to the language matters mentioned above, the female leaders implied that there are other matters apart from native or foreign languages that people consciously or unconsciously use to communicate. Ms. Uchiyama talked about her experience going to France and living there. Her husband received scholarship from French government to study there. Ms. Uchiyama revealed “When I went there with him, the level of my French language was close to zero and I did not have a friend. The only thing I could do was going to church as I normally do in Japan.” She continued:

I certainly did not understand the words expressed during the church service. However, going there regularly brought a certain rhythm to my life. I almost never missed a Sunday church service there even though I did not fully understand the content. In a way, I was more enthusiastic than the local people, especially if you only considered the number of times I showed up. I was very committed.

One of the church members introduced her to her friend who lived near her family residence, and this lady became someone Ms. Uchiyama calls “mother.” Thus, for Ms. Uchiyama, going to church became her language. Ms. Uchiyama learned cooking and French language from this mother.
Ms. Uchiyama also explained that even without language people want to connect, and it aligns with Ms. Matano and Ms. Nishihara’s stories of children and adults having tried to communicate without interpretations. Ms. Uchiyama gave another example. She talked about the time when the international students that she hosts invite their families from their home countries: “I feel happy when students’ families visit all the way from their countries to attend events like graduation. When their families and I finally meet, even if we are meeting for the first time, we hug like this!” She showed by gesture how they hug each other. Ms. Uchiyama shared that the Iranian parents came to Japan for their son’s graduations, one for his undergrad degree and the other for his doctorate. Like this, the female leaders of YWCA-Japan and YWCA-Tokyo explained that the most important thing is the willingness to connect and enthusiasm to express feelings. Other things like language skill are secondary.

*Global challenges of communication.* Having highlighted the willingness to connect, Ms. Matano described some of the global challenges YWCA-Japan members face in the world arena when talking about peace or global issues. The examples were raised from the times when they participated in international events such as World YWCA assemblies.

For example, we at YWCA-Japan claim how important it is for the World YWCA as a whole to think about the issues of nuclear energy and weapons. That is our stance. We assert that we should be in opposition to nuclear use at large. However, this request alone is a big challenge for many countries that belong to World YWCA. There were times when it is taken as “nonsense.” They say or
imply, “We are suffering from a lack of energy and water so what are you saying?”

Ms. Matano expressed that in general it is not easy to talk about issues such as
denuclearization, disarmament, or green energy while many countries are suffering from
civil wars, lacking basic needs, and fighting for life every day. Denuclearization or
environment matters tends to be considered as not immediate needs for peace. Both Ms.
Nishihara and Ms. Matano implied that even if members and leaders of other national
YWCA's are willing to talk about issues that YWCA-Japan puts forth, the energy and
enthusiasm might be quite different from other main stream issues, such as HIV, racism,
or domestic violence.

Ms. Nishihara said, “Leaders from African countries, for example, have seen and
lived in actual conditions that their countries’ local people face. Thus, they naturally
become energetic when those issues are raised and focused. Tackling these directly
related issues cheers them up, and it brings relief and comfort to them. It is natural.” Ms.
Matano gave a very good example in this regard, she said, “We cannot ask people to raise
a white flag of surrender when guns are pointed at them. It is extremely challenging to
make a persuasive argument for disarmament when people need arms to protect
themselves.” As discussed under globality, YWCA-Japan has found out recently with the
help of World YWCA and YWCA-USA leaders how to connect the Japan-specific
problems to main stream, global problems.

Community involvement. The interview participants were in agreement that there
are many kinds of communities today and that one person can belong to more than one.
They connected such idea and community in general to their perceptions of peace and globality. Ms. Kawado explained:

In recent years, we take part in various communities. If I give myself as an example, I belong to the university because I am a faculty there, but within it, there is my department and the program. I also have YWCA. Within the YWCA, too, there are different communities because various programs and activities exist.

There are leaders and members in each activity.

Ms. Kawado implied that time has changed today, and one does not have the obligation of belonging to only one group of people. This kind of flexible, adaptable mindset of community may be a key to a sustainable world. Along a similar vein, Ms. Uchiyama said, “I believe in organizations that can provide a space for various kinds of people and communities to interact with each other.”

Ms. Ohkawa also stressed community in her perception of peace and globality. She proudly said, “Through YWCA, we can play a key role in society. Community is something that people create in collaboration through their participations.” Furthermore, both Ms. Ohkawa and Ms. Kawado added an interesting point that degrees of people’s involvement in community vary, and it is okay because everyone has a unique role in community. They stressed that paying attention to such matter contributes to engenderment of peace and globality.

Ms. Kawado introduced a two-fold German theory, *Gemeinschaft* and *Gesellschaft* to talk about kinds of community establishment and degrees of involvement. First, she explained *Gemeinschaft*:
If we talk about the English word community, it is called “Gemeinde” in German. This term originally referred to a church and its members, meaning people who come to that particular church. Thus, Gemeinde is about regional and spatial extents of the church community -- how the community is spread geographically and demographically. But mainly, the system is centered around a parish or a church district. In Japan, there might not be this concept of a parish church, but people who belong to a particular church are considered community. Within the church culture, in addition, there are a couple of different ways of involvement: People who truly commit in everything and those who only go to Mass, for example. I am more like the second. As a whole, the community is Gemeinde. Even within a chiki-shakai or regional society without a church, there are people who are passionately committed to the community and those who just live there. But nobody can exclude those who are just there. It is everybody’s right to be there.

Ms. Kawado added that Gemeinschaft can be understood as community as an entity and Gemeinde is people within it. Then, she moved to explain Gesellschaft:

In today’s modern societies, Gesellschaft is more common form of community, or better to say society. In comparison to Gemeinschaft, Gesellschaft has a higher level of organic coupling. It is naturally driven by individuals’ will --- thus, more often than not, gain and benefit. The objective is different. Modern Japan is more Gesellschaft too.
Ms. Kawado concluded, “I personally believe that a true sense of community should be about people, whether they were born there or came from outside. The emphasis should be about human relations, and not too much about structures and boundaries.” “Being reflective to these fundamentals, societies can lead to a meaningful globalization,” she stressed.

Ms. Ohkawa’s point out that knowing how to adjust degrees of involvement in communities depending on conditions is a vital technique. Otherwise one may burn out:

*YWCA taught me various matters and is the source of my leadership skills. One such skill is to adjust the degree in which we relate to people; to be attentive to how and when we approach people or how much we do things at that moment. This is wisdom. Sometimes people make the wrong assumption that building a relationship comes from people sticking tight to each other all the time, but this will result in choking each other.*

Ms. Ohkawa underlined the essentiality of knowing one’s own condition and the environment in which he or she lives and works. Being true to the self and being able communicate about it in relation to some of the communal purposes is vital to engenderment of sustainable qualities at social level.

*This discussion on community connects with the female leaders’ descriptions about kyousei or living together. Ms. Uchiyama said the following when talking about ways to build trust among people, and it coincides with Ms. Ohkawa’s point about adjustment according to conditions:*
One thing that works with me is to show my real self as much as I can. I try not to pretend, and I maintain my natural attitude even when I am working. If I may use a metaphor, I am almost always in fudangi or everyday clothes. I learned the importance of this causal stance from the international students. In actual fact, I was accepted this way in foreign lands.

The female leaders’ interviews concerning peace and globality generally emphasized humanity-oriented community building.

Furthermore, both Ms. Ozaki and Ms. Matano talked about the topic of community in relation to Tokyo. Like Ms. Ozaki who said that anyone hardly has time for each other in Tokyo, Ms. Matano described a lacking sense of community in Tokyo. “There is not much concept of community or community-belonging here,” Ms. Matano said and explained in depth:

When we talk about a community in a traditional sense, it usually refers to what we call chiiki-shyakai, or a district community. Thus, the concept centers around a region in which one lives. Because Tokyo is metropolitan, there is no sense of community. I don’t think people of Tokyo as a whole think of the city as a community. In urban cities, places to live, to work, and to socialize are situated in different locations. People think of such city as a place to go to more than a place to live. This lifestyle is distinct from community-oriented places rooted in people’s daily lives. A closely-knit community can be found more in downtowns than uptowns if we talk about urban cities. I was born and raised in Tokyo, thus I do not naturally possess a community mindset.
Ms. Matano continued and added that matters connected to education and social work maintain or increase a sense of community in urban cities:

Despite the lack of community features, there are still medical services, public services, and schools in a big metropolis like Tokyo, so in a way, there is a sense of community. Until recently I was nursing my father at home, and doctors made house calls. My father passed away last year. Concerning social welfare, there is a sense of community in Tokyo, but it is still different.

She added that other community features in Tokyo:

Housing complexes or places that maintain traditional festivals, like the Sanja Festival in Tokyo, may have a little bit of community mindset but it does not apply to the whole of Tokyo. Keeping Japanese history in mind, communities tend to remain where there is a Shinto shrine and rituals and festivals that celebrate seasonal matters like harvests. The Bon Festival (Festival of the Dead) is another example. Japanese communities are spiritual in this sense. This is my analysis.

Ms. Matano implied that the balance between traditional and modern cultures lead to sustainable community development.

Like Ms. Kawado who underlined a community-to-community connection beyond already-existing boundaries, Ms. Ozaki’s example of a community relation within Tokyo can be understood in a similar light:

I used to work at Musashino Center. There, there was an interesting community gathering called 0422. It is an area code. Community actors, church commuters,
and YWCA members who have the same area code get together and collaborate to hold a Christmas event and many other activities, like music recitals. During the Christmas event, for example, they pray and wish for regional and global peace together. When I think about the idea of community, I recall the time I was at 0422. YWCA connects with various organizations because in order to create peace, we have to connect with others and challenge ourselves to create a new kind of community.

Ms. Ozaki implied here that while we treasure immediate communal elements that we were born into or happen to live with, we also need to reach out to things beyond that. Ms. Ozaki said, “Although we say community, we do not have to think about it in a narrow way. It is essential to connect people from elsewhere.” She stressed on the engenderment of new, holistic, and inclusive communal values. Ms. Uchiyama mentioned that “a community or relationship in general that values family-to-family communications lasts longer.” Ms. Uchiyama underlined that she “recognizes family as the smallest form of community.” In summary, the female leaders discussed the diverse formations of community and degrees of community involvement. They emphasized the sincere, flexible people-to-people interactions in engenderment of peace and globality.

_Eating food together._ The earlier section introduced the female leaders’ discussion on human-oriented establishment of trust and community development. In addition to that, they talked about dinning as an important component of international relation hoping for engendering peace and sustainable qualities including globality. Ms. Matano said:
Shoku or food is actually very important in relationship-making. I always try to eat with local people whenever I travel. Sometimes, conversations that seem to be nothing special bear trust and develop into rapport, and from there things can take a new turn.

She gave the example of the president of the World YWCA who recently had come to visit YWCA-Japan and they could finally talk about Okinawa.

Ms. Nishihara also said that daily matters that elementary school students from Japan and South Korea shared through a program created a bond between them:

Children from South Korea and Japan ate together, took baths together, and spent time together all day long through this program. They were developing a precious relationship of not only knowing each other’s faces but also each other’s lives.

Ms. Nishihara implied that this bond alone contributes to peace.

As described before, Ms. Uchiyama talked extensively about the significant meaning of showing and sharing regular every day matters. Her story included cooking, dining, and gardening with international students, and so much more. It resonates with other female leaders’ talking about the importance of eating food together. Ms. Uchiyama said, “When we are communicating with people and trying to establish a relationship, the key is to show a normal, everyday life. If we make everything unnecessarily official, relationships don’t last long.” She continued by saying, “I learned this in France. I was immersed to local lives in France, and I finally understood what it means to relax with people.” She added:
Of course, there is a time when we have to get our acts together and stand up for things, or take a lead, if we are working, but there should also be a time when people see our normal everyday life. It is truly important for establishing relationships.

That is why, Ms. Uchiyama tries to do the same with her international students she welcomes to her home.

She explains her experience in France:

In France, there were two families that kindly spent time with me and my family. We had a family-to-family relationship. This experience stayed with me forever … I can say that my children were home-staying\(^{59}\) at one of the French family’s houses. It was when we lived at an apartment, and the family lived the other side of the same building. My children commuted to their school from the family’s house from Monday to Friday. After school, they ate snacks and took baths at their house. Sometimes they came home to us at night, but during the weekdays they mostly stayed with the French family. They came back to us on Saturdays.

The families did so much for us.

Ms. Uchiyama explained that her family could do this arrangement with the French family for their children’s education because the family was unconditionally welcoming.

Ms. Uchiyama also shared a story about how she met the French family, and it stressed people-to-people encounter and that food and cooking can become significant relationship builders. She narrated:

---

\(^{59}\) Homestay is a style of study abroad. Trainees stay with local families to improve their language skills and immerse in regional lifestyles.
One day, my husband told one of the ladies at the church that I could not speak French and I didn’t have a friend. The lady asked me where I lived, and she introduced us to her friend who lived nearby, and, we went to visit her friend two days later. When I contacted her, she said that I should come and visit her house whenever I wanted. Our relationship started from there.

Then, Ms. Uchiyama’s described how she and her husband’s first meeting with the woman was like:

After a brief introduction, my husband told the woman in French, “It seems that she has three things she wants to ask you, if it is okay. My wife is interested in French cuisine so could you kindly teach her?” and the mother right away said, “Sure!” And my husband continued, “She also wants to start learning the French language. Will you be able to teach her?” She said, “I will happily do it!” The third wish that my husband expressed on my behalf was if it were possible for me to call her “mother” because since 1966 I had had a mother in the U.S, and I would love to think of her as a mother in France.

Ms. Uchiyama added:

To think of it from now, how bold of me. As such, I asked these three wishes through my husband. She happily agreed to all of them. She said, “Certainly! I can do all three!” And we started everything the next day. I brought a tape recorder and a textbook that was meant for children. I continued the process for about a year.
Recordings do not take too much time a day and there were times when the lessons ended quickly. So, after our study time, the mother would say to me, “There is food left-over from last night. Would you like to try it?” Life is like that. Then, I answered, “Yes! I would love to!” or “Wow, how do you make this?” Then the conversation turned into a cooking class. I would bring the recipes home and try to cook some dishes on my own and later ask the mother to taste them. With this kind of communication, we built up our relationship. I learned so much! She was abundantly kind to me.

The female leaders of YWCA-Japan and YWCA-Tokyo underlined that eating food together is crucial in relation building, and it is the same when it comes to international relations.

The philosophy of YWCA-Tokyo concerning food was expressed in various places. It was found through this research’s document analysis as well as informal and participatory observation. For example, a flyer the researcher collected in the field introduced a documentary titled *Ten no Shizuku* or Drops of Heaven. It was about the importance of food during the time of difficulty. The documentary follows Yoshiko Tatsumi, born in 1924. She is now a cooking expert and essayist, but the base of her carrier goes back to the soup that she was making for her sick father, which the documentary calls, “soup of life.” The father suffered from brain infarction and was deprived of the enjoyment of eating due to the difficulty of swallowing. In addition to this soup, the documentary talks about farmers and agriculturalists around Japan who Tatsumi collaborated to produce various ingredients for her soup. The documentary scenario starts
from this passage: “A human life starts from breast milk and it ends with *matsugo no mizu* or water of the last stage, water to moisten a dying person’s lips” (*Drops of Heaven*, homepage, 2011, para. 1) “Human life is like a river that flows continuously” (Flyer, back, n.d. para. 2, Tanaka Trans.) “Cooking is a way to connect with nature by our own hands. I think cooking is a solemn act that only human beings do. In Japanese society today, we have taken food for granted. But without it, it is impossible to live and feel alive” (Flyer, back, n.d. para. 1, Tanaka Trans.).

Along a similar vein, Ms. Kawado introduced a Japanese book on cultural history of breads in YWCA-Tokyo’s bulletin issued on July 1, 2011. The book is written by Eiko Fukuda, a Japanese researcher of food culture in Germany. Kawado’s column (2011) starts:

Some of you may bake breads on your own or have had an experience doing it. Today, there is even an automatic bread-making machine that people can use at home and just need to put in flour, water, and yeast and press a button. However, historically bread making was a time-consuming, big project. One point in Europe, getting bread was a life-or-death matter. Eating freshly baked delicious breads everyday was allowed only among the royalty and nobility. When it comes to white breads, it was more the case as for a long time in Japan, eating white rice full was a dream for the poor.

Thus, the female leaders of YWCA-Japan and YWCA-Tokyo take the topic of food seriously. Their philosophy was reflected in their interviews on peace and globality.
Change happens from a small place. The female leaders generally expressed that taking small things in consideration is a key to peace and globality, like their concept on the weak and strong. Ms. Matano wrote the following description in the YWCA-Japan newspaper:

YWCA is not an organization that satisfies a great number of people, and I believe that YWCA does not have to be a big organization. We want to be sensitive to people’s hearts and tears. We want to build a space that person-to-person encounters warm people’s hearts. I picture YWCA to be a place where people’s tears can be changed to smiles.” (Newspaper: YWCA-Tokyo, January 1, 2015, p. 1, Tanaka Trans.)

Ms. Matano talked about this aspect of YWCA-Japan in the interview as well. She said, “A lot of people now talk about henkaku, social reformation and transformation, but I do not wish to do so much massive social transformations … I believe that saving one person is as valuable as saving 100 people.”

Ms. Matano highlighted her philosophy of transformation from small places. She gave an example from the South Korea and Japan Youth Conference:

Before the conference, both sides [YWCA-South Korea and YWCA-Japan] were unsure when it came to our underlying and actual feelings towards each other and meeting in real life. But then, we gradually changed as we shared common space and time. Mutual respect developed. It is one of my greatest pleasures to witness people’s transformations and those moments of change. Even if the transformation is solely at an organizational level and does not necessarily lead to
the transformations of our countries, their policies, or histories, it means a lot to me. If two people find peace between them, it is already significant.

Then, she added:

I find pleasure in seeing change at the individual level. One of our members came back from the conference happy, touched, and moved, though she initially did not even want to go to the trip or the conference. I like seeing this kind of change. Some of them went to the conference for the sake of their organizational obligations, but they came back passionate.

In this light, one of Ms. Nishihara’s quotes served as another valuable example of YWCA-Japan’s common philosophy about change from a small place. This topic came up when Ms. Nishihara was talking about the revival (saisei) of community devastated by natural disasters.

One of the most important things is to for people to regain their emotions after being affected by the earthquake and tsunami. One cannot even cry when suffering. One cannot laugh. We listen to their stories. We don’t say things like, “Everything will be OK,” or “You will be OK.” Instead we say, “Yes, it is painful.” That is our way of being with the people. When one’s heart starts to ease a little, then feelings and emotions come back. Then, for the first time, people have appetite for food and realize what they are lacking or need. They finally can start to plan their day or week. For example, they can start to ask around, “Could you kindly babysit my child this week?” They themselves discover what they need to do.
This underlined that some changes happen gradually. This can also be applied to communities affected by wars or other man-made disasters. Ms. Nishihara talked about YWCA-Japan’s facility in Fukushima, *Caro Fukushima*, to support women having experienced the massive earthquake and tsunami. It serves as another example of YWCA-Japan and YWCA-Tokyo’s belief in one person’s recovery contributing to sustainable qualities at social level.

At Caro, women take off their masks to expose their real feelings. They receive the chance to get better. They regain their strength. By creating such comfort zones for women, we revive their community. It might not be a total community revitalization, but at least it creates the foundation of it. We are hoping so.

Similar to Ms. Matano and Ms. Nishihara, Ms. Ohkawa emphasized “turning our eyes to issues existing ‘at our feet.’” She said that such social viewpoint is part of YWCA-Japan’s peace movement; “We always try to find something that we can do, even in the smallest ways.” Ms. Ohkawa also mention that it is a challenge; “It is a constant fight with myself because I have to always ask questions within my heart about what is the right thing to do.”

**Research Q2: What are the Personal Lived Experiences of the Female Leaders at YWCA-Japan and YWCA-Tokyo That Influence Their Perceptions of Peace and Globality?**

Research question two dealt with the female leaders’ lived experiences that contributed to their perceptions of peace and globality. Themes that emerged from responses to the question include lifelong experience; seeing changing maps, collapse and
birth of countries; experiencing the side of the weak; being helped by others, and experience since young.

**Lifelong experience.** The female leaders of YWCA-Japan and YWCA-Tokyo highlighted that their lifelong experience led to their perceptions of peace and globality. For example, Ms. Kawado mentioned her age to contribute to her perception of peace:

I am already past sixty. That means I have lived more than a half century. I can only say that I developed my philosophy gradually over the years. I do not think there was a particular circumstance that made me this way or gave me a clue. Today, there is the nuclear power plant disaster and all, but I started to develop my philosophy much earlier.

Correspondingly, Ms. Ohkawa brought up her prolonged engagement in YWCA. “I was fifteen when I joined YWCA. I am seventy now. I never left my YWCA membership, even once.” She explained that there were times when she changed her leadership position from full time staff to part-time due to marriage and childrearing or that she once retired from YWCA leadership because she wanted to utilize the skills that she acquired at YWCA in actual communities. However, even then, she maintained her membership. She has continued her commitment to YWCA one way or another almost all her life.

Ms. Uchiyama stressed her 32-year involvement in Tokyo YWCA Japanese Mothers for International Students Movement as the foundation of her perceptions:

If I speak from my own experience and raise a concrete example of peace, relationships that I have with international students here at YWCA are significant. Those experiences represent ‘peace’ in my mind. The fact that we are able to
carry out cultural exchanges with international students symbolizes the actualization of a peaceful society. It means that we are practicing peace. There are many other examples in society, but this is the actual example that is close and dear to me.

Ms. Uchiyama rephrased and said, “Because there is peace, we can relate with students who come from different countries. I consider our encounters, relationships, and cultural exchanges as symbols of peace.” Over the three decades of her experience, Ms. Uchiyama welcomed students from Ghana, Nigeria, Vietnam, Thai, Singapore, Malaysia, Korea, China, Israel, and Iran. Due to her prolonged engagement and positive experience with international students, Ms. Uchiyama believes in peace.

Ms. Ozaki started working for YWCA soon after her university graduation, and she emphasized her experiences at YWCA to contribute to her perceptions of peace and globality, including her international training and administration of social work. Ms. Nishihara mentioned that over the years she has worked in YWCA-Japan’s various regional branches (different prefectures) and that such experience composed her philosophy. Ms. Matano described her trips abroad since her childhood as foundations of her understanding of the world. As it will be explained in next section, Ms. Matano explained that over the course of her lifetime so far, she has seen transformations of states, collapse and emergence of countries, as well as appearance and end of political leaders and witnessing such changes contributed her worldview.
*Seeing changing maps, collapse and birth of countries.* The female leaders generally described changes of era to explain her perceptions of peace and globality. Ms. Matano said:

If you ask me these questions related to globality and my experience related to that, I definitely have to talk about the world map. Especially when I was younger, I never imagined that the world map could change. However, when I heard that the Soviet Union had collapsed, I realized that my earlier feeling about a permanent world map was wrong. It *can* change. The division and re-unification of East and West Germany also supported the idea that the world map could change at any time. The Berlin Wall fell. Even now, things like this still happen -- East Timor also won independence. A nation can be created, recreated, disappear, or transformed anytime. I initially thought that that these things could not be possible, but they are possible, and change happens! When I saw all these changes during my lifetime, I was like, “Oh I see! Wow!” …It was like my wake-up call. War can happen, but peace can also happen. Peace is also something that human beings create.

Like Ms. Kawado who extensively talked about pre-Berlin Wall and post-Berlin Wall Germany, Ms. Matano gave the wall in Germany as an example of political and social transformations that she witnessed.

Then, Ms. Matano discussed the time of the Cold War (1947-1991) that was already happening when she was born ---the political tensions that were going on after
World War II for about 44 years between the Western and Eastern blocks, mainly the United States and Soviet Union:

Due to the Cold War, the military base was expanding and war expenditures were also increasing too much. Their economy was impoverished. Then, Gorbachev came in. Leaders who were called evil (or who have called each other evil) sat at the same table and cooled things down. I think it was a tough decision on both sides. The settlement was probably confirmed in top secret, at least in the beginning. Anyway, it took some time for people to believe that the Cold War was ended. This is the story of my lesson during my college years. I realized that partnerships between enemies or the alteration of national borders, for good or bad, is possible.

Here, Ms. Matano referred to Gorbachev ending the Cold War “after dismantling the system his party spent 70 years creating” (Steele, 1990, para. 1). By giving such an example, Ms. Matano highlighted her own learning that the world map could change and so could the general concept of “the world.” The concept of the world and anything else depends on how people decide how to believe them.

Similarly, Ms. Ozaki introduced her experience working with Japanese returnees from China at YWCA, and this serves as an example of the female leaders’ reflections of social and political transformations behind their perceptions of peace and globality. To explain the background of Japanese returnees from China, Shima (2016) of the Asahi Newspaper explained: “Around 270,000 Japanese went to live in Manchuria before the war as members of Japan’s Manmo Kaitaku Dan (volunteer corps for the settlement of
Manchuria and Inner Mongolia)” (para. 4). However, “After Japan’s defeat in the war, many of them were taken prisoner and died of starvation and disease at internment camps” (Shima, 2016, para. 6). About 2,800 Japanese children were orphaned after the war (Lan, 2012). By the time, they could or were allowed to return to Japan in the 1980s, they were aged.

Ms. Ozaki assisted and coordinated YWCA programs for the returnees. YWCA-Tokyo developed educational or social work courses for them to be able to settle in Japan and organized cultural exchange events to increase understanding among Japanese citizens about the lives of the returnees. Ms. Ozaki said:

I had a chance to meet returnees face-to-face. We spent time together a lot. Even though they were little children when they were left in China, they were 50 or 60 when they finally came back to Japan. They relearned the Japanese language in order to settle down in their home country. They had been discriminated against in China for being Japanese, but even now that they returned to Japan, the discrimination continues. Even though they are Japanese, they were called, considered, or mistaken to be Chinese or “foreigners” because they could only speak Chinese. Nevertheless, it was fascinating to see that people who went through so much could say things like “In order not to create people like us, we need peace. Peace is important.” I believe that it is the cry of the soul. By spending time with them, I believe I received the message of peace, and I am passing it on to others. I feel like I inherit this cry of the soul from various people I meet at YWCA, including our elderly members who experienced World War II.
As such, the female leaders of YWCA-Japan and YWCA-Tokyo have seen various social factors throughout their lives as well as through their work at YWCA. They described their experience witnessing social transformation, people’s struggles, hopes despite of the life obstacles, to contribute to their perceptions of peace and globality.

**Experiencing the side of the weak.** When the researcher asked reasons behind their perceptions of peace and globality, they shared their difficulties at one point in their lives. They discussed that they experienced being pushed to or fallen to the social periphery ---in other words, the side of the weak. For example, Ms. Matano described:

> Once I worked for a phone company’s marketing sector. I ruined my health.

> Being there a few years after the company was established, it was a tough time. I started to question various things. I decided to join YWCA-Japan because of the emptiness inside me. Even then, it took a long time to recover.

In the second half of the interview, Ms. Matano connected this personal experience to the concept of the weak and the powerful in society that she mentioned earlier:

> When I was 30, I got sick. It was similar to depression. I could not meet people like now. Until when I got sick, I was mostly on the side of the powerful and had the worldview of the strong. When I was a university student and when I just starting working for DDI, the phone company, I was good in everything. I was that type, you know. When I got sick, however, I could not do anything. Anything at all. I experienced it for the first time. I felt sorry for myself. There was a time when I could not even stand to be asked, “Howe are you? What are you doing these days?” Since that time, I changed. I stopped believing in climbing a social
ladder and living too much up to expectations. I realized that there are people who cannot wake up in the morning or stand tall and strong. When I talk about my illness, people tell me of their own experiences, like “My daughter is so and so,” or “I was dropped out from my company.” I started to listen to other people’s stories. I changed a lot since when I got sick.

Ms. Matano also explained that she could take the leadership responsibility of YWCA and continue working of the organization because she understands how it is like to be situated as a minority:

Because I experienced such a thing, I can work at YWCA, even as the president of YWCA-Japan. If I still lived with the theory of the powerful, I would not be here. YWCA-Japan’s staff and the committee board, they all know that I am weak. Despite my condition, they want me to take this leadership position. They support me in every way. Not many organizations can do that. Maybe I am different from YWCA’s historical leadership style accomplished by strong women, but because YWCA is a place for caring, my leadership here means something. When one is weak, that person can sympathize with people. If there is a person who cannot stand up, a person like me has the capacity to listen.

Ms. Matano implied above that in order to work for an organization that promotes peace, one has to understand the conditions of those who live as minorities and are forced to live in a social periphery. She gave herself as an example.
In a similar vein, Ms. Ozaki talked about her family and connected it to her interest in social welfare and social work, which she raised as essential component of peace creation:

Since a long time ago, I have been interested in improving the lives of the minority, those who are socially weakened by their society. If I was asked on which side I want to stand, then I want to stand the side of the weak. […] At home I have a younger brother who is hikikomori, shunning people and cannot leave home. I could not help him or do anything about the situation. I believe I have always felt beholden and helpless. That is why I have tried to do something elsewhere.

This social withdrawal, hikikomori, is a phenomenon common in Japan. Ms. Ozaki decided to work for YWCA or social work in general because she had oime or indebtedness in her family. This word is used when having to owe someone and feel sorry or regretful.

Ms. Nishihara opened up that she was once devastated by an earthquake and that is why she developed the feeling of wanting to help:

I also was once affected by an earthquake, and I was supported by many people in the community. Since then I began to think about various matters. Because I was fortunate not to fall ill, I could feel that I wanted to do something for others. I could gather people and say, “Let’s do something.”

Similarly, Ms. Ohkawa spoke about her experience studying in a male-centered school:
When I was in the higher elementary grades, my father happened to transfer to Kanazawa. There, I attended a public school which emphasized men’s education. I was there for a while and absorbed into such a male-focused environment. School was never an interesting place for me. I did not study much. Then, I met my mother’s friend who was Christian. She was our neighbor and a teacher at the Hokuriku-gakuin school. My mother is not Christian, but the woman became a very good family friend. I admired the woman and decided to take an exam to be transferred to this school. It was a mission school, only one in Hokuriku region, the northwestern part of Japan. It changed my life.

Ms. Ohkawa added, “I had a feeling of being treasured as a human being.” She also explained that being part of School YWCA there, bonding with senior students, and volunteering in communities encouraged her. She said, “I developed my hope to go to a university and continue working for society.” Being a female student in previous male-dominated school made her to dislike school or learning in general, but fortunately she encountered an opportunity to be otherwise. She enthusiastically explained. Ms. Kawado also expressed that she does not feel like a person of ability, character, or experience to be able to fill the role of Representative Director at YWCA-Tokyo, but she does because everyone believes in her. In summary, the female leaders of YWCA-Japan and YWCA-Tokyo had undergone hardships in their personal lives and decided to dedicate themselves to causes they believe in, which is to support and empower the powerless. They described that such personal experiences contributed to their perceptions of peace and globality.
*Being helped by others.* Likewise, the female leaders expressed in the interviews that at one point in their lives they were helped by people and they cannot forget it. The feeling of appreciation and the fact that they were moved by such support led them to believe in the world, so as peace and globality. Ms. Uchiyama shared that her experience being welcomed warmly by her host families in Michigan and France influenced her to be a host mother for international students in Japan (She described her experiences with international students as the foundation of her peace perceptions.) Ms. Uchiyama said, “I have actually experienced both sides: the receiver and the received. These sincere international experiences remained with me as important life assets.”

The host mother who I encountered in Michigan was so kind to me. I was 22. She often told me during my stay there, “You don’t have to return the favor to me, but you should return it to people out there in society.” Her words stayed with me forever. She said it again when I was leaving Michigan.

Ms. Uchiyama’s interview shows that an act of goodness can be contagious. When she returned to Japan, she was looking for ways to “give back,” and when she learned about the YWCA program, it would be perfect for the cause:

One day I received an alumni quarterly magazine at one of my school’s reunions, and one of the seniors was introducing a YWCA activity, namely “Japanese Mothers for International Students Movement.” When I read about the program, I thought, “This is it!” Since that year in 1980, I have been driven into that world.
Receiving and giving back seems to be an organizational philosophy. A similar concept was expressed in YWCA-Japan’s website under International Cooperation and Humanitarian Aid:

In March 2011, when the earthquake and tsunami happened in our country, we received encouragement and generous support from various national branches of YWCA around the world. The fact that we received empathetic support from our neighboring counties such as China and South Korea is still very fresh in our minds. Due to such support, YWCA-Japan was able to embark on emergency assistance from a very early stage. We believe that it is now our turn to reach out to people who are in need of help. (YWCA-Japan, para. 2-3, Tanaka Trans.)

In addition, in various sections of YWCA-Tokyo’s publications, a phrase like, “It looks like we YWCA is supporting the community, but I feel like it is often opposite or it goes both ways. We are supported by the communities” is found. For example, Ohtsu\textsuperscript{60} said during 2012’s YMCA and YWCA Joint Prayer Meeting, “I could raise my children thanks to the support I received from people of the communities” (Yamataka, 2013, p. 1).

YWCA-Japan is a member organization of Japanese Christian’s Women’s Organization.

As described earlier and like Ms. Uchiyama, other female participants also described their experience being helped by others and it contributed to their outlook of the world. Ms. Matano and Ms. Kawado feel the support from YWCA to fill the leadership roles despite their physical condition or worries. Ms. Nishihara talked about the care she received from the community in the aftermath of an earthquake. Ms. Ozaki

\textsuperscript{60} Ohtsu is a director of HELP (House in Emergency of Love and Peace), a women’s shelter being established in 1886 by Kyofukai or Japanese Christian’s Women’s Organization.
and Ms. Ohkawa also described how YWCA is a place for finding its members’ possibilities and in fact they have been supported by the organization that way.

**A view of Japan from outside.** The participants commonly expressed that their international experiences became the great sources of their perceptions of peace and globality and emphasized the significance of seeing own country or culture from outside.

For example, Ms. Ozaki said the following when the researcher asked her lived experiences behind her perceptions of peace and globality:

For me, going to Palestine was an essential lifetime event. It was a five-day tour right before our World General Assembly. It was about 13 or 14 years ago. Around ten people gathered from different countries, and we participated in activities over there. We also went to Gaza City and walked around to observe the atmosphere and the state of affairs. We had a discussion about what we saw later on.

She explained, “When we go to foreign countries, we understand much more about our own countries and we have new discoveries.” She continued, “I was nervous about going to Palestine, but I realized over there that people of Palestine live in the condition of nervousness every day.”

Ms. Ozaki highlighted in the interview that despite distinct national environment, humanity and strength can be found in each country, and the same thing can be said about YWCAs national branches:

What I thought was similar between where I come from and what I saw in Palestine is children. Even if Palestine existed in a hard situation, children were
playing with a sense of hope and they had smiles on their faces. In addition, young people were studying hard and getting trained for their jobs. I realized that the direction that YWCA seeks in each country is similar despite its national condition. Leaders and members of YWCA seek to cherish each person and human growth. Hoping to go forward step by step, they work hard every day despite the levels of their hardships.

As explained in other sections of this dissertation, Ms. Uchiyama talked extensively about her experience living in France and Michigan, USA. She also values precious time she has had with international students through YWCA’s program. These experiences allowed her to see the world.

Similarly, Ms. Matano explained her international experience as following:

Actually, I have never lived abroad. However, since I was small, I have been thrown into international environments. My first international travel was to Bangkok, Thailand, with my mother. My cousin lived there. I witnessed poverty there, and I even felt sick. When I was in the first year of middle school, in addition, my father went to work in the U.S. His company had a lottery to determine which children of the workers to take along, and I got one of the seats. We started the trip on the West Coast, in San Francisco, and we traveled through Yosemite and to San Diego. We also went to Hawaii. When I was in the third year of middle school, my little sister and I was put in a summer camp in North Carolina for three weeks. There were only three Japanese, including us. The other students were from Spain, Italy, France, and the United States. I was thrown into
the environment without any preparation. Our English skill level was at the “This is a pen” stage (laughter). We could not use the perfect tense or anything. We sisters traveled together and participated in the camp, just the two of us. We did not really have the skill but we managed it. […] At the end of my high school year, I went to study English in Australia because I was admitted earlier to a university on the recommendations of my high school. I also went to Europe while I was a university student. Since I started to work with YWCA, I have gone to China, South Korea, and Cambodia in the middle of the conflicts. I barely escaped with my life.

Ms. Matano described that such various international experiences built her worldview as well as her perceptions of peace and globality.

**Experience since young.** In relation to the above matters, the female leaders valued their experience at young age. Ms. Kawado raised her involvement in YWCA’s youth camps to create the basis of her philosophy. She said, “If you ask me why I am the way I am. One possibility is that I grew up in YWCA camps. For me, everything started there. It is my starting point. I was in middle school and high school at that time.”

Ms. Nishihara spoke about her prolong experience of supervising YWCA programs for children and youth, and today it includes Japan and South Korea Youth Conference. When the researcher asked her how she got to know YWCA, she said, “My friend was going to YWCA a lot because she was a summer-camp leader. She had been in YWCA since high school.” She added, “It is good to encounter various kinds of people while young and experience many things. I consider our job at YWCA to provide these
experiences.” To give a fuller explanation, Ms. Nishihara gave a context from today’s Japanese society:

There are parents who prefer “greenhouse” cultivation for their children’s education. They say to children, “Just concentrate on your studies and don’t worry about anything else because you will have pretty of time at university or at work to learn about society.” However, my standpoint is different. I believe it is better for children to grow up meeting diverse groups of people and being raised in such environment. Even if they might not understand the issues in question at that time, it will stay in them somehow and they can recall the experience when necessary. They may say later, “Oh that person at that time was saying something about this. Now I understand.” They understand the whole experience later and are enlightened by it. They might develop the feeling of wanting to help people.

Then, Ms. Nishiahra brought the topic of School YWCA to strengthen the idea that encountering social issues in person while young is a plus. About 36 local schools across Japan have a student initiative club or curriculum to participate in causes that World YWCA and YWCA-Japan put forth, such as peace, women, and people in need. She said:

There are YWCA members who are students in middle school and high school. While young, these youths can encounter and witness various social issues. They encounter people on the ground….people who live and are actually breathing there. School YWCA treasures field work. For example, they can go to a rest home for people affected by leprosy. Some of them might have read about the disease before or heard about it in the news, but very few have actually met
someone with leprosy. Or, one can go to Hiroshima, or other disaster-affected areas. One can also go to a community of Korean residents living in Japan. Going to actual communities helps them to see the problem of buraku, people having been discriminated against and become outcasts in Japanese society. It is good to witness these situations while young, especially around middle or high school, because they are in a stage in which they can interpret matters on their own. That is important. It is important to hear people’s feelings directly, in an actual setting. We also hold conferences for this school YWCA program so that students can share their experiences. This summer, the conference is going to be nationwide.

In summary, the female leaders recited their experiences illustrating that social experience at young age can become an asset to one’s life. They either had unforgettable experiences from their youth serving as roots of their perceptions of peace and globality or seen the benefit in children they work with.

**Research Q3: How Have the Female Leaders’ Perceptions of Peace and Globality and Lived Experiences Influenced Their Leadership Styles and Organizational Development Practices?**

This section, concerning research question three, presents how female leaders’ perceptions of peace and globality and their related personal experiences influenced their leadership styles and organizational development practices. First it explains how the leaders demonstrated their leadership and described their leadership activities in their interviews. Then the section moves to the leaders’ narratives of organizational
development practices. The descriptions were classified according to the organizations’
structure, system, culture and climate.

The second part of this section presents the connections between their lived
experiences and perceptions regarding peace and globality to their leadership styles.
Among the leadership styles explored in literature review, the researcher used those that
were relatable to the leadership techniques and values that the female leaders described in
the interviews. Such leadership styles were: moral, servant, spiritual, and
transformational leadership. As a final step, the researcher connected the female leaders’
descriptions of organizational development practices to existing theories under the four
components of the organizations, structure, system, culture and climate.

Leadership Demonstrations

The participants’ leadership roles were demonstrated in the following activities:
an apology to East Asia, volunteerism, professionalism, advocacy, spirituality, and
change.

Apology to East Asia. One of the significant points of YWCA-Japan’s post-war
period until recently was that they decided to officially apologize to members and leaders
of YWCAs in China and South Korea about the harm that Japan caused during the war.
Ms. Matano explained a triggered event resulted in this decision:

In 2004, when we had our centennial celebration of YWCA-Japan, some other
East Asian countries told us, YWCA-Japan, that they could not pray together with
us. They explained that their feeling of loss was too big.
Ms. Matano described her feeling and that of YWCA-Japan leaders at large about it by saying, “I felt very sad. We felt lonely.”

YWCA-Japan could not stop its government and the nation at large from going into war and becoming aggressive as described by the female leaders under the perceptions of peace. The leaders realized that YWCA-Japan and neighboring countries could not move forward without YWCA-Japan’s proper apology of its nation’s past and behaviors, especially Ms. Matano and Ms. Nishihara described. The organization was against the war, yet even the culture of the organization itself had to be merged into the forceful war culture of the nation. “There was no Internet like today so national strategies were internalized much faster and stronger,” Ms. Matano said and gave an example of how bad it was for YWCA:

During Japan’s occupation of East Asia, there was discussion that Chyousen YWCA or YWCA-Korea should be incorporated into YWCA-Japan. Such issues are extremely delicate, aren’t they? The office of YWCA-Japan said that we should NOT do so, but at the end of the day we had to accept the proposal.

YWCA-Korea became an affiliated union with YWCA-Japan. There were several of those diverging points in the history of our organization.

YWCA-Japan had to extend their organization’s reach to territories under Japanese control during World War II. Though it was not the organizations’ wish, such an unhappy past during the war has influenced YWCA-Japan’s international relationship even after the war and until today. Then, Ms. Matano said, “We came to the conclusion that we as an organization must issue an apology”:
We stepped forward three years ago. We apologized to Asia, for the future of Asia. We also explained how much we at YWCA-Japan had wanted to prevent the war but had been unable to do so, and we emphasized we want to establish peace from now on. That was our message.

When the researcher asked Ms. Matano, “When you want to do something like that, in this case an official apology from the organization, do you need to get permission from the government of Japan?” and Ms. Matano answered, “Not at all. There is no problem. We can just do it on our own.”

It was just about nine years before this Ms. Matano’s interview in 2013 that YWCA-Japan enthusiastically stepped forward to the road of reconciliation. That means, 68 years after the end of World War II, the psychological war had not ended, especially from the perspectives of the victims and their offspring. Members and leaders of YWCAs of East Asian countries were still in pain by the harm that Japan caused, and they did not feel comfortable moving forward just yet, or possibly ever, in their minds. Ms. Matano and Ms. Nishihara explained the procedure of reconciliation has not been easy, and it has been extremely emotional from both sides.

Ms. Nishihara expressed in the following way when asked about the connection between YWCA-Japan and World YWCA and it resonates with Ms. Matano’s quotes:

Especially because we are a country that has a history of harming other Asian countries, we would like to engender peace by expressing our critical viewpoints on our national history and reflecting upon it. Peace is our important message to the world. At the same time, we train women to be leaders of our peace
movement today and that of the future. We emphasize women’s leadership. We report what we do to World YWCA and try to transmit our national message of peace to the world at large. There are visions of World YWCA, and there is each vision of each country under the overall umbrella. We at post-war YWCA-Japan have transmitted the importance of peace.

As such, female leaders of YWCA-Japan have demonstrated their leadership by showing their abilities and capacities to view their organizational history reflectively. They chose to examine their organizations’ past conducts and be responsible for them, even if it means admitting their false, wrongness, and weakness. It is for the united future of peace.

Ms. Matano explained further what YWCA-Japan had tried in light of this effort – the apology to Asia and reconciliation:

We asked the leaders and members of YWCA-Korea to listen to our letters of apology. We invited the General Secretary from China to our general assembly. We also visited South Korea, and we invited them to Japan, too. We did everything in a ceremonial manner. And you know, for that we need preparation, and that is why we visited their countries many times before the actual events.

In relation to the topics of apology and reconciliation, the female leaders underlined the importance of sincere expressions, communication on different levels, and relationship building. These components are explained below. These leadership reflections and demonstration is highly connected to how the leaders described under their perceptions of peace and globality that communication happens beyond one’s language skills.
**Sincere expressions.** When describing the reconciliation procedures at the organizational level, Ms. Matano described the importance of not just apologizing but also of being considerate of delivery of sincere feelings. She explained:

When we first attended the memorial service to honor the victims of the Nanking genocide, we removed our coats despite the cold weather. The Chinese people noticed these things and started to be aware of our real feelings.

Ms. Matano talked about the time when the tension between leaders and members of YWCAs in China and Japan started to be dissolved. In addition, Ms. Matano implied that ways to deliver feelings need extra care and attention especially if the communication is performed between distinct cultures and for the purpose of reconciliation. She said:

Expressing sentiments in a proper manner is hard even among Japanese people, who come from the same culture. So, imagine when there is a gap between two different cultures and, more importantly, the pain of being hurt historically.

*Seijitsu-sa* or sincere gestures with delicacy make a lot of difference.

In the process of apology and reconciliation, Ms. Matano highlighted that non-verbal parts of communication were taken a great consideration in addition to the deliberations of words.

Ms. Nishiahra said, “Until ten years ago, we YWCAs of Asian countries interacted but our thoughts were different. Many people were afraid of Japanese people. Thus, at that time, we were meeting but our hearts were not connected.” She continued, “The youth conference started a few decades ago, and every year young people come and go between our countries. We are on visiting terms. We were finally able to develop a
common vision. I think this happened in the last ten years.” She underlined the importance of honesty and sincere expressions:

The territorial dispute against Takeshima made our relationship with South Korea even harder, but at the same that it became our breakthrough. I think it was six or seven years ago that we were trying to hold a Japan-South Korea youth conference. While each country prepared a presentation, the Takeshima issue happened. The media itself joined in the dispute; “That is a Japanese territory!” or “No, this is a territory of South Korea!” While people from South Korea learned a lot about Takeshima during their school years, Japanese people were at the level of “Where is Takeshima? Why is the name different?” We knew that we would be asked a lot of questions once we got to the conference. Thus, we prepared. We studied before going and presented what we studied. We were honest, too. We said, “We actually got to know about this problem and its history only recently, but we’re not so much concerned about the ownership of the island. More than that, our wish is that the youth from both of our countries will be able to stand on this island together. someday We would like to engender such a time in history by collaborating with you.” As we presented, we shed tears.

In summary, the female leaders underlined the essentiality of sincere expressions for reconciliation and relationship building. This discussion relates to Ms. Uchiyama’s point about being real when exchanging cultures.
**Communication on different levels.** Ms. Matano added to an earlier point that it is important to have good modulation between being friendly and being formal depending on the needs of international relation.

In an informal setting, we *shitashiku-suru*, meaning we try to bond with people by showing openness, approachability, friendliness, and sociability. In a formal setting, on the other hand, we are expected to display our official, appropriate actions thus we do that as much as we can. Such sense of modulation is important.

We need to be able to do both as necessary.

Ms. Matano gave an example of the time when Ms. Carolyn Flowers, then the treasurer of the YWCA-USA and holding a seat on the World YWCA Board, came to visit Japan. She described that since her visit to YWCA-Japan and the international community could talk more about the issue of Okinawa:

Things would have been too complicated if a person like Ms. Carolyn came officially and ceremonially to Japan as a representative of the U.S. branch, especially if we were going to talk about Okinawa. However, if she would be able to come to Japan as just “stopping by on the way to X and Y” then the visit becomes more casual but still very meaningful. This kind of care and consideration is important to make things possible, especially when it comes to international diplomacy and relations. Sometimes, if we make a meeting too official, it becomes hard even for a leader to come, because they are very busy and have various responsibilities. That is why; it is our responsibility to make meetings as comfortable as possible for visitors. If we use a metaphor, we can
situate a “cushion” so one can comfortably come and “sit” with us. This also takes care, consideration, and more importantly, instinct.

Ms. Uchiyama’s also said, “Of course, there is a time when we have to get our acts together and stand up for things, or take a lead, but there should also be a time when people should see our normal everyday life.” It relates to how Ms. Nishihara, Ms. Uchiyama, and Ms. Ohkawa brought up the essentiality of laughter and humor at workplace. Ms. Nishiahra said,

> Sometimes it is good to face important, heavy matters in a light-hearted manner.

Although the Kansai group\(^{61}\) is much better at doing this than our Tokyo group, we also try to have some humors. All YWCAs are almost the same; we all are gatherings of women. We are light but strong, and we are flexible and humorous. We try to be even more so when we are in a hard situation.

Ms. Matano and Ms. Uchiyama used a metaphor from baseball. Ms. Matano said, “When sending or conveying a difficult message, we try to throw *henka-kyuu* or a curve ball not *chokkyuu* or a direct ball.” Ms. Uchiyama used the same metaphor by saying, “In communication, throwing a straight ball doesn’t always help. The content could be straight-forward, but a way to transmit the message should be taken into consideration.”

Ms. Uchiyama continued, “Just throwing a straight ball without being attentive to surrounding issues may make people feel frustrated, overwhelmed, and hurt. Among our leaders, such consideration takes place.”

\(^{61}\) Kansai region is the south-western half of Japan and include the prefectures of Mie, Nara, Wakayama, Kyoto, Osaka, Hyōgo, and Shiga.
Ms. Matano mentioned about this formal and informal modulation in another part of her interview as well, and this time she focused on the essentiality of delivering mannerism upon needs:

Friendly communication at the personal level is vital, but that is not enough. At every important point of our organizational relationships, we not only show respect and attachment at the individual level but we politely and respectfully accord them every courtesy and honor them during official events. A person in an official position is supposed to rei-wo-tsukusu, or show the utmost courtesy.

Ms. Matano added, “I think America does this modulation well. President Obama also gives concrete, outstanding messages when needed. His statements carry the meaning and weight of the President of the United States.”

This discussion also led to Ms. Ohkawa’s point on adjusting degrees of relationships and involvement depending on the needs. Though both leaders discussed in a general manner instead of narrowing down to the apology of YWCA-Japan to East Asia or conflict resolution, a similar leadership skill is seen among them. They all stressed the importance of modulation according to the environment.

**Relationship building.** As seen above, the female leaders greatly discussed how they build trust and relationships among people they work with. Ms. Matano explained in detail:

It is true that by being sensitive to a lot of delicate issues of relation building, we use a lot of nervous energy and thus we get exhausted. But when I hear Chinese and South Korean leaders’ impressions of us being there and what they felt about
our overall manners, taking off our coats, etc., I realize that apologies mean nothing if we did not do as much as we did. Otherwise I do not think that we could build a relationship that goes beyond one’s hatred, anger, and pain.

Over the course of the interview, Ms. Matano implied that the reconciliation between Japan and other East Asian countries happened on different stages, which include research before field trips, going to actual places, communicating with the YWCA leaders in the field, officially apologizing for the past, bonding with their members, and planning for the common future in collaboration.

After the process of apology and reconciliation, YWCA-Japan made effort not for the effort to end at the surface level. Ms. Matano said:

We asked the organizations in South Korea and China if they could send three people from each of their organizations every year to make the cultural exchange program annual. Initially, the program was more like a school trip for a middle school or high school history class, but it transformed into an international program having various dimensions.

Ms. Matano also described that at one point in her career at YWCA, it seemed very difficult to pass the historical weight of the organizations and move on to its reconciliations. She expressed her “daunting feelings” in the interview:

I started working for YWCA because I thought there should be something more to do with my life and in society. But it was not as easy as that. When I was first employed at YWCA-Japan, I heard about catastrophes, tragedies, and miseries of war every day. I constantly heard victims’ statements. I went to places Japan had
attacked, including China, the Philippines, Nanking, and Beijing. I also met South Korean people who lived during that era. Through these experiences, I felt the importance of peace more than ever, but at the same time I felt it is almost impossible to solve these problems. Daily atmosphere was too heavy.

Ms. Matano explained that she temporarily left both her work at YWCA and the telephone company because she suffered from depression. “It was really a tough time personally and internationally,” Ms. Matano said. “At that time, there was the Gulf War. Working at the phone company on top of all that, I felt an emptiness inside me. At YWCA, it was quite overwhelming too.” Ms. Matano returned to the YWCA job after some time and decided to dedicate herself to the peace movement. She said, “Right now, I work in the morning to sustain myself financially and I use the rest of the day for YWCA.” Later she became a vice-president of YWCA-Japan. She explained, “Before I became the president of YWCA-Japan, I was a vice-president. Since then, one of my missions and dreams has been to calm the relationship among East and South East Asian countries.”

Like Ms. Matano, the majority of the interview participants expressed the process and conditions of the YWCA-Japan’s peace movement by describing the friendship being established among YWCAs East Asian countries ---Japan, South Korea, and China. Ms. Ozaki said:

You might have already heard something similar from YWCA-Japan, but

YWCA-Tokyo members participate in the Youth Conference between Japan and Korea that YWCA-Japan organizes. Even if our countries have historical and political issues, the members of YWCA have been able to meet and talk sincerely.
We established friendship. It is possible at the level of YWCAs. Such characteristic of being able to go beyond national boundaries and political problems is our merit. I consider such organizational characteristic our worth as an international organization and non-governmental organization.

The gradual process of YWCA-Japan’s reconciliation with YWCAs in East Asia, starting from China and South Korea, are celebrated at YWCA-Japan and YWCA-Tokyo, and they strongly hope to develop their organizational relationships with other countries. As such, relation building is highlighted at YWCA-Japan and YWCA-Tokyo, and the female leaders demonstrated leadership in such philosophy and actions.

The document analysis and observation that the researcher conducted demonstrated that the female leaders’ emphasis on relationship building is reflected in almost all their programs and activities, whether it is a program for children, women, community, elderly, or people with various ethnic backgrounds. While they value individuals, they consider them in relation to their families and communities. That is why, programs for children with disability have projects considering their siblings, parents or the entire family. For YWCA-Tokyo, in addition, the issue of women’s domestic violence includes health of the caregivers.

Volunteerism. Female interviewee’s leadership is demonstrated in their thoughts and practices of volunteerism. There were pride and humility in their descriptions of volunteerism. Initially, the interview questions were concentrated on their perceptions of peace and globality; thus, Ms. Kawado pointed out:
In your questions, a word volunteering is not mentioned much, so I am going to start talking about it because it is important. I am an executive director, but I don’t receive money from the organization, so it is volunteering. There is a time when I pay money, but there is no time when I get paid. We may receive money for transportation, but it is like $30 a year. It is simply volunteering. But I don’t really consider that I am doing the work for someone. People say that volunteering is to help the pitiable or for the afflicted areas, but for me, it is more like out of necessity. Because of our efforts, my work eventually contributes to society, but social contribution is not my first objective. It is more like an end result. I do volunteering because I feel like somebody has to do it. I feel like I am strongly moved by some kind of forces. That is the primary reason.

The researcher asked if her work was like a sense of mission or calling. Ms. Kawado hesitated and said;

Unn…no…it is not so heroic or excessive. If there are people who can no longer live in their own homes, for example due to the nuclear accident, you will feel that you want to do something, right? There, you will be moved by a greater force of something and you will act on it. Just like that.

Ms. Kawado gave another example:

If there was a person who collapsed in front of you, can you just leave there and say that you don’t care? Anyone will go and ask him or her “Are you okay?” That is why I don’t think it is anything special or great. I am just fortunately to encounter the opportunity to do it…just that. I don’t really have the recognition
that it is a social contribution. The second purpose of the volunteering, for me, is really for myself. There is this sense that people are kindly letting us do the work. If not people, something is. That is the feeling. That is why I do what I do. I volunteer.

For Ms. Kawado, the social contribution of her works is simply reactive, and not intentional.

Like Ms. Kawado who heighted the fact that YWCA-Japan and YWCA-Tokyo are volunteering based, Ms. Uchiyama also explained YWCA’s volunteerism:

Have you heard about *Yushyou* Volunteering? It means volunteering with reimbursement. Organizations pay a little bit of money to volunteers. YWCA is different from such volunteering. In a way, YWCA members pay the organization to volunteer because they pay their entry fees, membership fees, transportation expenses and so forth. I consider this system as a good thing. If you receive money, there are things that come with it. It is essential for volunteers to be *jishuteki*, proactive and autonomous.

Ms. Uchiyama meant here that it is important for volunteers to do things because they want to, not because they were paid or rewarded for it. Ms. Uchiyama elaborated:

YWCA members, the volunteers, not only pay money but also make use of their own hands and feet. They do that because they feel they earn precious and immeasurable things in return. Such experience is joy and happiness. It makes our lives full. I believe that.
Ms. Uchiyama indicated that people learn so much from their experiences, and money is not a substitute for those experiences, which she described as priceless. One may have to pay money to be active at YWCA, but “important things come back to her in a different way,” Ms. Uchiyama said.

Ms. Nishihara described something similar and related it to being a Christian:

I am Seikoukai, meaning Anglican. At the end of a prayer during our weekly church service on Sunday, we say *Iza ware yureukan*, which means “let’s go outside and be connected and not be isolated. This means that we should share our lessons with society. The strength we gained in our hearts through prayers and blessing should not be remained within one’s life.

As Ms. Nishihara described, it was evident from this research that the central to the female leaders’ actions was the proactive deliberation of their philosophies. Volunteering was part of their way of life, and it has become their profession. Though some female leaders have primal responsibilities elsewhere as a university professor, working for a corporation, or support families at home, YWCA and volunteering seem to define them. The content of the work at YWCA builds a great part of their identities as a woman, leader, social worker, professor, wife, mother, a person with faith, volunteer, peace builder, and as a citizen of Japan and that of the world.

**Professionalism.** The female leaders commonly glorified the level of professionalism at YWCA. After explaining volunteerism, Ms. Uchiyama discussed the sense of mission and responsibility despite the un-paid characteristic:
Speaking of volunteerism, one cannot be irresponsible just because he or she is not paid to do their job. We, YWCA volunteers, have a great sense of mission and responsibility. Everything we do here, the subject is a human being. There is a real person or people standing in front of you.

Ms. Uchiyama stressed that volunteers work with (and for) people, that is why they take their jobs seriously. She shared, “In regular circumstances, people at workplace say things like ‘As long as I am paid, I have the responsibility to do so and so,’ but volunteering is different. It comes with another or different layer of accountabilities.”

Ms. Uchiyama also noted, “Of course it is not easy because we volunteers are the ones losing money, but I love doing it. In a way, it is normal to pay money for the experiences.” She continued:

I don’t know how many times I was saved by people for nothing, and this is the way to pay back. My family and I were greatly supported by local people in foreign countries. To think of it, they came out of nowhere. We did not even know them previously and they helped us and became friends. Because of these experiences, I can volunteer and work hard.

As such Ms. Uchiyama explained the chain of experience, thoughts, and actions leading to her professional voluntarism to YWCA-Tokyo.

Along these lines, Ms. Matano and Ms. Ohkawa talked about the dynamism of volunteering at YWCA. To do so, Ms. Ohkawa shared how her professionalism emerged:

I worked as a consultant at the Welfare Division of a city office in Cyofu City before. It was a public office. I sat at a window where people came for a pre-
consultation. I worked there for 20 years. At first, I worked at a general counter, then I moved to a council of social welfare. My job was to be in the forefront and be asked by clients things like, “I have a problem in so and so” and I will say, “What happened?” I always started my day with this kind of conversation. That is why I witnessed many types of volunteering.

Ms. Ohkawa added:

I consider YWCA as the pioneer of volunteering. In fact, it was. YWCA had been working in Cyofu City 30 years prior to the time I worked there with the city’s council of social welfare. After the development of YWCA, volunteering-based organizations increased. Some started to transform their already-existing programs to volunteering. Others developed completely new volunteering programs. A lot of volunteer work appeared in the society greatly triggered by YWCA. An example of such volunteering is serving lunch at welfare programs for the elderly, just like my previous workplace. I worked at the city office and did volunteering there too, just like everyone else, but there was always this feeling of something is different from how it should be…I thought, volunteering should not be just like that, it should take one step forward.

Then, Ms. Ohkawa explained YWCA’s professional volunteerism. She implied that other volunteering organizations tend to simply distribute tasks that they developed upon their objectives. However, YWCA cares a lot about individual growth and the development of her leadership skills, which are beneficial not only to communities but also to her own life no matter what they do:
YWCA’s volunteering is about fully recognizing and using one’s processed skills. I am talking not only about academic ability, but, for example, one’s economic strength. I am not talking about being rich; rather, it is about how to manage the amount you have in terms of money and time, and to plan accordingly.

Recognizing and knowing one’s own abilities and family circumstances are essential in one’s life. We YWCA members do volunteering even when we are so busy raising children or when we feel like we are not mature enough to do anything. We are there to share what we know and increase our experiences. A lot of our abilities were tested there even in smallest ways, like being able to communicate and share stories, even about children’s bed-wetting. By recognizing our standpoints and welcoming characteristics that we possess, we try to be useful to the society somehow.

Ms. Ohkawa highlighted that YWCA’s volunteerism takes skill recognition and development, and it has a lot to do with energy, time, and financial allocations as well as communication. Such skills promoted by YWCA-Japan and YWCA-Tokyo lead to the improvement of life and leadership at the personal level. It eventually leads to social, national, and global development.

Ms. Matano also stressed professionalism of volunteering. When the researcher asked Ms. Matano about YWCA’s organizational culture, she answered, “We are professional in volunteering. We are professional even though we do not receive or earn money. We are the expert in volunteering and has the great competence.” She continued:
When I went to Cambodia for an in-service training, I witnessed such volunteerism. Japan does not have as high capacity as that, but we are aiming for it. They were providing emergency assistance, and they were extremely professional. At that time, Cambodia was in the middle of the aggressive conflict. We volunteers were lectured and trained well. NGOs over there even used helicopters when things became extremely risky. Helicopters were ready for the time of emergency so that we could escape whenever we needed to.

Like Ms. Ohkawa and Ms. Uchiyama, Ms. Matano discussed that there are different kinds and levels of volunteering in Japan:

If we say that we are a staff member in a non-governmental organization, it is a career. It is a professional job. Such professional volunteer environment is very different from regular gatherings of volunteers. That is my feeling. The level and weight of responsibility is distinct. We YWCA volunteers are professional in the field of non-governmental organization.

She continued from the perspective of an administrator:

Since I became the president of YWCA-Japan, I have been more attentive to this sense of mission. Preparing food, for instance, is an important form of volunteering, but there is another kind of volunteering that is in a way more challenging. For example, I do not think that every volunteer is ready to go to disaster-stricken areas. If one is willing to go into the field, we have to train his or her and prepare them. We cannot just say to them, “Do your best,” or “Work hard,” and let them go. That is why YWCA cannot bring everyone who wants to
go. We do have to identify matters in emergency situations and distinguish things — what can and what cannot.

This point made by Ms. Matano relates with Ms. Uchiyama’s comment on leadership. She said, “Everyone possesses leadership skills that is unique to him or her, but I also believe that it is necessary to go through training. That is why YWCA tries to be educational as much as it can.”

Ms. Matano gave a specific example to underline the importance of trainings in volunteering:

When the massive earthquake happened in Fukushima, staff members who had already gained experiences in Kobe during the great Hanshin earthquake in 1995 went on board. Because I also went to Kobe three days after the earthquake happened, I could determine what the priorities were and what to do and not to do in Fukushima. Because I am part of neither the National Self-Defense Force or a TV production, I have a different leadership responsibility. We YWCA workers have our own responsibility. For that, drawing lines to determine and prioritize what’s needed is necessary. Within what we can or have to do, we establish rapport and relationships with people to make things happen. When an earthquake of such magnitude happens, we really need the sense of professionalism.

Ms. Matano described the importance of keen eyes to determine the necessities of societies. Volunteering is not there for self-satisfaction. The last point she made aligns with Ms. Nishihara and Ms. Ozaki’s emphasis on collaboration with other organizations.
Along the lines of professionalism of volunteering, Ms. Matano continued to explain the importance of determination:

In the aftermath of the Hanshin earthquake in 1995, we wondered whether to bring young volunteers with us. We wondered the same thing in the aftermath of the Great East Japan Earthquake in Fukushima, and YWCA decided that we would not bring women under 40 years old who are of marriageable age during this particular aftermath period. We invited those who knew the stake of going to radiation-affected area and old enough to take their own responsibilities. We had to decide that way. Of course, it becomes an argument because everyone wants to bring young people. As a matter of fact, many organizations brought a number of university students and youth in general. But, we have to think about women’s health and that of children. We always have to determine where we have to draw a line.

Ms. Matano added, “I learned such lesson in Cambodia, ‘The side that is giving relief should not become the side that needs relief,’ which means, self-management is extremely important.” She concluded, “Emergency aid is a job for a professional, whether the job is volunteer-based or not.” Overall, this sense of professionalism in volunteerism was highlighted in the interviews with the female leaders.

**Advocacy.** The female leaders emphasized advocacy, and this research overall presented that many of the YWCA activities’ fundamental objectives were to call for needed attentions regarding overlooked matters in society. Some examples from YWCA-Japan and YWCA-Tokyo are problems surrounding military base, violence against
women, peace with neighboring countries, or children with disability and their families. They aim to influence social and political actors, like community leaders, the government, World YWCA, or the UN, concerning issues that they find important and need change.

For example, Ms. Nishihara and Ms. Matano expressed the importance of letting World YWCA know what YWCA-Japan has learned through their national and organizational histories and their post-World War II peace movement. Ms. Matano said, “Because we know the danger of war, we have a responsibility to advocate to the World YWCA.” As Japan is a country that experienced the extreme ends of victim and perpetrator and being the only country in the history of mankind to experience atomic bombings, YWCA-Japan feels a sense of mission, the leaders of YWCA-Japan explained. Ms. Matano said, “For example, we claim how important it is for the World YWCA as a whole to think about the issues of nuclear energy and weapons.”

Ms. Nishihara said:

In order to accomplish our aims, we have to let as many people as possible know actual situations occurring in communities and in the world. I am not talking only about educating the people directly concerned, like victims and survivors, but about other people in society so we can transform the nation and the world on a wider scale. We not only move the nations and the communities, but also the world. It is fortunate that our organization is an international NGO so we have a network and can advocate through that network. We advocate before the Japanese government and before the government in each country in the world. By doing so,
we can make people aware of things. As we suggest that countries examine their policies and change them if necessary, the change will not be only at the surface level. An actual change can occur. Our effort can lead to change of countries’ laws and, more importantly, public opinion about matters, which is critical to social transformation. YWCA highlights advocacy and policy-change as basics ways of transforming a society. None of those things is easy, but we have people with various talents who can help to overcome every difficulty. We also have members who can connect the dots and help us understand the whole picture.

We at YWCA-Japan explore what we can do in our country within the visions that World YWCA provides and act accordingly. An important message that we can send to the world is the importance of peace and the need for it.

In summary, the leaders of YWCA-Japan take advocacy as an essential part of their work, and they have demonstrated leadership to do so.

**Spirituality.** The female leaders’ philosophy of spirituality or belief beyond human world was greatly reflected in their leadership. For example, Ms. Matano explained in the context of reconciliation with YWCA of China and South Korea, “When ‘the other side’ sees that one is really making efforts to connect, apologize, and communicate for the greater good, a miracle really happens.” Ms. Matano used the word miracle to express that in daily deliberation of the organizational tasks “there are matters that can be planned and some that cannot.” Only the combination of the two makes the work possible. She said, “There is a clock that travels beyond time and space.”
In addition, Ms. Matano said that such spirituality-related conversation is openly and happily held in the YWCA workplace, and regardless of being Christians or not. Ms. Matano shared an example of such dialog, “When something happens beyond our conscious planning, we say something ‘descended.’ They come and tell me, ‘Chief, something descended again!’ Like that, things do fall to us, really!” Ms. Matano gave the following as another example of such sensation:

The World YWCA secretary general, Ms. Nyaradzayi Gumbononzvanda, kindly came to Japan during a nationwide assembly of members in Nagasaki. The problem was that the assembly was scheduled in the year that Japan experienced that massive earthquake. However, it was miraculous. Luckily, we planned the assembly in November, not March, and we planned to hold the assembly in the west. If we had planned to hold it in the northern area, it would have been cancelled. If it had been planned for May, which was a possibility, it should have been canceled. November was the only time that the assembly could happen.

Ms. Matano added, “In general I try not to plan everything, whether I am a leader or projects or part of the planning committee”:

In order for things to descend, we need to keep things open. Meaning, we should not organize too much. What I can do utmost is to perform my daily duties diligently. I participate in ideas that everyone comes up with and we decide together what should be our actions. Then things get scheduled naturally.

Another example used by Ms. Matano follows:
The assembly that we held with Korea in Okinawa, Japan, was an extremely delicate event. It was a big decision to meet with Korea, especially in such a location. We were meeting for peace issues so the location made sense. I considered the assembly to be a key point in our organizational history. We made various efforts to actualize the event, but there was something more. There was the flow of time that showed us it would be a right thing to do. Then, I thought to myself, “No matter what happens, the meeting itself has a significant value.”

She added: “Interestingly, sometimes I cannot read the timing of miracles because it is not my planning. When political tension is high, this kind of miraculous planning happens.”

Similarly, Ms. Ozaki also talked about the fact that people of YWCA do not plan everything. After they decide on matters in collaboration, “Christians and non-Christians pray together to ‘wait’ for what happens.” She called it God’s enlightenment and said, “We hope that our decision is good from God’s standpoint too.” Other female leaders discussed similarly using their own words.

**Change.** The organizational systems of YWCA-Japan and YWCA-Tokyo were largely shaped by a series of societal changes, especially during the last few decades and more rapidly the last few years. The female leaders described so. For instance, the government implemented nation-wide reform of the public interest corporation system. In 2006 the government passed three laws in relation to this reform and officially enacted them on December 1, 2008. Ms. Ozaki and Ms. Ohkawa described that these changes greatly impacted YWCA-Japan and YWCA-Tokyo for their status as a NPO and a NGO.
Accordingly, Ms. Ohkawa mentioned during an interview that “YWCA-Japan and YWCA-Tokyo decided to transfer their organizations from a zaidan hojin to koeiki zaidanhoji.” This means that the organization was changed from a regular incorporated foundation to a public interest incorporated foundation. It was a transition from simply being “a social movement organization, grassroots stage [to] a more formalized NGO,” like how Desivilya and Yassour-Borochowitz (2008) described their organization (p. 887). YWCA-Japan and YWCA-Tokyo each re-registered themselves to the government as a public interest incorporated foundation. For example, YWCA-Tokyo’s official date of incorporation is April 1, 2013, according to its website.

YWCA-Tokyo revisited all of their activities and reviewed the details. Ms. Ozaki described:

When we realized that the transformation had to occur, we seriously asked ourselves some of the fundamental questions such as “What is YWCA?” or “What ought it to be?” We discussed which operations we should continue or stop, and more importantly, who would be in charge from now on. We asked ourselves questions to assess what would be the best from now on for each of our operations. Would the YWCA members be the central figures? The staff? The public figures, like administrative officials? Consequently, some programs changed greatly, and others did not change much.

She raised the program for international students, Tokyo YWCA 'Japanese Mothers for International Students' Movement, as an example of programs that did not change.
Ms. Ohkawa’s four-year term as president of YWCA-Tokyo occurred during the preparation period and early in the time of this great organizational change. Ms. Ohakwa explained as follows, and it aligns with Ms. Ozaki’s description:

While we went through the organizational reform, we organized what we had done up to that point, and we thought about everything that we had built throughout our history including activities that our members had founded. We as an organization had to decide what we would maintain and what we would have to give up.

As seen above, both Ms. Ozaki and Ms. Ohkawa talked about the rearrangement of activities at YWCA-Tokyo as a consequence of YWCA-Tokyo’s decision to be incorporated.

In addition, Ms. Ozaki expressed how the organizational reform has been challenging for the leaders and members. She said:

We decided to change our organizational system three years ago. We are, in a way, a new organization, but we are still in transition. It has been three years, but the organization has not yet settled. I thought things would calm down and be settled by now, but we are not quite there yet. Things are ochitukanai or not fully comfortable yet.

Ms. Ozaki described in detail that it took three years to discuss and decide on matters regarding the change and another three years to transform the organization before the official incorporation. Ms. Ozaki highlighted, “It is not so difficult to change the organization’s structure or system itself, but the most challenging part is people’s
perspectives.” She stressed, “It is more the case for an organization like us. The more you have history, the more you have hard time accepting change.” “When we have to suddenly stop what we have been committed to and follow another vision to work towards it, we often cannot help but feel that our efforts up until that time are denied,” Ms. Ozaki added.

In addition, Ms. Ozaki gave examples of things that changed as a result of the reform:

For example, around the time when the organizational change was occurring, we started to plan a nursery school at Kokuryo Center. It is gakudou hoiku, meaning an after-school program where children can be cared for outside of regular school hours. We started this nursery because we received an itaku from the city of Chyofu, and this collaboration is something new.

Itaku is a request to administrate on behalf of someone, in this case administrative officials from the city government. Ms. Ozaki concluded the statement by saying, “We began to collaborate with the city to achieve our overall societal goals.”

Ms. Ozaki continued by saying, “If it was until recently, it would have been different. Previously, YWCA-Tokyo was running a mu-kyoka kindergarten.” Mu-kyoka kindergartens are not certified by the government. They are distinguished from licensed institutions that meet governmental expectations and receive a kyoka or approval to run as government-approved. Unlike kyoka intuitions, mu-kyoka kindergartens are independent from the state and its expectations. In summary, YWCA-Tokyo had previously run a self-governing kindergarten but it recently changed the system to a
government-approved nursery school. This was first to meet social needs and expectations, but secondly to meet governmental regulations to keep up the standards and to receive financial support. This YWCA nursery under the new system was named Makiba Nursery, and the official date of the grand opening was April 1, 2013. It is located at Kokuryo Center, one of YWCA-Tokyo’s five facilities, which is located in the Kokuryo district of Chyofu city of Tokyo.

Ms. Ozaki explained further about the kindergarten and how it was previous run:

In the past, we were doing everything on our own. I also took part in the establishment of the kindergarten at that time, but I don’t think we collaborated with public figures before. Not so much. We only fulfilled matters that we thought were really needed in our communities, and we used our own hands to attain our visions. We continued in this way of management for a long time. However, it became much harder lately, also financially. We had to go along with changes we saw in people and their communities. We faced limitations to carrying on the way we continued for a long time.

Like Ms. Ozaki, Ms. Ohkawa also brought the topic of transforming the kindergarten to a nursery school:

We used to have a kindergarten called makiba youchien, which was located in Kokuryo. The board of directors established it through years and years of preparation. Initially, it was just a small group of women providing preschool education for regional children. Then, it developed into a kindergarten, and it was legal but not governmentally authorized. Three years ago, again with the change
of time period, we had to change the system from kindergarten to nursery school. We could not continue it as a kindergarten. That was what we determined.

Ms. Ohkawa continued:

Because the need for nurseries was increasing in the community, we decided to transform the kindergarten into a nursery. YWCA-Tokyo initially did not have gakudou-hoiku or programs for after-school care for children. However, the city of Cyofu asked us if we could provide space for such programs. They said they had been looking for land on which they could build such institutions, and we decided to collaborate.

Among many activities and institutions operated by YWCA-Tokyo, school-related programs seem to be the most sensitive to the time in which they operate. However, the female leaders demonstrated their adaptability to change though they still maintain the core part of YWCA.

Ms. Ozaki explained how the national reform of the public interest corporation system has influenced YWCA-Tokyo. She said:

In general, we started to connect more with outside organizations. Until then, the volunteers of YWCA-Tokyo and YWCA-Japan had collaborated among themselves or with their staff. Some of the operations that we had achieved so far without governmental authorization began to tie in with the public administrators as seen in the example of our mukyoka kindergartens restarting as kyoka. In other words, our organizations started to hire subcontractors or become one.
As a result of the reform, YWCA-Tokyo started to open its organization more and collaborate with others.

*Secretarial and nursing schools closure.* As mentioned earlier, YWCA-Tokyo’s school-related operations seem to be the most sensitive to the time in which they operate. The female leaders described a lot about changes of their schools. Ms. Ohkawa gave another example:

We used to have special training schools here. At first, we offered English language courses. And then we had a *hishyo-ka* or secretarial division to cultivate and train secretaries. We lived in such a period. It was the 1950s and 60s.

Ms. Ohkawa continued:

YWCA in Japan was a pioneer in the fields of secretarial and foreign language courses, and we provided these courses in our special training schools. These courses were taught as *kyouiku-honka* or core educational subjects for women. After secretarial courses, a nursing and social welfare program was established to train women. Since its establishment, we have been pioneering the field of social welfare in Japan, and even now we maintain that role. Now that there are a countless number of organizations and people working in the field of social welfare, it might be difficult to imagine, but we were one of the few at that time and we were really the forerunners. We gave birth to the field. In fact, it really flourished. I guess that we spread the seeds, and it really worked. The number of schools with similar programs increased, and the city became crowded with them. During this time, the number of four-year universities having similar courses also
increased. Then, we started to be unable to secure enough students even if we tried our best to engender originality and uniqueness. The times changed. Thus, we had to close our training schools. We could not hold management. YWCA could not pay its way as an organization without closing their schools.

Ms. Ohkawa conveyed her great loyalty and passion for YWCA while telling this story.

Tokyo YWCA’s senmon-gakkou, or special training school, closed on March 31, 2010, following an 80-year history. It used to be a women’s college named Surugadai Jogakuin which bred women like Amiko Kujiraoka (1922-1988) and Shoko Ema (1913-2005). Amiko Kujiraoka was known as a Japanese fashion critic who had pioneered the post-war fashion world. She influenced today’s designers like Issey Miyake. After graduating from Susugadai Jogakuin, she worked at The Mainichi Shimbun newspaper company in 1942 and the Nippon Television Network Corporation in 1953. There, she became the first female television producer in Japan. Shoko Ema was a poet and song lyricist who represented the Showa era. Her songs like “Memory of Summer” (natsuno omoide) and “Mother” (okaasan) are commonly sung today in Japan. She also wrote numerous lyrics for local schools in Japan.

The women’s college Susugadai Jogakuin became the Tokyo YWCA Academy and later the Tokyo YWCA vocational schools. It used to be known more as a school than a NGO specializing in social work. Today’s YWCA-Tokyo’s webpage addresses graduates of the training schools with the following passage:

Transitioning from the Surugadai Jogakuin, the Tokyo YWCA Academy, and to the Tokyo YWCA vocational school, we have assisted women’s social
independence and professional development for more than 80 years. We thank everyone from the bottoms of our hearts for your warm support and encouragement throughout this time. We closed the school on March 31, 2010. (YWCA-Tokyo, 2013j, Tanaka Trans)

The website also explained that today’s Tokyo YWCA, specifically its general coordination division and the office of administrative services, can issue various certificates and proofs of attendance for the graduates even after the closing. According to Nakamoto’s article (2011), the construction of the YWCA women’s college (later renamed vocational schools) started in 1906, and within the early period the number increased to around 14 institutes (p. 405). By 1926, there were 28 schools and around 4000 members (Nakamoto, 2011, p. 405).

The researcher could sense that the topic of closing the YWCA’s special training schools, or organizational change in general, was very personal to the female leaders. Ms. Ohkawa described how things were like during the time of change:

While we had to seriously reorganize a variety of our operations, many people left our organization. It was hard for them to see the discontinuation of programs that they had worked hard on for such a long time. They did not have to leave but such an emotional event triggered their thoughts of resignation. A breakup among our members happened ---those who left and those who stayed.

---

62 The documents available upon request are graduation certificate, transcript, the social welfare officer qualification certificate, the nursing care vising staff training completion certificate, and the certificate for university transfer (YWCA-Tokyo, 2013j). The graduation certificate and transcript can be issued in both Japanese and English.
Ms. Ohkawa’s statement explained the situation during the peak of the organizational change. There was people’s resistance to change.

The female leaders, especially Ms. Ozaki and Ms. Ohkawa, conveyed that various changes in YWCA-Japan and YWCA-Tokyo during the past few decades have been difficult for everyone, both for those who left and those who stayed during the time of change. Even the members and leaders actively involved in organizational transformations had a hard time emotionally because they made the change regardless of their attachments to their programs.

Organizational Development Practices

The purpose of this qualitative phenomenological case study was to examine the influence of female leaders’ perceptions of peace and globality on leadership styles and organizational development practices in two voluntary organizations, YWCA-Tokyo and YWCA-Japan. This section presents the organizational development practices of YWCA-Japan and YWCA-Tokyo: organizational structure, system, culture and climate. Specifically, the female leaders’ descriptions of these matters are shared.

Structure. Structure in an organization is the physical composition, such as operational departments, units, sectors, and offices (Burke, 2011; Hoy & Miskel, 2008). It is the “arrangement of an organization with respect to task allocation, centralization of power, and the mechanisms of coordination and control” (Sullivan, 2009, p. 365).

---

63 The vision of World YWCA is “a fully inclusive world where justice, peace, health, human dignity, freedom and care for the environment are promoted and sustained by women’s leadership. The World YWCA recognises the equal value of all human beings.” (World YWCA, 2011, p. 9). Organizational development practices of YWCA-Japan and YWCA-Tokyo were constructed to meet this vision regionally, nationally, and internationally.
**Local volunteers at the top.** The female leaders of YWCA-Japan and YWCA-Tokyo emphasized the volunteer-empowered structure of the organizations. When the researcher asked Ms. Nishihara the relationship between World YWCA and YWCA-Japan, she explained the unique structure of World YWCA that situates local volunteers as main figures:

I would like to articulate the fact that YWCA works very differently from usual international organizations, or companies. They usually have a ruling body at the top. So, if we follow this line of thought, we may think that the World YWCA is situated at the top and each national branch belongs under that. Then regional branches and their members follow. However, YWCA does not work that way. If you look at the World YWCA’s webpage, you will see that our organizational chart is an inverted triangle with the World YWCA located at the very bottom. Membership, meaning members of each organization, is at the top. Local branches are next, followed by national YWCAs, World YWCA’s council, board members, and World YWCA Office. It is an inverted triangle.

This means that volunteers and members of World YWCA’s regional and national branches, 25 million women in 120 countries, are situated at the top of the World YWCA’s organizational structure.

The inverted triangle structure that Ms. Nishihara described can be displayed as Figure 15 below. YWCA-Tokyo is one of the regional branches of World YWCA (Local Associations and Branches), and YWCA-Japan is a national branch (National Member Associations) of World YWCA.
Considering from the context of Japan, the central figures are volunteers who registered themselves in one of the 24 regional branches of YWCA-Japan. They are situated in places like Tokyo, Sapporo, Sendai, Yokohama, Nigata, Nagoya, Osaka, Kobe, Nagasaki, Hiroshima, and Okinawa. Ms. Ozaki said, “We call volunteers kaiin or ‘members’ of YWCA.” In total, there are around 2,500 YWCA volunteers in Japan.

The updated version of World YWCA’s organizational chart can be found on today’s World YWCA website as well as in the introduction of this dissertation. Though the chart is no longer a triangle as Ms. Nishihara described, the significant grassroots structure of World YWCA is the same. The order of the structure remains the same, starting from volunteers and ending with World YWCA Office. The image of today’s chart in the shape of the Earth, instead of the triangle, illustrates that the work of YWCA is a global movement (World YWCA, 2015). On the other hand, the older version of the figure depicts the fact that the volunteers are the majority and they are the dominant figures in the World YWCA structure.

*Figure 15. World YWCA organizational structure -inverted triangle. (Author, 2017)*
The interviewees expressed that the members and leaders of YWCA have the responsibilities as a NGO; that is the reason behind the empowering structure of YWCA. Ms. Matano described that YWCA acts according to social needs “because of its status as a non-governmental.” Ms. Uchiyama also said, “We are different from so-called political organizations. What we do is civic movements to the utmost.”

Ms. Nishihara explained the relationship between YWCA-Japan and World YWCA further: “When we talk about the relationship between YWCA-Japan and World YWCA, the World YWCA is not superior. Both work in cooperation. We are on equal terms. We communicate to enhance each other. That is our stance.”

While the YWCA-Tokyo’s organizational chart is prearranged, there is no chart publicly available for YWCA-Japan. YWCA-Tokyo’s operations are based on a simple yet clear descending structure as seen in Figure 2 in Chapter One. This is due to the vast size of its operations and programs, as well as necessary reporting mechanism (Papa, Daniels, & Spiker, 2007). Through the organizational chart, the mechanism of which department reports to whom, who advises who, and who oversees what are overall visible and understandable for YWCA-Tokyo. It is well-organized for administrative and reporting necessities.

To understand the structure better, the researcher asked Ms. Ozaki, “When does YWCA-Japan ask YWCA-Tokyo to be in charge?” she answered: “YWCA-Japan grasps issues at large. But when they want to hear something more specific to the scenes, for example concerning present circumstances of the elderly, communities, children, women, and their families, they come to ask us, the YWCA-Tokyo.” Ms. Ozaki stressed that
regional YWCAs like YWCA-Tokyo are there to “listen to the voice of the genba or scene of the action.” In the same vein, Ms. Nishihara’s used the word toujishya or “people in concern.” Ms. Ozaki explained, “The YWCA members and volunteers see the realities of their communities at hand through their daily lives.” That is why YWCA leaders listen to local volunteers’ voices and find their perspectives fundamental to YWCA.

Ms. Ozaki continued by saying, “Also, when YWCA-Japan realizes local needs of Japan, for example in comparison with World YWCA visions, the leaders of YWCA-Japan contact regional branches to actualize their visions on ground and in collaboration.” Similarly, Ms. Matano of YWCA-Japan stressed the importance of organizational judgments or decision-making coming from two different standpoints, national and regional, at the time of planning, actions, or emergency. She talked about the balance between “on-site judgment and our judgment from here.” By here, Ms. Matano referred to the organizational, administrative, and executive stances of YWCA. By on-site judgment, she referred to volunteers and staff working very close to communities in the field.

What is indicated online regarding YWCA-Japan’s structure is not an organizational chart but two name directories64: one for the board of trustees and the other for the board of counselors. While YWCA-Tokyo has both the organizational chart

---

64 These two directories can be found under the “Information Disclosure Material” section of the organizations’ Japanese websites. They are listed together with documents such as the organizations’ articles of association (AoA), the loan reference table, the asset increase-decrease statement, property inventory, the budget for revenue and expenditure, as well as the annual fundraising reports.
and directories, YWCA-Japan indicates only the directories. The directory of trustees began with the name of, * daihyou-riji*, Representative Director, followed by Managing Director (President), and General Secretary. The rest of the staff were listed under them and named *riji* or trustee. Depending on the year, managing director and general secretary were also simply titled as trustees (Figure 14).

![YWCA-Japan Directory - the Board of Trustees](image)

*Figure 14:* An example of YWCA leaders’ name directory (Author, 2017).

Though each trustee on YWCA leaders’ directory may have a particular function, like public relations and treasure, they are not explicitly written there. The roles of the leaders become explicit through other online and printed documents in addition to business cards. However, the majority of job distributions seem to be project-based, especially at YWCA-Japan.

World YWCA indicates four levels of directories: Officers, World Board Members, Nominations Committee, and staff members working for the World Office.
Under Officers, the names of President, Treasure, and six Vice Presidents are indicated. There are about a dozen World Board members working for the Governing Board. 24 staffs work at the World YWCA headquarter (World YWCA, 2017). The first six officers indicated under World Office are: General Secretary, Executive Coordinator, Head of Programmes, Global Programme Manager –Focal Point Africa, Global Programme Manager -Focal Point Asia Pacific, and Operations Officer -Compliance and Movement Coordination. The list goes on. Countries of origin are written next to each of the individuals.

**Top-down and bottom up, two-way straight.** As seen in the organizational chart of YWCA-Tokyo and the name directories available for YWCA-Tokyo, YWCA-Japan, and World YWCA, YWCA has some levels of vertical centralization (as a whole and within each branch.) In their offices, direct supervisions are practiced when necessary.

Leaders such as Ms. Uchiyama and Ms. Matano emphasized the importance of training, which they described as the experienced members or leaders have responsibilities to teach the inexperienced. The document analysis indicated that a number of training sessions are held in addition to orientations for newcomers. The staffs and volunteers are trained by their seniors in membership, like how experienced members in JMIS do orientations of new mothers for international students. In some programs, people are hired from outside, like in the case of the Senior Dial program, a phone conversation service for the elderly. Other examples are programs organized for Japanese returnees from China, children and adults with disabilities, and women and their families experiencing domestic violence.
Ms. Ohkawa shared a story of how such training go about:

In their first year of employment at YWCA-Tokyo, our employees cannot become project coordinators or secretaries even if they were hired for those positions. They have to go through a training period. They write projects reports for their assignments. They indicate their thoughts, visions, assessments, and their own roles in YWCA on paper and submit them to the office. Their reports are examined by the YWCA leaders. Without the examination, one cannot officially become an officer. Actually, today is the day of such an examination.

Ms. Ohkawa continued:

There are newcomers who are not so reflective when they first arrive and they do not really understand the meaning and purpose of YWCA. Some are like that even after they work for some time. If their writing is deficient in some way, then we ask them either casually or officially, “What do you mean by this and that. Could you kindly put your thoughts and visions into words and add them here.” Then we examine the report again. This is how YWCA has been educating leaders for a long time. The report is called a kanji report or a report to become a coordinator or secretary. I am talking about leaders who are and will be in charge of projects. Through training, they develop their eyes to examine and analyze projects. For example, those who are involved with rehabilitation of people with disabilities get to really think what rehabilitation means.
Ms. Ohkawa added, “We think through fundamental values and put them in to words. I think YWCA is a place where these things are possible. If there comes a time when these qualities are gone, YWCA will also fall to earth.”

Additionally, Ms. Ohkawa explained below that she also went through training:

I used to be a staff member at one of the special vocational schools though YWCA is not running such special vocational schools anymore. While we were working there, we were trained to consider various things and wrote reports on topics like meanings behind volunteering.

The female leaders of YWCA-Japan and YWCA-Tokyo experience a training period before they become leaders. In-service training sessions happen not only nationally but also internationally. Ms. Ozaki talked about her experience being trained through a field trip to Gaza, and Ms. Matano mentioned her training in Cambodia. Thus, there is a reporting mechanism within the YWCA, and it can be understood as a vertical relation building especially for the purpose of education and training.

In addition to the characteristics explained above, the leaders expressed that the organizations greatly treasure horizontal relationship building at the same time. Ms. Ohkawa added to the earlier statement, “These project reports that YWCA employees write are essential in forming YWCA values at large. YWCA forms them, but they also form YWCA in return. There is a dualism.” The interviewed female leaders commonly emphasized that they learn from volunteers about social needs, including those in families, schools, and communities. They said that they have the responsibility to supervise some projects but they too learn from this process. Thus, the vertical
relationships are not firm. The female leaders’ focus was not the hierarchical affairs but rather the mutual learning processes. Ms. Ohkawa, for example, said, “At YWCA, we have a division of personnel. A young staff member there recently wrote a thesis for us. I have not encountered such good writing for years. I don’t know what other YWCA members thought, but it was really good. I learned so much.” The next section on collaboration between volunteers and staff collaborations will add explanations to this horizontal relationship building that YWCA-Japan and YWCA-Tokyo value greatly.

**Volunteer and staff collaboration.** The research showed that the high level of collaborations take place between staff and volunteers. Ms. Ozaki used a metaphor to describe it:

The staff and members of YWCA in Japan are like a pair of car wheels. We use this expression. In other volunteering organizations, staff are the ones who give orders to volunteers, and volunteers do the work assigned by the staff. In our organization, too, there are some departments that work similarly, but basically in YWCA, staff and members work together like a pair of car wheels. If one of the tires is extremely smaller than the other, the car does not move well. Moreover, if one tire stops working, the function of the car is out of question. Due to the balance of the two, the function of our organization becomes meaningful.

Ms. Ozaki described that YWCA works as a result of the strong partnerships between staff and volunteers. Ms. Ozaki elaborated more by saying, “YWCA is an organization that cannot function if the staff are the only ones working. It is an organization that grows with volunteers’ abilities, energy, effort, dreams, visions, and actions.”
Ms. Ozaki concluded this point by saying, “I believe that it is one of the staff’s biggest responsibilities to create, maintain, and develop an environment in which each volunteer can exert and demonstrate his or her ability.” Ms. Ozaki also wrote in YWCA-Tokyo newspaper, “YWCA-Tokyo and other regional branches are consistent in the view that the cooperation of members and staffs is vital” (YWCA-Tokyo, March 1, 2013, p. 1).

Ms. Ozaki also explained the dynamism further in the interview:

If a person tells the staff, “I want to participate in this kind of project,” we can hold a workshop for it. The person can join it as a participant, or she can study a bit and become a consultant there. Some people get further involved after taking part in a course or a lecture.

Ms. Ozaki’s description of YWCA as an art of collaboration between staff and volunteers highlights the empowering-oriented structure of World YWCA that Ms. Nishihara talked about. It also goes along with Ms. Matano and Ms. Uchiyama’s point on YWCA being an NGO and a civic organization emphasizing people’s voice and actions.

**System.** A system is a mechanism to functionalize structure. This section of the dissertation examined the organizational system of YWCA in Japan by focusing on how the female leaders and YWCA publications described YWCA’s membership, women’s leadership, and financial resources. It also explains how the leaders valued person-to-person contacts and collaboration with other organizations in its organizational development.
**Membership.** The membership system of Would YWCA and its national branches operate through regional branches. Thus, people who wish to volunteer and become members of YWCA in Japan first register themselves in one of the regional branches of YWCA, usually the closest to their residence. “Once one becomes a member of a regional YWCA, she or he will automatically be a member of YWCA-Japan as well as World YWCA,” the organization explained in its website (YWCA-Japan, 2016, para 4.). That is how YWCA volunteers and members, become part of the global movement of World YWCA.

**Gender and women’s leadership.** Gender plays a key role in YWCA’s membership. YWCA-Tokyo and YWCA-Japan were established as “a place where women transform women,” Ms. Nishihara explained. YWCA-Japan is open to both genders today, and people who believe in women’s empowerment join its movement regardless of their own sex and gender. However, the core value continues to be the same, and in the case of YWCA-Japan and YWCA-Tokyo especially, women continue to be core figures.

To stress women’s leadership, Ms. Ohkawa said, “This space of learning and teaching has been created by women and run by women. Everything is done by women.” Then she added:

Well…maybe like the repair of a boiler is done by men…but they are professional repairmen. Everything else, like management of swimming pool water and the administration of the YWCA building, is run under female leadership, thus women’s power. The judgment as to which organization or tenants we should rent
rooms to is also discussed and settled by female leaders. The board of directors is all women.

Ms. Ohkawa went further in the explanation by saying, “This characteristic is unique because women and wives in normal Japanese families are used to asking their husbands or the fathers of their children, ‘Father, what should we do about this and that? Can we do X and Y?’” In Japan, it is common to refer to a husband as father when he is the father of children. Ms. Ohkawa highlighted that organizations operated mainly by women are unusual thinking from patriarchal Japanese culture.

Ms. Ohkawa described further in the context of YWCA-Tokyo, “But there are times when I go home and ask my husband, ‘Is there a good resource or a good company to collaborate for X and Y?’ or ‘We have difficulty in this area. What do you think we should do?’” Ms. Ohkawa explained that she once asked her husband insights about construction work, which would be helpful for the reconstruction of the YWCA building. She also generalized the statement by saying, “When we face a problem, some of us do ask male figures in family for their ideas and give it life at work. You know, there is a word in Japanese, naizyo. Naizyo means thanks to the assistance of one’s spouse.”

Ms. Ohkawa also gave an example of what she calls men’s instinct that becomes an asset to YWCA:

For example, on the 8th floor of this building, there is an organization called Jicchi Center or Practice Center. We did not realize it in the beginning but it is an organization of pro-nuclear advocates. The organization was established by people appointed by orders from the government. We unfortunately rented our
space for such an organization without knowing much. The members and
volunteers of YWCA became furious, and said, ‘We have been advocating against
nuclear plants and weapons, and why do we welcome pro-nuclear advocates to
use our building?’ It became a serious conflict. It was one of our members’
husbands that noticed the strangeness of the center and asked about it. Once he
saw the name on the organizational list downstairs, he took an elevator up to
check it and discovered later online that it is a group of pro-nuclear advocates.
This is indeed men’s instincts.

Ms. Ohkawa concluded, “This way, we all were supported by members’ families.
However, management and operation themselves are fully done by women. Making
decisions is always a tough call.”

To explain a valued collaboration between men and women, Ms. Ozaki described,
“There is a partnership between YWCA and YMCA in Tokyo though only at the staff
level at this moment. Recently, in addition, we asked male leaders of YMCA to join our
committee.” She added “YMCA has been doing nurseries for a much longer time than us
so, so we can ask their leaders administrative issues concerning nurseries.” Then, she
explained that the collaborative work has been assets to both organizations:

When people from YMCA come to our activities at YWCA, they get surprised at
the differences. At YMCA, men are in charge so it is more company-like. Thus, it
is relatively more efficient, in a good way. Their members are more on the side of
assistance. We, staffs and volunteers of YWCA, decide things together so we are
different.
Ms. Ozaki added:

YMCA came to us before and expressed their wish to learn about our way of running an organization. During the development of YMCA of Japan, leaders had to establish relatively stronger leadership and omit the inefficient characteristics. Now they are hoping to take a second look at their system and change if possible.

YWCA is also learning from YMCA. Ms. Ozaki said:

There have been some voices raised at YWCA, asking to run the organization a little more effectively, and clarifying the position of the authority and responsibilities. These are responses to the world today. Thus, we need a little more corporate perspective. We at YWCA are learning such elements and how to do so from YMCA. Like that, information exchanges are happening at YWCA and YMCA. While we support each other, both of our organizations continue to strengthen each of our unique visions.

In summary, the female leaders of YWCA-Japan and YWCA-Tokyo expressed that the organizations value their volunteer and women-centered membership and leadership as fundamental organizational system. In addition, there is a partnership between YWCA and YMCA to fill each other’s gaps when necessary.

**Financial resources.** Financial resources are essential components of organizational system. YWCA-Japan and YWCA-Tokyo are run by membership, fees, charity, and program operating expenses. Membership annual fee is as follows\(^\text{65}\) (Table 8).

\(^{65}\) The fee lasts from April to March of the subsequent year.
Table 8

*YWCA-Japan Annual Membership Fee*

<table>
<thead>
<tr>
<th>Groups</th>
<th>Yen</th>
<th>Dollars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women over age 18</td>
<td>7,000</td>
<td>61</td>
</tr>
<tr>
<td>Women under age 18</td>
<td>2,000</td>
<td>18</td>
</tr>
<tr>
<td>Men over age 18</td>
<td>5,000</td>
<td>44</td>
</tr>
<tr>
<td>Women under age 18</td>
<td>1,500</td>
<td>13</td>
</tr>
</tbody>
</table>

*Note:* one dollar = 114.27 yen as of January 22, 2017. (Source: YWCA-Tokyo).

In addition to the information above, companies or groups can provide 30,000 yen (About 263 dollars) or above for support. Every program at YWCA-Japan and YWCA-Tokyo has different entrance or participation fees, but the following may give an overall idea. Kenpou Café, a session to learn about the Constitution of Japan, for instance, is 700 yen (about six dollars) a time for adults. It is 500 yen (about four dollars) or free for students. An eight-day summer camp for middle and high school female students is 70,000 yen (613 dollars). The admission fee for the women’s health promotion and support course (gym, classes, counseling, etc.) is 21,600 yen (189 dollars) though there are seasonal campaigns that exempt it.

Various leaders mentioned financial challenges of YWCA-Tokyo and YWCA-Japan. Ms. Kawado for instance said that staff and leaders at YWCA-Tokyo “are always concerned worrisome issues such as a lack of money.” She related such financial difficulties to the lower number of Christians in Japan in comparison to other countries even among the same East Asian region.

YWCA also receives charity and donations, but Ms. Ohkawa commented:

The dangerous thing about receiving money and donations is that if we are not careful we would not know the source of the money, where it comes from. No
matter how much we want to take donations, we care about ideology…Surprisingly, we get offers of donations from people who won the lottery. It happens quite often. Other similar windfalls are bets won on speedboat or bicycle races and other types of gambling or something close to that. If we receive such offers, the steering committee examines the issues and decides whether or not we can accept them. Most of the time, we would really like to receive all or even part of something like 200 million; however, we have to be clear about the background of the money and get to the bottom of it by researching the source well.

Ms. Ohkawa added, “Our members also bring various information to us, like places to apply for funding. We are grateful, but we are careful.”

**Person-to-person contacts.** The interviews with the female leaders illustrated that YWCA-Japan and YWCA-Tokyo treasure person-to-person contacts in their organizational development. Such philosophy keeps the system run.

Ms. Ozaki said, “There are so many different ways to start getting involved to YWCA. Some people see our website and find activities that interest them and contact us.” In addition to websites (homepages), the organizations print and distribute various kinds of documents explaining about their activities, such as brochures, pamphlets, social media posts, magazines, journals, activity reports, public information papers, and training manuals. However, Ms. Ozaki explained that “the most common way for people to get to know activities of YWCA is kuchikomi or by word of mouth.” She reported:
People who are active at YWCA tell their acquaintances that the program is quite interesting or invite people to come with them to programs. People share their own experiences. This way of involvement actually makes a stronger impression than any other.

In fact, a couple of the female leaders explained that this is how they themselves started to get involved in YWCA the very first time. When the researcher asked Ms. Nishihara how she first got involved in YWCA, she answered, “My friend was going to YWCA a lot because she was a summer-camp leader. She had been in YWCA since high school.”

In the case of Ms. Kawado, it was through her family.

To stress the importance of person-to-person communications, Ms. Ozaki described the communication means among the staffs of YWCA:

It is true that the use of emails is increasing these days even within our organization. Although the correspondent’s office is near our own, sometimes we communicate via email. Maybe because of this, we have started to emphasize that it is necessary to communicate face-to-face. Thus, in YWCA, people try to communicate directly as much as they can.

The female leaders value communication in person to develop their organizations, and the organizational system runs through such system. Ms. Matano said, “We call it analog Facebook. Connecting with one person may lead to a lot of different, but significant things.”
**Collaboration with other organizations.** Ms. Nishihara, Ms. Ozaki, and Ms. Matano commonly discussed the importance of collaborating with other organizations, and this continues to the understanding of YWCA’s organizational system. Ms. Ozaki explained:

Not many organizations like ours existed before, so we could be self-contained then. However, this organizational style does not apply in today’s world, especially because the world is moving at an unbelievable speed. When there are various kinds of hardships in societies worldwide, YWCA cannot stay alone. That is impossible. We have to communicate with others, by saying something like “These are our strengths, but we do not have the ability to do this and that and we need support from you.” Collaboration is vital in today’s world.

Ms. Ozaki underlined, “We should connect with people and organizations that can support us in our weakness, and vice versa. We can also connect with organizations with similar characteristics and we can pool our abilities.” She claimed, “Organizations cannot survive if they do not open up and collaborate. That is for sure. I think about this a lot. We should be more conscious of this aspect, even more so in coming years.”

Ms. Ozaki described that such collaboration does not come easy for YWCA, and they have to fulfill it consciously:

We have organizational challenges. We still have the tendency to decide things on our own and are satisfied with our accomplishments among ourselves. When we as leaders have missions and know what takes to get there, sometimes it is easier
to do things within one organization. It takes more time and energy if we try to connect with other organizations.

Ms. Ozaki stressed that despite such tendency, YWCA should collaborate with other organizations not only for its survival but also for its development. The research showed the evidence of such effort.

The YWCA’s need and capacities to connect with various other organizations were similarly described by Ms. Nishihara and Ms. Matano. Ms. Nishihara gave an example in the field of humanitarian aid:

If we need bread, we connect with an organization that can provide bread. We say, ‘Could you do this for us?’ If we need water, clothes, or doctors, we connect with organizations that can provide those. We expand our network that way. By connecting with various people and their organizations, we can supply things that are needed.

Ms. Nishihara generalized that such collaboration is essential everywhere, “I believe every country is the same when it comes to the reality that one organization cannot do everything needed in the field. That is why various organizations connect and collaborate.” Ms. Nishihara explained that this quality of adaptability or teamwork cuts across YWCAs at large, “I believe every YWCA nationally and internationally has this capacity of collaboration, and I believe that we have cultivated it through our leadership education and development at YWCA.” She further explained:

Each community has unique problems. It could be poor sanitary conditions, having been affected by a tsunami, HIV and AIDS, or a lack of food. Despite the
kind of problem, YWCA enters actual communities in need. We do not specialize in providing commodities or resources; thus, it makes sense to collaborate.

YWCA possesses the quality of taiyousei, which means adaptability and flexibility. We treasure people-to-people connections and revive a community through collaboration.

Ms. Matano also raised this sense of organizational adaptability and flexibility as significant organizational characteristics though she did not use the same words. Like Ms. Nishihara, Ms. Matano brought this matter up in the context of YWCA’s emergency assistance. Their statements echo in various ways. They both talked about the fact that each organization possesses unique qualities and has a different role. Thus, only by collaborations that a social objective can be obtained.

The female leaders emphasized that the partnerships are essential not only to meet organizational visions but most also for social needs. They conveyed their belief that this network building should be developed daily so that the network can work effectively and smoothly during an actual time of need. They signified the essentiality of preparation.

In short, the leaders underlined the importance of opening the organizational system in the way that the organization and the society in which it functions can be useful to each other.

The United Nations. Notably, YWCA’s connection with the UN has developed and strengthened over the years. The World YWCA’s website explains its association with several of the UN functions as follows:
YWCA has consultative status with the United Nations Economic and Social Council (ECOSOC) and Education, Cultural and Scientific Organization (UNESCO) and acts as a voice for women at the United Nations participating annually at the UN Commissions on the Status of Women, the Human Rights Council and other global policy forums. (World YWCA, n.d., para. 10)

Similarly, Ms. Matano highlighted in the interview the YWCA’s active association with the UN and the Commissions on the Status of Women (CSW). CSW is one function of the United Nations Economic and Social Council (ECOSOC), and it is “the principal global intergovernmental body exclusively dedicated to the promotion of gender equality and the empowerment of women” (United Nations Women, 2017, para. 1). ECOSOC is one of the core bodies of the UN and is dedicated to advancing “the three dimensions of sustainable development – economic, social and environmental” (ECOSOC, 2016, para 1.).

To describe YWCA-Japan’s active involvement in UN affairs and in CSW issues in particular, Ms. Matano explained:

We have a hatsugenken, the right to speak at the UN. The UN holds a committee meeting for women, and it is called CSW. It is an annual event. This year, too, we at YWCA-Japan are given 15 minutes to give a speech there. We are going to represent our government. Our language volunteers are responsible for it this time. We are sending them to New York.
Similarly, Ms. Nishihara said, “The World YWCA is part of the UN’s capital structure. YWCA is one of the international NGOs that connect with the UN. Thus, we have a significant position.” She continued:

YWCA is one of the core members of the United Nations Economic and Social Council. As a consequence, at the end of February to early March every year, YWCA-Japan can participate in the UN Commission on the Status of Women (CSW). We have that status. Guided by the Ministry of Foreign Affairs, Japan as a country usually gives its remarks there when the general assembly is held for CSW and the UN. However, the UN and its function started to treasure insights from local NGOs, thus we started to go there. It used to be that only one person from each government was invited and spoke.

Increasingly in recent years, the UN has connected with organizations such as YWCA to make better sense of local situations of each country or the world. Ms. Matano said:

It is essential to share on-site voices…for example voices from Fukushima.

Natural disaster is this year’s theme at CSW. Before that, the theme was about agriculture, specifically self-reliance. We had a member who is self-sustaining at home, so we sent her.

In summary, the female leaders shared that YWCA-Japan puts great significance on its involvement in the UN. There is a strong hope that the relationship between YWCA-Japan and the UN will be strengthened even more in coming years. Ms. Matano said, “Until recently we were not so much giving remarks at the UN even though we had the
chance. We are now trying to make full use of this channel. We are doing our best as we consider this relationship meaningful.”

Furthermore, YWCA’s “work is guided by a human rights framework, as well as the Millennium Development Goals and international treaties and platforms for advancing women’s rights” (World YWCA, 2017, para. 5). Ms. Nishihara highlighted that YWCA follows the United Nations’ Millennium Development Goals as an essential guideline. After making this point, she explained further by saying:

One of the World YWCA’s big visions, the United Nations’ Millennium Development Goals, will conclude in 2015. It involved worldwide developmental goals that were set for the year 2015. But you know, 2015 is approaching and ending soon. The next vision will last until 2035, and we are now about to plan for it.

Through its affiliation with the UN, YWCA-Japan has opportunities to shape and re-shape its visions in relation to wider international and global networks. Overall, the United Nations and YWCA have a significant and essential relationship, and its importance is greatly followed by the national and regional branches of YWCA today. YWCA-Japan and YWCA-Tokyo’s organizational system highlighted collaboration with other organizations, and one of their international partners is the UN.

**Culture.** Organizational culture is “the glue that holds together an organization through a shared pattern of meaning” (Siehl & Martin, 1984, p. 227). The cultural dimension “is central in all aspects of organizational life,” said Alvesson (2012, p. 1).

The researcher’s field note regarding the organizational culture said:
I started to feel the culture of the organization from the voice I heard behind the phone when I first contacted YWCA-Tokyo, followed by the feelings I received from the email correspondences afterwards. I “inhaled” it like air when I entered the building through a glass door, walked on the marble floor hearing my own footstep, and saw the circular middle staircase in my front view witnessing indoor swimming pool behind it. I felt it as I approached the women on the front desk and when I was about to meet the general secretary for the first time.

There was a particular culture existing in the Tokyo YWCA building:

I witnessed the culture as I stood or sat among the women who work there and who carried out events. I founded it in their smiles. I saw it in the silhouette of a middle-age woman walking in the hallways, in the eyes of the elderly woman with cane whom I was introduced to, in the joy I glimpsed as peeking in the kitchen. I felt it in the warm tea I drank at an event. It was also in the vision that the young college girl described during an event. It is the grace, it is the pride, it is the pain, it is the past, it is the present and it is the future, it is the hope….and most of all, *kokorozashi*, the will and being. I sensed the culture through everything. I continuously felt it while I was interviewing the leaders. Each of them was releasing it like a light.

The culture existed in the leaders, staffs, the members, and volunteers ---the women as a group and in each of them. It was also printed behind the words of their newspapers, and interestingly the researcher could feel it even after she came back to the United States.
The following sections present how the female leaders commonly described characteristics of their organizations that can be interpreted as YWCA-Japan and YWCA-Tokyo’s organizational culture. The theme that emerged were: global women, democratic decision-making, regional uniqueness, Christian-based ecumenism and openness, opposing the amendment of the Constitution, and finally, anti-war, anti-nuclear, and anti-violence.

Global women. One of the fundamental characteristics of YWCA’s culture from the past to present are identified with that of women. Overtime some changes were made to be suitable to the societies and the world in which they live in and to continue to fulfill their united visions. For example, the main building that has hosted YWCA-Tokyo and Japan has been rebuilt a couple of times due to war, natural disasters, or changes of social system. Women’s clothing changed from Japanese traditional clothes, kimono, to the western styles (YWCA-Tokyo 80th Anniversary Committee, 1985). Ms. Kawado explained, “All the government offices, including those in Tokyo, changed terminologies in their programs and activities. ‘Lady’ was changed to ‘woman.’ Our organization also changed program names and signs accordingly.”

Nevertheless, YWCA in Japan continues to be primarily a group of women. Even if it has made necessary changes and in a quite transformational way, there is a sense of timelessness. They have national and regional uniqueness, and at the same time, they possess stateless qualities as women and human beings. Ms. Nishihara said, “All YWCAs are almost the same; we all are gatherings of women.” The researcher could feel
in the field the culture of not just “women” but also of the culture and historical backgrounds of “ladies.” Ms. Kawado described one of YWCA-Tokyo leaders as below:

The executive director before me was Dr. Kyoko Kubota. Her specialty is social work, and she is dashing and vigorous despite her age. She is over 80 years old. She is a wonderful woman. I got the leadership position after her, and I was nervous. I initially told people that I could not keep up with her and the gap in our leadership would be too much. Her female graciousness would be far distinct from me. I told them so. But the organization insisted that I should do the work. I have been able to fulfill the position because I have been in good hands.

Ms. Nishihara also described women of YWCAs as well as women in general:

Women are strong and determined. Even if things do not work today, they can be hopeful about the next day. Even if method “A” does not work, they can try “B,” “C,” and “D.” They are flexible to change. Even though they get disappointed and feel depressed for not being able to do things, women can remain strong. Tough but flexible.

When the researcher asked similarities between YWCA-Japan and YWCAs of other countries, Ms. Nishihara answered. “Having women’s problems itself unites us, as women of YWCAs. No matter where we live, we are the same when it comes to living in men’s domination.” This point made aligns with Ms. Matano’s discussion on how to make women’s issues in one country global. She stressed that thinking from women’s

*Ms. Kubota (1928-April 2014) was a professor of sociology. After graduated from a school in Tokyo in 1948 she worked at YMCA. Then she traveled to the U.S in 1954 to study at Rutgers University and Minnesota State University Graduate School.*
perspectives, many of the local problems have similarities with those of other countries, and such perspective is a key to globality.

Ms. Nishihara continued the conversation on being women as a shared standpoint internationally and globally:

In addition, we all value women’s bodies, including the motherhood. Women give birth to a life and raise children. That is immensely valued everywhere in the world. But there should also be freedom to give birth and freedom not to give birth. Being blessed and endowed with children is women’s gift, but there are also women who are not able to give birth even though they want to. There is sensitivity that comes from this. Women understand this value, sensitivity, and delicacy. Beautiful humanity is born from this, and this sensitivity is a little different from men. It is women’s yutakasa or prosperity. Women have sensitivity towards life and because of that they develop a certain keen intuition. Women do not measure values in terms of money but strongly connect values to lives that exist right in front of them. I do not know whether this is what people call bosei or motherly women’s qualities, but I believe that women’s sensitivity and institution in general are sharp, quick, and accurate. These characteristics are greatly valuable to our humanity. With this intuition, women know what they should protect, whether it is a child, surrounding people, or people elsewhere. I consider this quality as women’s innate characteristic and common in every culture.

Ms. Nishihara also wrote in YWCA-Tokyo’s bulletin, Tokyo YWCA, as below:
As a result of poverty around the world, there are women who do not even have means to identify which condition they are situated and positioned in. Many girls’ roads to education have been purposefully padlocked, and they are prematurely forced into marriage and infused with predetermined gender roles. Many of them do not have enough access to information about their own health, such as childbirth and pregnancy. On top of that, there is the issue of sexual violence.

Problems concerning women and girls are piled up though there are disparities and variations in degrees according to the areas in which women belong. (Nishihara, 2014, p. 1, Tanaka Trans.)

In the interview, she passionately talked about specific conditions in Japan:

The waves of western cultures came in around the Meiji period, and opened women’s eyes. Women started to realize that men-dominated conditions were not always the case in other parts of the world. However, they did not really know how to change the current mechanism in Japan. Some did not even know what women’s empowerment really meant. When YWCA-Japan was established in 1905, missionaries saw the conditions in Japan and realized that Japanese women hardly talk about their own feelings or express what they felt. Women in Japan did not go to schools and the kinds of jobs open to them were also extremely limited. Women could only work in jobs that were intended for women.

Missionaries started Japanese women’s leadership training through YWCA, especially job training for women, such as typing. They opened English language classes at YWCA-Tokyo and YWCA-Yokohama. Women started to
think, discuss, and decide matters themselves and for themselves. One of the most important things that women of YWCA needed to acquire was a way to express their thoughts. For that they needed to gain knowledge and become subjective in their issues.

“Such situation was not unique to Japan, I think. Similar things have been embedded in the cultures of neighboring countries as well,” Ms. Nishihara said. She continued by saying:

The tradition is etched deep in women’s consciousness. I think things have not really changed much even now. Recently the government started to talk about “the collaboration of men and women.” But I wonder how much it has been actualized. In reality, there are few women in leadership positions. That is why when they obtain leadership, they get a lot of attention, because it is rare. If we look inside kokkai or the national diet, we understand that women have to become like men in order to acquire and sustain leadership. They cannot succeed in leadership without having men’s characteristics. In addition, women wear bright colors because they need to claim their presence.

Women’s solidarity, empowerment, and voice are one of the core principles of World YWCA as well as of YWCA-Japan and its regional branches and it has become the core of the organizations’ culture. Ms. Ohkawa said:

The YWCA-Japan staff has changed over time, sure. But what remains the same are strong objectives, principles, ways of planning, and securing financial support

YWCA-Japan’s Tri-fold brochure indicates YWCA’s four themes to be peace, the environment and Eco, the children’s rights, and the problem of violence against women.
to practice and perform what we envision. Women cannot simply support YWCA in their spare time. It is a serious responsibility because we women have to work in such a way that we rise above men. We have to trust our unique sensibility. 

Ms. Ohkawa added, “Even those who have resigned or retired from our organization had a lot to gain, I am sure.” The female leaders emphasized that through YWCA, they learn what it means to be a female leader, and they try to pass them on to present and future generations.

**Democratic decision making.** The interviews with the female leaders revealed that democratic decisions making processes is embedded in organizational culture of YWCA-Tokyo and YWCA-Japan.

When the researcher asked the sense of community within YWCA, Ms. Matano answered, “It is very strong. Really! … It is because we are an organization that does not like top-down hierarchy. We never decide on something with one thing that the president says. We are very democratic. It is an extraordinary characteristic.” Then, the researcher asked her whether such characteristic is the same in all branches of YWCAs in Japan. Ms. Matano said: “Yes, mostly. That is why every process takes time, and even the things that have been decided already are often turned over and have to start all over again.”

Ms. Nishihara also said:

YWCA is entirely run by meetings. We decide everything by consultation, discussions, and team-work. We never finalize a matter through a top-down hierarchical system. Thus, no matter how trivial matters we are dealing with, we hold a committee meeting or a space of conversation somehow. Through this
process, we develop our skill of *kaigi-unei* or consultative administration. It is administration that runs by consultation.

She continued:

In addition, whatever it is, ending a meeting within a set timeframe is important. We plan the meeting before it starts in a way that allows everyone to think well individually and as a group in a timely manner. We prepare handouts, also. We try not to change things that have already been discussed and decided upon. If the change is really necessary, we discuss with everyone again.

Ms. Kawado talked about the similar organizational characteristic that she herself learned at youth camp and that was how she go to know leadership strategies at an early age. Her quote showed that YWCA consciously educates the youth collective decision making methods:

Every morning the camp started with a general assembly, and it lasted for about 10 days. There, we youths talked about what we could do that particular day. It was not a meeting at which adult leaders chose everything or that the whole thing was decided by the time the youths arrived. Adult leaders could ask a question like, “What do you want to do today?” but it is the students that express ideas and discussed things among themselves to decide. When I became a part of the adult leadership, I realized that there was a trick there, but the most important thing is for children to have a sense of ownership in decision making and know that the big part of their plan came from their own ideas. There are times when leaders have to change one or two things when children’s ideas are difficult to achieve in
a certain time span or if our supplies are limited. At the end of the day, children’s plans do not wander so far away from those of the adults. Things do not drastically change. This guidance approach may sound a little cruel or deceiving, but it is, in a way, unavoidable because we adults and educators know the best outcome of the method and how children can have fun in a safe environment.

Ms. Kawado continued:

When one child says she wants to do A while another child seeks to do B, I learned how to direct them in such a situation. Those lessons were all from the YWCA camp. I also have a not-to-do list as a leader. We can suggest to the children what our time constraints are or point out weather uncertainty. We can imply things in a certain way; for example, we can say something like “If we do all these activities in one day, we will be tired within 10 days of our program.” I often make suggestions like “Isn’t it much more fun this way?” A good leader directs children this way…Through the camp experience, I learned how to incorporate participants’ points of view and how to bring about some issues and resolve them collectively. This experience as a program director has contributed many aspects to my jobs as chairman, emcee, and others that I need to direct our employees and YWCA members. The experience has created a base for my career.

Ms. Kawado concluded by saying “I believe that it is ideal for human beings to learn, develop, and evolve this way.”
Ms. Ohkawa talked about the collaborations that happen between Christian and non-Christian members, and it adds to the discussion on the democratic culture that YWCA-Japan and YWCA-Tokyo cherish:

Among Christians and non-Christians alike, there are times when we point out each other’s wrongdoings. Then, we are sometimes asked to take our religious disputes outside. As such, it is not easy, but we do it. When one session or meeting is not enough to make a decision together, we say, “Let’s make it keizoku-shingi or carry the issue over to the next session.” Sometimes we cannot continue the discussion at that time. We say, “Let’s think it over or let’s sleep on it. Next month, please propose or suggest some solutions.” If we take this step, things make more sense later. People are not escaping from the problem; They really come back with more thoughts on the matter. Even if it is the same proposal, people bring better reasoning to it. Then, those of us who did not understand initially also understand the issue better and deeper.

Like Ms. Matano earlier, Ms. Ozaki brought up the issue of time spending that requires for collective decision making processes and added the difficulty of situating responsibilities. She said, “We always go through the minshyuteki or democratic decisions making processes, and because of that there is a tendency to wonder about ultimate responsibility. It takes a lot of time to decide on that.” She added:

Final responsibilities tend to become ambiguous. Thus, there has been a discussion that kengen, responsibilities, authority, and rights of people should be a little more clarified. We also talked about the need in changing the ways in which
we hold organizational meetings. Some adaptations are already happening. I am of the opinion that it is necessary to clarify where the responsibility lies, especially in today’s organizations which are expected to grow fast. Ms. Kawado, whom you interviewed last time, has the organizational position called Representative Director, a spokesperson of a board of directors. Thus, responsibilities concentrate on her. By our constitution, the board is considered and placed to be a decision-making body and an organ of administrative decisions. I believe that the way in which the organ takes responsibilities can be better clarified and strengthened. I think it is okay to do that.

The female leaders generally expressed the democratic culture of YWCA-Japan and YWCA-Tokyo, and they have found both positive characteristics as well as difficulties.

**Regional uniqueness.** The research discovered that YWCA-Japan greatly treasures regional uniqueness and social needs that are particular to the place. As described under the section on organizational structure, volunteers act as the key figure to YWCA because they are the ones who work closely to local communities and they encounter the beauties and difficulties of the communities. YWCA established this volunteer-centered structure is established because in this way YWCA can be faithful to the needs of the communities and societies at large.

In addition to such characteristic, Ms. Matano described that YWCA does not mass produce a same service twice. She explained:

If we talk from the perspective of business corporations, sending out same or particular products all over the country is normal. This sense of speed and mass
production exists in companies. We are very different. Our perspective is that each branch should be different and so as its programs, projects, and services.

Ms. Matano suggested that this organizational feature is different from her natural characteristic and personality, and she learned the organizational way as she works there. She said, “Sometimes, a person like me would think that the Tokyo YWCA ‘Japanese Mothers for International Students’ Movement was successful so we should learn project patterns and establish a similar program in another city. However, YWCA does not work that way.” She explained further by saying, “Even though there are regional branches that established a program like the international students’ program in Tokyo, they did not fully follow the original steps and patterns. YWCA never does exactly the same things.”

Ms. Matano gave another example, “Many YWCA branches work on the issue of domestic violence, but it could be counseling or providing a second house service depending on the location and needs.” Ms. Matano concluded, “YWCA does not use already-made package to establish a program or achieve a project. We cherish variety.”

Then noted:

A regular business-oriented person might question, “If it is counseling, why doesn’t the whole country or every regional branch do the project?” but no. We at YWCA cherish regional autonomy and uniqueness. It is undeniable that it is sometimes bothersome and tiring, but it is the YWCA’s strong point. The organization dislikes top-down and greatly cherishes locality. When the researcher asked, “Is this characteristic part of YWCA culture?” she said, “Yes, it is the culture of YWCA-Japan. I see the culture vividly.”
**Christianity-based, ecumenism, and openness.** Ms. Ohkawa highlighted ecumenism at YWCA, YWCA-Japan in particular. Ecumenism is a social aim to unify people and their philosophies beyond Christian denominations. She said:

We have various kinds of people in our organization. Because we are Ecumenical, we accept every religious denomination. We all attend YWCA activities together. There might be individual differences in why we attend YWCA or we might have different understanding of matters, but we as YWCA openly put forth the fact that we are open to everyone. We openly say so.

Ms. Nishihara also underlined a similar YWCA’s quality and explained why:

Although we treasure our Christian-based philosophy, mission, and vision, we focus on social needs. We have a lot of non-Christian members, members from other religions...It is very diverse. Every YWCA is the same.

Then, Ms. Nishihara explained the historical and demographic backgrounds of such characteristic:

YWCA-Japan opened up its membership in 1970. Until then only Christians could be part of the decision-making body. But now, Christians might not be more than 30% of its members. In other words, only 30% are Christians and 70% are non-Christians. This is the case of YWCA-Japan.

Similarly, Ms. Ohkawa said, “After YWCA started to offer membership to non-Christians, Christians and non-Christians started to work together in decision-making and executive positions.” Ms. Ozaki said, “We also go through a lot of discussions to decide
on matters. Once we decide, Christians and non-Christians pray together to wait for what happens. We believe that everything is based on God’s enlightenment.”

In addition to the above, Ms. Nishiahra noted that the decreasing number of Christian population is not unique to Japan. It is happening in Europe as well:

In Northern Europe, too, even though one might say he or she is a Christian but he or she is away from Church. One may ask why this is happening. It is because Church departed from real social issues and started to lay stress on preaching and increasing the numbers of believers. They started to lose sight of their fundamental purpose of having faith, which is to help people. People started to dispute this church’s wellbeing, thus they moved away from YWCA, too.

When Ms. Ohakwa was asked, “Is there a time when YWCA asks people from other religious faiths to come and lead an event or activity?” She said:

Some of our members are affiliated with bukkyou-shinto or Buddhism-Shinto. There was a time when our executive was Buddhist-Shinto. If we give her as an example, although she was Buddhist-Shinto, she agreed with YWCA’s objective and she played an active part in YWCA’s activities. Or, even though some of us are Christians, we have Buddhist mortuary tablets at home on which the names of our ancestors are inscribed.

Ms. Ohkawa talked about hitotoki reihai or a “moment” worship that she and some others initiated YWCA-Tokyo to have once in a month just for 15 minutes. After explaining it, she said, “We also ask non-Christians to lead the ceremony sometimes. In such situations, we Christians emcee and pray, and ask one or couple of them to ‘Kindly
tell us a story.” She added that it could be any story that the person thinks important and helpful for YWCA members, and one example raised was about “Why YWCA takes the stance of protecting Article 9 of the Constitution of Japan.” Ms. Ohkawa said, “They bring great stories, and it makes me feel every time that it was really a great idea to ask them to do so.”

Ms. Uchiyama also happily shared with the researcher that her host son from Iran and her female friend from Egypt came to her at an event in Hiroshima, “Mother…We would also like to pray for peace together.” Ms. Uchiyama introduced him to the chairperson of this event and arranged the prayer. “He recited the Koran and prayed following the Christian prayer,” Ms. Uchiyama said with joy and added, “Just like that. Even if religion is different, our thoughts, concerns, and feelings have a lot in common.”

Ms. Uchiyama also talked about beauty that she finds in Islam and was a wonderful experience to have the student from Iran in her life. She continued:

In many Islamic countries, there is this call for prayers, or the announcement (so even those who are not Muslim live with some sense of the culture). But for us, it is even rare to hear the prayer live. The prayer is truly beautiful. It resonated with me. I also heard from the student from Iran about Ramadan, especially in terms of how he usually spends that period of the year. Hearing those stories helped me to get to know a world that I didn’t know. The best thing about being a YWCA member is that we can hear about people’s lives and actually experience them. Apart from researching the history of other parts of the world or getting information, a firsthand experience is important.
Along the same vein, one of the very first time the researcher visited the Tokyo YWCA building, a woman who was guiding the researcher around explained as looking at the swimming pool that “Muslim women also come to use the swimming pool. They feel comfortable using it because only women can use this facility at YWCA.”

These above quotes from the female leaders illustrated that social needs and collaboration are central to YWCA. Although all six participants of the interviews were Christians, and they mentioned that their Christian beliefs may greatly contribute to their understanding of peace or what makes them who they are, they emphasized the importance of diversity regardless of religion. What the researcher found the most interesting and significant on this topic is that none of them, as well as any other person the researcher encountered at YWCA-Japan and YWCA-Tokyo, did not ask her religious belief or affiliation.

When the researcher asked Ms. Ohkwa, “You mentioned that Christians and non-Christians collaborate at YWCA; for example, you ask non-Christians members and leaders to share their stories at mass. In the Bible, how is this importance of collaboration or ways to interaction described?” She answered: I think it is about ‘listening.’” She stressed the importance of listening and understanding people regardless of their personal backgrounds. Significantly in addition, Ms. Ohakwa added, “I don’t really feel a difference between Christian and non-Christian members, especially among those who come to YWCA.” To the researcher’s question of “How ‘not different’ is it?” Ms. Ohkawa answered:
Nnn… like…we are mostly the same. It is especially because everyone resonates with YWCA’s philosophies and missions. Everyone comes to work with us because they are interested in the organization and what we do. Being part of YWCA means that they approve YWCA’s objectives and they somehow want to work together. Of course, there are people who learn these things only after they have joined the membership or started working. However, we don’t exclude them because of that. We work together no matter what. People who disagree with YWCA’s philosophy itself and may want to destroy the organization would not come to YWCA the first place.

Then, Ms. Ohkawa connected this to the personal and organizational philosophy of peace in terms of kyousei, or living together. “Before God, we should be able to live together with people who we think alike as well as people who we think are different. We should have this sense of being equal in order to create a peaceful world,” she said.

The interview participants agreed on the importance of collaboration between non-Christian and Christians and that the difference is minimal or not felt at YWCA. However, it seems that due to the low number of Christian members at YWCA-Japan and YWCA-Tokyo and Christians in the country at large, the organizations need extra effort in certain aspects, like reaching out the public. Some things that YWCAs in other countries naturally do may not work in Japan. Ms. Matano explains as follows:

If we put forth religion too much as absolute mean to reach out to the population, it becomes like tomogui or cannibalism feeding on each other…eating its own kind within one nation-state. That is why we try to reach out to the population
more holistically by putting forth peace issues, social welfare, and the Japanese Mothers for International Students' Movement, for example… We work on those social matters much more consciously. While doing so, we witness and understand circumstances of people. Life sometimes hangs heavy upon people. We feel that we have the responsibilities of speaking on behalf of those who cannot.

Ms. Kawado continued:

There might be communities or countries like us elsewhere, but we have to make extra effort when it comes to not to forget the Christian and organizational fundamental values. Japan is a country where the Christian population is small, especially in comparison with Western countries at large, including the United States. If our thoughts are elsewhere and we stop being reflective, the fundamentals are easy to slip our mind. For us, it is inevitable resistance. The culture of charity is not developed in Japan as it is in the West, but we always ask ourselves constantly why our organization works on these social matters, especially while there are other emerging organizations and they are developing similar activities. If it were the West, where the culture and sense of charity and “giving” is advanced, we might not have to make such desperate efforts in educating ourselves. I believe that the culture is more natural over in elsewhere, but we Japanese have to do everything consciously.
Ms. Ohkawa explained the reason behind the establishment of the office of Christianity study in 2010, as follows:

What went wrong there was that people started to become reserved and to hold things back, not fully expressing our deep questions or thoughts. However, voices wanting to learn more about Christianity seem to be increasing in the last few years. Christian members themselves are beginning to want to relearn Christianity and gain more knowledge. We are in the third year since the establishment of its research office...In the beginning, we were searching for what’s best, what’s fair for everyone. After a discussion, we decided to have a Bible column in the bulletin of YWCA-Tokyo. In addition, we ask our YWCA members to choose their favorite Bible quotes for our columns and tell us why they like them.

Ms. Kawado mentioned that such unique organizational characteristic of having a small number of Christian members has a challenge when communicating with World YWCA or other countries in general. Ms. Kawado continued:

Sometimes it is difficult for other national branches, including the World YWCA, to understand Japan because they consider it to be a wealthy country. When one sees the country of Japan as a whole, and compares it with developing countries

---

*An ad of a workshop organized by the YWCA office of Christian study writes: “In this modern world society today that is full of problems and contradictions, we keep questioning “Why?” “What is human beings? Let’s read the Bible Genesis Chapter 2 and 3 of the Old testament about Garden of Eden and think together. The researcher also found a flyer about the 6th meeting of a reading club at YWCA-Tokyo. It was held six times within the year 2014 and 2015. It said, “Touching the world of Feminist Theology-Martha and Mary” “The story about Martha and Mary brought a new light to women in the world of Jesus” (Flyer, n.d.) Martha is Mary Magdalene’s older sister. It is written that the meeting is for those who are interested in feminist theology, and it is written in brackets “not limited to Christians.”*
like African countries, it is true that Japan is much wealthier. The standard of living is higher, too, but the YWCA itself is absolutely poor. If you look at countries like Taiwan, there are tons of money, even an odd sum of money. Also South Korea. It is because the number of YWCA members in those countries is massive. There was even a case where the director of the South Korean YWCA became a minister of state. She got the position after YWCA. When those leaders of East Asian branches were invited to Japan, I witnessed surprising matters. They were wearing diamonds, and driven in a black limousine while we are walking to the train station (laugh). At first, I could not believe it was them in the limousine. They have a lot of money because sometimes the charity is in the amount of few hundred millions. Japan cannot imitate this culture of charity and national force.

The level and depth of Christian foundation and practices differ depending on each YWCA, like its national circumstances and organizational cultures. For instance, YWCA England and Wales, which became the foundation of today’s World YWCA, changed its name to “Platform 51” in 2011. The local news reported this event; YWCA “has dropped its historic title after 156 years because ‘it no longer stands for who we are’” (Doughty, January 7, 2011, para 2.). The name “was chosen to reflect the fact that 51 per cent of people are female and that they can use the charity as a platform ‘to have their say’ and ‘to move to the next stage of their lives’” (Doughty, January 7, 2011, para 4).
Opposing the amendment or reinterpretation of the Constitution of Japan. As the researcher discussed under leader’s perception of peace, opposing constitutional change has already become the mainstream culture of YWCA in Japan. YWCA-Japan is of the opinion that that Japan must protect Article 9 of Japanese Constitution, in which post-war Japan promised the abandonment of war. It is the same for YWCA-Japan opposing to the government’s implementation of the Special Secrecy Law. While in the field, the researcher did not hear any voice suggesting otherwise, neither in the interviews.

When the researcher asked Ms. Uchiyama the reasons behind YWCA-Japan’s opposition and the fact that there are so few people who have different opinions, she used the word atarimae, which can be translated as of course! The term can also refer to conditions of being obvious, normal, reasonable, natural, ordinary, or proper. Ms. Uchiyama said that the leaders have similar opinions because “all of these changes lead to war.”

Ms. Matano theorized as to why the change of the Constitution is a major issue and personal to YWCA-Japan, as follows:

YWCA-Japan has a history of being organized by Japanese women who did not have the right to participate in politics. After the war, however, women in Japan received suffrage and the right to vote, greatly thanks to the new postwar Constitution. They started to be able to participate in society as a fine person of

\[\text{As indicated on the YWCA-Japan website, these Japanese women were able to establish YWCA-Japan thanks to “the leadership of the foreign missionaries sent by World YWCA” (100 Years HISTORY, para 1.)}\]
character and integrity so as the women of YWCA-Japan. Thus, we strongly believe that the establishment of peace is greatly relative to women’s participation, which was made happen by the Constitution.

Ms. Matano’s quote suggested that without the post-war Constitution of Japan, Japanese women in YWCA-Japan and in Japanese society at large could not have been where they are now in terms of their social positions and opportunities of leadership. Concerning gender equality, the status quo is much better today than before the Constitution of Japan. That is why, opposing the amendment of the Constitution has deeply embedded in the culture of YWCA-Japan. Going against the implementation of the Special Secrecy Law is also logical for YWCA as they believe in democracy, which stresses importance on transparency.

In addition, Ms. Matano implied, the public’s ability to have a say in the government’s actions is in significant relation to the establishment and practice of the post-war Constitution of Japan. In other words, this link between democracy and the Constitution is inseparable. YWCA-Japan continues to strongly support the continual exercise of the Constitution of Japan for this reason, and the organization vigorously opposes the current government’s effort to change it.

Ms. Uchiyama passionately described what YWCA-Japan and YWCA-Tokyo tried to do when the government was re-interpreting the Constitution. She said:

We went through so much! For example, we tried to gather signatures to show the government our disagreement stance. We also went to the Commission of the
Constitution\textsuperscript{70}, the House of Councilors, in session to listen to discussions. We did these things a lot, but we are currently in a time-out.

She mentioned the issue of time as if the day of judgment is approaching. Ms. Uchiyama added, “When members and leaders go to those events, we make a report for other members and inform the public as much as we can.” It is not only the fulfillment of social action but the process of reporting and advocacy are treasured at YWCA, Ms. Uchiyama implied. Another example of activities that YWCA-Japan and Tokyo did was described as follows:

We wrote messages seeking peace on numerous *tanzaku* or strips of paper specially for the Star Festival in July. We sent the messages to the prime minister. In the usual case, *tanzaku* are tied on bamboo but we just put those *tanzaku* papers in a box and mailed the whole thing together. The box was full of *tanzaku* papers with people’s peace messages. The box did not come back to us. That means that the government “received” it. Whether the messages were read or not is a different story, but the government at least received the box. This is just one example of our actions.

As such, YWCA-Japan and YWCA-Tokyo have made effort to show their opposition to the government and try their best to educate the public the danger of today’s government actions.

\textsuperscript{70} The Japanese Government’s National Diet’s *rippouken*, legislative power, stands in the two-chamber system. There are separate commissions on the Constitution ---one in *Shyugiin*, the House of Representatives (the lower house), and the other in *Sangin*, House of Councillors (the upper house). YWCA-Japan organized to listen to the discussion in both places. Regional branches of YWCA-Japan inherit YWCA-Japan’s philosophy of peace and protection of the Peace Constitution.
**Anti-war, anti-nuclear, and anti-violence.** YWCA-Japan and YWCA-Tokyo’s female leaders commonly used terms: anti-war, anti-nuclear, and anti-violence (*hi-sen, hi-kaku, hi-bouryoku* in Japanese language). Ms. Uchiyama used during the interview by saying: “Our motto is anti-war, anti-nuclear, and anti-violence. Meaning, YWCA’s organizational stance is not to go to war, not to possess nuclear weapons, and not to encourage any means of violence.” She concluded the idea by saying, “These are our three pillars, roughly. Then, we develop a variety of programs accordingly.” Ms. Kawado also wrote in YWCA-Tokyo’s public inform, “YWCA-Tokyo’s basic stance has been to keep the peace constitution and be against war of any kind as well as anti-nuclear weapons and anti-nuclear power plant” (Kawado, January 1, 2013, Tanaka Trans). This solid stance of the organization is due to the organization’s experiences of war both as a perpetrator and victim. A YWCA-Japan’s Newsletter also indicated, “At YWCA, we believe that it is not possible to build peace by force” (YWCA-Japan, April 2013, vol. 5, p. 2).

Ms. Matano explained that YWCA-Japan has been against nukes since the 1970s. She said:

Nuclear weapons as well as nuclear energy expanded especially around the 1970s, but a person called Ms. Ayako Seki of YWCA-Japan opposed such political and social culture in general, and the nuclear issue in particular. It was a brave thing to do because the scientific civilization was growing fast and had tremendous developmental expectations. The opposing flow was created by Ms. Ayako Seki. There was also the first female lawyer in Japan and she became the president of
YWCA-Japan. These two female leaders had a very big influence on YWCA-Japan. They played a big role in engendering a nuclear free culture, and that of peace.

Ayako Seki (1915-2002) is a Japanese peace activist, and was a president of YWCA-Japan. Around 1970, “she talked to the representatives of YWCA-USA regarding the essentiality of hisen or denuclearization. After the communication, she also submitted it as an agenda at the World YWCA assembly” (YWCA-Tokyo, personal communication, April 5, 2017). Similarly, Ms. Nishihara explained:

In the 1970s YWCA-Japan decided to stand up and say that we were against nuclear energy and power. It was about 40 years ago. Since then we have always protested against the nukes. The memory of nuclear bombings in Hiroshima and Nagasaki, as well as the Bikini nuclear testing, were still very vivid and alive in the 70s. Since those things happened, we have known how deadly nuclear energy and weapons are to the human species and Earth at large. In the 1970s; however, nuclear energy was still considered a dream-like usage around the world, and it was even part of the peace philosophy because we could produce vast amounts of energy for great numbers of people and businesses. Many people were against nuclear weapons but they agreed on nuclear power. They did not understand why some people protested against such a “wonderful” invention. The world was that way and it was so inside Japan. That is why, YWCA-Japan was questioned in Japan and worldwide; “What is YWCA-Japan saying? Why are they against?”
Then, Ms. Nishihara noted:

Just for clarification, I am talking only about YWCA-Japan, not YWCA in general. World YWCA was also saying at that time that nuclear power is dream-like energy. Japan initially planned to have several nuclear power plants, but now after 40 years there are around 54 in our country. Can you imagine? Just two plants experienced the accidents in Fukushima due to the massive earthquake, and it results such catastrophe so what if…. We have 54 power plants now!

Ms. Nishiahra stressed the impact of the nuclear power plants in small communities by stating:

There were people on a very small Japanese island who were against nuclear energy, but the government paid them money to freely build the power plants. The community became wealthier because of that, but then the accident happened recently. Some people wanted to escape, but because there is this Japanese culture that their hometown is the home of their ancestors and is going to be home of coming generations. Thus, many people stayed to protect the land. The common logic was to stay and help revive the community, so there was a separation of those who stay and those who remained.

Ms. Kawado also stressed the issue of nuclear energy in a journal column:

Ms. Terumi Kataoka of Aizu, Fukushima, kindly contributed a writing to the August issue of this journal. She said, “We have held the anti-nuclear movement for a long time now but we could stop neither the construction of the nuclear power plant nor the accidents” To respond to that, another person said, “Those
who have faced the challenge but failed is feeling the guilt and responsibility today, and those who are supposed to have the actual responsibility to have done something are not feeling anything and doing nothing” This is very true. Their words remain deeply in my heart. (YWCA-Tokyo, January 2013).

The female leaders of YWCA-Japan and YWCA-Tokyo expressed that despite their anger and disappointment their effort to show their opposition to nuclear energy and power, the situations have not improved. Ms. Nishihara said:

People of Japan, especially those of Tokyo, realized after the 3.11 earthquake,

“Our electricity is made in Fukushima, but people who live there in Fukushima do not even use it. All the electricity made there is for the city of Tokyo.” One more thing we noticed after the earthquake is the political structure. People in power don’t take responsibility.

Ms. Nishihara continued:

The nuclear power companies are also monopolistic enterprises. Citizens of Japan have started to learn about these things and they have become irritated. What I often find regrettable, however, is that Japanese people do not lose their temper or get angry. We Japanese people tend to think that bearing or tolerating something is a virtue. When the earthquake happened, we were spoken very highly in terms of not competing with each other or scrambling for food. Indeed, it did not become a riot. People peacefully waited until they received supplies. The international communities were saying, “If it was a different country, shops in town would be looted. We were praised. But I think people should express their
anger a little more when they need to. For instance, they should feel angry at the nation’s policies or political and social structures, or towards the nation that brought such a system to people and does not want to take responsibilities or take a step to correct it…One of the most important things to do, in my opinion, is to join a resistance movement against such violence. YWCA is advocating against the government but we are also doing a resistance movement. The idea, the foundation of it, comes from Gandhi and Dr. King. The philosophy of nonviolence and its movement came to Japan too, but what I have in mind is slightly different. I think that it is OK to express frustration or get angry sometimes. It is a period of transition so if we don’t get angry now, then when can we?

**Climate.** Organizational climate looks at insiders’ perceptions of their organizations, especially how they communicate their experience being part of it. Litwin and Stringer (1986) define climate as “collective perceptions of the people who live and work in the environment” (p. 1).

**Lifelong, generational, educational programs.** Participants equally signified YWCA to be a life-long educational organization. For instance, Ms. Ozaki said:

Children can relate to YWCA from when they are in nursery. They can become YWCA members when they grow older. It is a beautiful characteristic of the organization to see because regular schools are usually temporal, right? When students graduate from schools, their education is over. In the case of YWCA, there is no graduation. Even if people’s life conditions change, they grow older, or
new era comes, people can continue to take part in YWCA activities, learn, and relate with each other regardless of age.

Ms. Ozaki continued to emphasize YWCA’s lifelong feature throughout her interview. She said, “People should be able to live and offer their skills to society regardless of their age. It is even so in our aged society in Japan.”

In addition, Ms. Ozaki’s later quote shows that such philosophy is integrated in YWCA’s vision and activities. She said, “At YWCA, there are a lot of opportunities not only for children but also for elderly people to contribute and demonstrate their skills.” She introduced YWCA’s facility’s elderly care as one example, and it showed that YWCA’s concept of care and education for the elderly is holistic, as follows:

We have what we call “care support” at the Itabashi Center. It is the care business for the elderly. At the Kokuryo Center, we also provide preventive care, especially for senior citizens. Preventative care is rare because it is not usually considered part of the care business for the elderly. There are massive numbers of the elderly in today’s aging society; thus, we determined their actual needs. We try to envision what we can do as an organization. We are aware that there is a lot more we can do. Because we are YWCA, we support women’s ways of life and life-styles regardless of age.

The findings depicted that YWCA-Tokyo-Japan, YWCA-Tokyo in particular, have supported the lives of people almost from birth to death. It has a childcare service as well as the care support program for the elderly.
Ms. Kawado also said, “I consider YWCA-Tokyo to be an educational organization. I say educational, but I am not talking only about children. People can learn no matter how old they are or how old they become.” Ms. Kawado brought up the term *shyougai-kyouiku*, which could be translated to lifelong education. She explained:

Before we were using the word “social education” to refer to the educational aspect of YWCA. Through its influence, an organization like ours was called a “social education organization.” However, we don’t use the term anymore. It changed to “lifelong education.” Accordingly, all the government offices, including those in Tokyo, changed terminologies in their programs and activities…We at YWCA recognize our organization as a place for lifelong learning. Even people who are above 80 years old can come to learn in our programs. Learning is joy for them!

Ms. Ozaki said in relation to the same term *shyougai-kyouiku* or lifelong education, “If our programs help the members and the leaders to grow, that means that we are definitely educational.” Here she used the word *jiko-seichyou* personal growth. “The dual greatness of YWCA is that people can be part of the organizational development and their commitment helps not only the organization itself but also their own growth,” Ms. Ozaki noted similarly in another occasion as such. Ms. Ozaki explained that “even if YWCA is not a traditional sense of school, it is an educational institution.”

Similarly, Ms. Ohkawa noted, “YWCA is a place where one can continue to question with people what is really important in life…YWCA is not a place where we just go for a particular period of time, but rather throughout our lifetimes. We can
continue to learn by strengthening our keen eyes to analyze matters and keep questioning things together,” Ms. Ohkawa said as such between her explanations of her personal experiences at YWCA. She described that she rarely met someone outside of YWCA who she could think together about matters beyond daily practical matters in life. She described about the time when she temporally left YWCA to personally dedicate to the community, as follows:

I did not find people who I can think about things like these together, like peace and globalization. Everyone was good at thinking about reducing the charge of school meals or the right of working mothers…but these things were mostly demands and requests. People have a lot of energy when it comes to matters of common, daily practices or making demands to a city office or governments. But I had no sense of fulfillment with them because we could not talk about bigger things that matter, like, “What kind of children do we want to raise?” or “What kind of human beings do we need on earth?” I did not have heartfelt companions to talk with about matters beyond our daily routines. Accidentally but fortunately, I met one likeminded person, but she passed away due to an illness. When I became alone again, I thought that what I could do was to leave the community and go back to YWCA again.

Ms. Nishihara gave a specific example of why life-long education is important in human life and how it has become a certain hope in her life and as a YWCA leader. This topic came up when she discussed a program called A Hiroshima Trip to Think Peace, where Japanese and South Korean elementary school students spend time together. She
first explained that “children established friendship despite program coordinators’ worries that they were too young for the topic of war and peace.” Then she said, “If it was a usual case, we could have been satisfied there, but we were even happier when these children became university students and we saw them active in peace-related movements.”

Both Ms. Ozaki and Ms. Uchiyama enlighten an exciting fact about the demographics of the organizational members. Ms. Ozaki said, “The other day, we counted how many members and volunteers at YWCA-Tokyo were over 80 -- there were 106 people!” She expressed her excitement and continued:

I am always surprised that these women are so energetic. Women over 80 and 90 are very proactive here at YWCA-Tokyo. They not only participate in but also direct various organizational activities. We in the younger generations receive encouragement and energy from them.

“People of a wide range of generations come here, and it is quite a blessing,” Ms. Ozaki added. “There are many who experienced the wartime, and some of them were YWCA members since then,” she underlined this fact and connected it to this research’s theme, peace; “They often share stories from that time with us. They say that they can relate what is happening now to the pre-war era so we really needed to be careful.”

When the researcher asked the means of communication with the elderly members of YWCA, Ms. Ozaki answered the following.

In my case, I mostly hear these stories while chatting with them on hallways thus tachibanashi, stand talking. In addition, we sometimes ask them to share their
personal stories at *hitotoki-reihai* or a “moment” worship service. There was a woman who spoke about her memory of trying to prevent the war. She highlighted that her wish for peace comes from her personal memories. (Ozaki)

Because YWCA is lifelong, members have the opportunities to hear stories from different generations. Ms. Ozaki said:

> We YWCA-Tokyo are definitely shaped by matters that are being passed down through generations to generations…We inherited the feelings about historical mistakes and much hope to transform the mistakes in to something positive for a better future.

When Ms. Uchiyama talked about the organizational regret from World War II, the researcher asked ways in which such emotion is passed on to later generations at YWCA-Tokyo. This is where Ms. Uchiyama similarly described as Ms. Ozaki about generational variations at YWCA-Tokyo and the number of members who are about above 80; “There are 106 elderly female members who are above 80 years old. We hear their thoughts and concerns, and we inherit their feelings of regret or hopes for the future.” Ms. Uchiyama added another factor by saying, “In the case of YWCA, we still have remaining recordings and documents.”

Right before participating in, Kenpou Café, which was to learn about Japanese Constitution, the researcher was introduced to an elderly woman on hallways as she was also going to the same event. The person introducing said that the lady was almost 90

---

71 It was mentioned somewhere else that many documents were burned due to war and earthquake. This factor depends on how one relates to the availability of documents and why he or she needs the documents. The number of historical documents remained today may be enough to write the history of the organization on its website, a short article, or chronology as they fulfilled in two books.
years’ old which makes her the oldest woman in our organization, and they both smiled. Though this personal encounter with the 90-year old lady was only for a few minutes, she left a wonderful impression to the researcher. Having a cane, she looked up with curious kind eyes. She was beautifully dressed and wearing a red lipstick. The researcher felt a great deal that the lady cherishes her time at YWCA. During the session, the lady sat not far from the researcher. She was surrounded by a few of middle-age women quietly and warmly. Even in silence the researcher could clearly see that the group of women consciously chose a seat close to the lady.

In addition, Ms. Kawado’s personal story represented not only lifelong characteristic of YWCA in Japan but also generational involvement. When Ms. Ozaki explained to the researcher that Ms. Kawado’s grandmother was Ms. Tamaki Uemura (1890-1982), the second female pastor in the history of Japan and a president of YWCA-Japan in 1937. She also became a vice president of World YWCA the following year for 13 years (e.g. Nakamoto, p.338; Arai, 2002). As a woman’s activist, having studied in Scotland in the 1920s, Ms. Uemura’s experience was celebrated in Japan and beyond. In May 2, 1946, she “traveled to the United States as a wakai no sishya, a messanger, and the first Japanese woman for reconciliation at the invitation of the United States’ Presbyterian Church” (YWCA-Japan 100’year History Committee, 2005, p. 112). Starting from Grand Rapids, Michigan, and taking over the course of one year, she

---

72 Ms. Uemura taught and led various educational institutions in Japan, one of which is Tokyo Woman’s Christian University. She also received an honorary chairman position at YWCA-Japan. She actively engaged in the post-war reconstruction of YWCA-Japan. In aftermath of World War II, she was asked by Emperor Showa and Empress Kojun to write a letter to President of United States, Harry S. Truman. For the first time as a civilian, in addition, she gave a speech in front of the president.
voyaged throughout the United States and met the stakeholders of North America YWCA. The relationship was resumed (YWCA-Japan 100’year History Committee, 2005; YWCA-Tokyo, personal communication, April 5, 2017).

Ms. Kawado explained that she did not have a chance to fully develop her relationship with her grandmother because they lived in different prefectures during Ms. Kawado’s childhood, she proudly and pleasing said; “Everyone says that I started to have a close resemblance to her. It is true that we started to look alike physically, but I believe that our voices are the most similar. When I sing a hymn, I also realize that our voices are very much alike.” In short, the interviewed female leaders stressed the characteristics of YWCA in Japan which are highly educational, life-long, and generational.

**Identification of Leadership Styles**

The researcher found evidence of all leadership styles that were explored in the literature review and listed in the table below. Yet, the most exceptional styles demonstrated by YWCA leaders were the following: moral leadership, servant leadership, spiritual leadership and transformational leadership. Leaders perceptions of peace and globality were reflected in their leadership styles; as well as the other way around. This section explains each of the four dominate leadership styles identified during the study at YWCA-Japan and YWCA-Tokyo.

---

73 Ms. Kawado’s grandmother lived in Tokyo while Ms. Kawado’s compulsory-education period was mostly in Aomori-prefecture due to her father’s job. Ms. Kawado explained, “By the time I grew up, my grandmother was already at an advanced age.” She also mentioned a generational difference; her grandmother was a woman of Meiji period, and Ms. Kwado was born and raised in Taishyo and Shyowa. She highlighted that she is dedicating herself to local activities at YWCA-Tokyo while her grandmother was working for the foundation and development of YWCA-Japan.
Table 9

Leadership Styles at YWCA-Japan and YWCA-Tokyo

<table>
<thead>
<tr>
<th>Literature Review</th>
<th>YWCA-Japan and YWCA-Tokyo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical leadership</td>
<td>• Moral leadership</td>
</tr>
<tr>
<td>Moral leadership</td>
<td>• Servant leadership (Participative, democratic leadership)</td>
</tr>
<tr>
<td>Authentic leadership</td>
<td>• Spiritual leadership</td>
</tr>
<tr>
<td>Participative leadership/democratic leadership</td>
<td>• Transformational leadership</td>
</tr>
<tr>
<td>Servant leadership</td>
<td></td>
</tr>
<tr>
<td>Spiritual leadership</td>
<td></td>
</tr>
<tr>
<td>Charismatic leadership</td>
<td></td>
</tr>
<tr>
<td>Transactional Leadership</td>
<td></td>
</tr>
<tr>
<td>Transformational leadership</td>
<td></td>
</tr>
</tbody>
</table>

(Author, 2017)

Moral leadership. The flow chart below identifies a moral leadership trajectory representing leaders’ lived experiences and perceptions of peace and globality and their influences, which are demonstrated through moral leadership and actions.

Figure 16. The experiences, peace and globality perceptions, and moral leadership

(Author, 2017).
As seen under the section focusing on the apology to East Asia, the phenomenological case study revealed that leaders’ moral values were influencing their important decision making processes and the organizational development. DeScioli and Kurzban (2002) said that morality is “phenomena surrounding the concepts ‘right’ and ‘wrong’” (p. 282). Morality leads to moral judgements as to what to do and what not to do (Gert, 2004; Hitlin & Vaisey, 2010). The leaders were practicing what the researcher identified as moral leadership to recuperate the fraternity between its organization to other YWCA national branches that its country harmed during the war period. Their organizational decision to make an official apology to YWCA of other East Asian countries is one of the biggest reasons why this research identified leaders of YWCA-Japan to have moral leadership. The leaders believed that reconciliation, bonding, peace, and collaboration between East Asian national branches of YWCA lead to mutual maturation and the welfare of the world, and as Ms. Matano described, an official apology was necessary. She and her colleagues concluded in 2004 that they will do so in the sincerest way. They went through a lot of preparations and made it happen. They are still continuing the effort so that the reconciliation deepens and peace can be established in a sustainable way. Sergiovanni (1996) explained that the role of moral leadership is to create “a new leadership practice [rooted in] a moral dimension based on purpose, values, and beliefs” (n.d). That is exactly what the female leaders of YWCA-Japan did. Moral leadership can be applied not only within an organization but also between organizations because an organization includes its environment in which it stands (Burke, 2011).
The examples of leaders full use of morality and moral leadership can be found in almost everything they do, starting from their involvement in women’s empowerment, denuclearizing movement, and opposing the revision of the Constitution of Japan. Their establishment of social welfare programs to care for elderly as well as children with disabilities is also a deliberation from their moral leadership. Such leaders try to establish the organizational foundation in which its individuals can value their work not because they were rewarded but because they believe in the work’s goodness. Moral leadership highlights the shift of leadership from sorely being an administrative and management practice to being a moral art (Hodgkinson, 1991), referring to “a human and humane process engaging consciousness” (Duke In Hodgkinson, 1991, p. 190).

**Personal experience leading to their moral leadership.** There was a strong connection between the leaders’ morality and their personal experiences, which leaders explained led to their perceptions of peace and globality. To examine the relationship between their perceptions of peace and globality, experiences, and leadership styles, the researcher first asked herself “Why did the female leaders decided to apologize and step forward for reconciliation? Why could they do it? Their experience of being on the side of the *jyakushya*, the weak, made the most sense. Examples came from the leaders in talking about themselves or their families’ experiences of being pushed to the social periphery due to illness, natural disaster, being Christian, being women, and so forth. As expressed by leaders, when one experiences social challenges, he or she witnesses that the world is constructed unfairly and unreasonable and that such social construction make things more difficult for them to crawl up. Experiencing the side of the weak in their own
lives and families, the female leaders were sensitive to wrongdoings of their organizations even if they represent their organizations.

**Perceptions of peace behind their moral leadership style.** In their description of peace, the leaders stressed that peace is in societies where people can feel their worth and belonging. Such aspects of their peace perception led the female leaders to focus on matters that can unite Japan and its neighboring countries. Through reconciliation and development of peace programs, YWCA-Japan and YWCA-Tokyo have engendered a sense of belonging among Japan, Korea, and China. Their program that helps Japanese returnees from China is also about belonging. Throughout the programs, their peace perception highlighting the perspectives of both victim and perpetrator was demonstrated. Leaders have tried their best to bridge understanding of each other, each other’s history, political and social climates, and so forth. They established relations in the way that both sides can see each other's faces, which Ms. Ozaki highlighted as important in peace perceptions at the international level.

**Perceptions of globality behind their moral leadership style.** The leaders’ morality seems to be greatly influenced by their perception of globality as well. In their perceptions of globality, they expressed the importance of having an objective eye to the earth or anything they do. The findings showed that the leaders’ belief in God or higher power as well as limitations in human power trains them to see matters both from subjective and objective points of views. They try to think through what is asked of them, including the moral judgments of what is right and wrong, through this dual lens. That seems to be one reasons why leaders see things beyond their government’s national
interests and maintain their non-governmental stance. In addition, they can subjectively and objectively reflect on their own actions and adjust their behaviors if they are no longer suitable for the time in which they live or if they are not helpful in establishing peace or sustainable qualities of societies. The literature showed that leaders with moral leadership qualities believe in people’s capacity to value something beyond their self-interests. In addition, such leaders inspire people to find, believe, and work for common causes and shared possibilities.

**Servant leadership.** The female leaders’ passions for and practices of volunteerism revealed their leadership styles to include servant leadership. Greenleaf (1998) said, “The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (Greenleaf & Spears, 1998, p. 123). Wanting to serve first rather than lead was demonstrated by the fact that the leaders were working according to the World YWCA’s inverted organizational structure in which local volunteers were situated on the top. They recognized volunteers’ voices and actions are of primary importance and that they are there to help and engage in the work of YWCA. Their expressions of their work and leadership were humble and modest. They think about people first before themselves, their organizations, and their state even though they treasure these things as well. Servant leadership style seems to be one of the fundamental, shared qualities among the interviewed YWCA leaders in Japan. Determined from the field work and document analysis, in addition, the quality cut across members and leaders of the organizations at large.
**Personal experience leading to their servant leadership.** A strong connection was found between their personal experiences behind their peace and globality perceptions and their practices of servant leadership. Most of all, their personal experiences of being helped by other people seemed to greatly influence each of them in wanting to serve people in return. Such experiences and their feelings of appreciation have become the engines of their lives, their work, and their volunteerism. Recalling the findings, Ms. Uchiyama passionately expressed that her life in France was unimaginable without the supports from local families. Furthermore, her host mother told her that if she wants to give back the favor she can do so through other people. Ms. Nishihara is grateful for community support she received when she was affected by an earthquake a few decades back.

In addition, they have lifelong experiences of witnessing and hearing about the flow of histories at the national and international levels, like changes of state leaders, states’ victories and losses during war, collapses of states, and founding and destruction of national boundaries. Through such experiences, leaders believed in change. Even if some changes are difficult to make in one generation, continuous generational efforts mean something and contribute to the effort of humanity. As they have experienced being on the side of the weak and periphery, leaders try to make necessary changes to societies and help by thinking from the perspectives of the week in order to empower them. The leaders may have had the top leadership positions at YWCA, but they feel equal to those who have been weakened socially to stand their own, in their words yowakusareteiru-hitotachi.
Perceptions of peace behind their servant leadership style. The female leaders’ perceptions of peace were revealed when they talked about the importance of kyousei, or co-living. Their views of diversity also influenced their performance of servant leadership. They believe in co-living and collaborating with diverse groups of people regardless of age, gender, religion, ethnicity, race, nationality, education, and abilities. They try their very best to help create societies in which such diversity is represented clearly and with pride; and for the diverse people to be themselves and contribute to societies in the ways that they wish.

Perceptions of globality behind their servant leadership style. One of their global perspectives seemed to particularly influence the leaders to practice the servant leadership style. In their global perspectives, they talked about the importance of the holistic mindset and stressed the cubical, earthly perspective highlighting not only the shape of the Earth but also that it keeps moving. The continuum from the past and present and to future generations was stressed. The finding of the research showed that the cubical perspective brings the holistic mindset in which other smaller entities, such states, may cease to exist or change, but the Earth itself would continue to turn and maintain its circular body to accommodate human lives with their struggles but also with so much hope. With such hope and optimism, the female leaders are able to continue serving people, their communities, and the world. They also talked about the importance of finding and developing humility and humor in daunting and serious matters, and believing that there are always people working behind the scenes. They are trying to be an invisible, yet essential force, in other words, the bottom power.
In addition, under global perspectives, the leaders discussed that human powers, or powers of individuals, have limitations. Without people’s collaborative spirits to support human lives regardless of their differences people would hardly achieve anything. Due to such global and holistic perspectives, the leaders seem to not hold on too much to the leadership positions that they have been given. Leaders believe that they are in their positions by chance and they are there to just perform their duties and responsibilities. Their passions to help societies through YWCA seem to go beyond their leadership positions. They do not practice power for their own personal purposes. Thus, when the time comes to give the position to someone, they do their very best to go through the transition smoothly. They will again work hard in their next positions. In short, the definitive reasoning behind their volunteerism and leadership is to serve people.

The female leaders emphasized collaboration and democratic-decision making processes, which are explained in the organizational culture. This phenomenological case study discovered that servant leadership relates heavily to democratic leadership, which has the characteristics of participative, shared, and distributed leadership qualities as well.

**Spiritual leadership.** Based on the interviews, fieldwork, and document analysis, the research identified that YWCA leaders practice spiritual leadership. Leaders make use of their instincts, optimism, and beliefs in people, Christianity, spirituality, and beyond. Many of such characteristics may come from their faith in Christianity, but are a combination of various matters. Ms. Matano, for example, said that “uncalculated things happen” and for that she tries “not to plan too much.” She tries to have a space in her planning so that great uncalculated things can occur, in addition to the results that come
with matters diligently performed every day. Ms. Ozaki mentioned that after collective decision-making processes, “Christians and non-Christians pray together to wait for what happens.” These philosophies and practices of the leaders go beyond their simple understanding and beliefs about Christianity. They are also about their abilities to feel things as well as to be patient or make actions depending on their instincts and feelings.

Ms. Matano said, “there is a clock that travels beyond time and space.”

The flow chart below identifies a spiritual leadership trajectory representing leaders’ lived experiences and perceptions of peace and globality and their influences, which are demonstrated through servant leadership and actions.

![Flow Chart](chart.png)

*Figure 17. The experiences, peace and globality perceptions, and servant leadership*

**Personal experience leading to their spiritual leadership.** Due to their lifelong experiences, they have faith in matters that they do not necessarily plan. Many of their success stories came from the combination of both their diligence and the incorporations
of the flow of nature. They have various experiences personally and also at the organizations that made them believe that things happen for a reason and that matters are connected to each other even if one event seems at first to be independent or meaningless. Ms. Matano said, “Our job is to connect the dots.” Through personal experiences, they have been trained to see and believe in things that are invisible, such as invisible things, invisible connections, invisible qualities, and invisible flow of time. They take invisible matters into consideration, in addition to the visible, and in that way the invisible turns into the visible, such as in the case of peace, globality, international relations, humanity, and sustainability.

*Perceptions of peace behind their spiritual leadership style.* The researcher entitled female leaders’ perceptions of peace wrongness of otherwise. The female leaders described that that peace may not always be visible but when they see certain things, they recognize that that they do not represent peace. Examples included the walls that divide countries, people’s generational suffering from Japan’s past conduct, cities affected by nukes, refugees due to human-made disasters, and so forth. Due to their faith and the conscious and unconscious use of spirituality, they are trained to see, feel, or hope for the invisible. The research discovered the female leaders’ abilities to make the unknown to be known or make it actionable. Their belief that the whole is included by a piece of it is also the result of their insight in transferring the unknown to known. Their beliefs in the unknown also made the leaders to believe and trust in people. The idea of trust was discussed by the female leaders as a component of peace.
Perceptions of globality behind their spiritual leadership style. As explained under global perspectives, the female leaders try to see possible social entities that can go across already-set boundaries, such as state, nations, gender, religion, age, and the division between the educated and not-educated. They also connected globality with ideas such as global standard and global ethics, which imply their beliefs that good things can go beyond national boundaries. Under global perspectives, they also highlighted the importance of having an objective eye of matters and that of the Earth, which is home to all people. This characteristic also illustrates their spiritual leadership.

Transformational leadership. The research findings indicated that the leaders of YWCA-Japan and YWCA-Tokyo practice transformational leadership. Bass (1990) said that transformational leaders “broaden and elevate the interest of their employees” (p. 21). The female leaders of YWCA-Japan and Tokyo do so. The leaders such as Ms. Ozaki and Ms. Ohkawa discussed in the interviews the organizational qualities in which people can find each other’s strong points even when they may have hard time doing so on their own. In addition, they described that YWCA members and leaders give each other the opportunities to develop individual’s skills. The interviewees demonstrated their transformational leadership skills especially in their understanding and practices of professionalism, advocacy, and change.

Various events at YWCA-Japan and YWCA-Tokyo the last few years were named under the theme of henkaku or transformation. The theme was an international movement partly initiated by World YWCA. However, YWCA-Japan also created space
for their members and leaders to think about transformation because they recognized that they now live in the time of change influenced by today’s political climate.

The research also discovered that transformation is not something that destroys the old completely and starts something new without treasuring the past. Transformation happens because there was something beforehand. Even if YWCA recently started new programs by closing some historical projects, its emphasis on women’s and children’s empowerment remain the same. They have only adjusted to the time in which they operate. Ms. Matano mentioned YWCA’s tradition of coexisting with its transformations, as follows:

I like this organizational characteristic of immobility. I find its stillness, calmness, or unconditional characteristics. Our movement is not the one that happens all of a sudden, big and loud. Our movement is sometimes just to connect things.

This research founded the dualistic characteristic of tradition and adaptations of the organizations to be the reasons behind their organizational survival in Japan. The leaders of YWCA throughout the organizational history have kept the organizations focused on what people need in general, as well as what women need. People find trust in the organizations because of the traditions that are maintained, and because of the transformations they keep feeling connected to.

**Personal experience leading to their transformational leadership.** In addition, the researcher looked at the influence of the YWCA leaders’ personal experiences leading up to their perceptions of peace and globality to their transformational leadership styles. The YWCA leaders’ lifelong experiences of seeing communities around the world
to crawl up and revive themselves with support of surrounding forces is one fundamental influence.

Ms. Matano talked about the changes of the world map with the collapse of the Soviet Union and Ms. Kawado talked about the Berlin Wall. Several leaders, including Ms. Ohkawa and Ms. Nishihara, discussed their encounters with their spiritual faith. In addition, the leaders have seen the organizations opening up to people of different faiths or having heard about it as one fundamental importance of the organization. Bass (1990) said, transformational leaders “stir their employees to look beyond their own self-interest for the good of the group” (p. 21).

In addition, the leaders went through quite tough times in their lives, and thus they understand that one person’s life is full of ups and downs. Due to these experiences, the female leaders believe in not only communal but also personal transformations, which include giving people opportunities or second chances. Many of their programs deal with people’s second chances, starting from students who are not doing well in school to Japanese returnees from China who finally had a chance to come back to Japan decades after the war forgetting their mother tongue. Another example can be seen in programs for women and their caregivers dealing with the issue of domestic violence or those who went through surgeries after a diagnosis of breast cancer.

**Perceptions of peace behind their transformational leadership style.** A series of historical and national events have resulted in great organizational changes of YWCA-Japan and its regional branches over time, and some resulted in regrettable results.
In their explanations of organizational changes, leaders implied that depending on the time in which organizations operate, peace could be about organizational maturities resulted from proper apologies, reconciliations, and transformations. The skills as to which characteristics to keep, to omit, or to develop were highlighted in the leaders’ descriptions of organizational survival and development leading to societies’ sustainable qualities. While YWCA-Japan and YWCA-Tokyo were historically known for their special training schools, for example for secretaries and nurses, they decided to close them and they shifted their emphasis on social welfare for the elderly, women, children, and youth with and without disabilities. The lessons that the organizations learned in the past are carried on to the new programs while the organizations focus on the needs to of the societies and their women. Ms. Ozaki said that there were things that greatly changed as well as things that remain the same and the core parts of the organizations.

As explained under the peace perspective, fear of returning to war, the female leaders expressed that they were trying their very best not to repeat the same mistakes as the war time though there is a high risk of it today because of the government’s reckless actions. They learned from their seniors overtime that simply following the state’s transactional operations lead them as leaders and organizations to eventually do things they do not wish. The female leaders underlined under their perceptions of peace, therefore, the importance of civil societies and speaking up for wrong.

In addition, the female leaders’ transformational mindsets were demonstrated in their favors in diversity as well as the multi-angled education, like the case of victim and perpetuator perspectives. Such characteristics imply that just following the rule of the
majority and the culture of homogeneity could be considered more transactional in the leadership theories. The findings of this research also implied that human beings may have the tendencies to rely on transactional styles of leadership when information is limited, they have to hang on to the known, and they do not know the alternatives. Following only the protocols is safe but does not bring about transformations when needed. As seen in their emphasis on multi-angled education, the leaders repeatedly pointed toward the idea that knowledge is power. Correct or right amount of information can lead people to apologize, like in the case of YWCA-Japan’s reconciliation with YWCAs of neighboring countries. Information can also give women strength and courage to face their barriers as seen in YWCA’s programs for women.

*Perceptions of globality behind their transformational leadership style.* The female leaders’ global perspectives that highlighted qualities that go beyond national borders or any set social boundaries as well as their stress on global-local dualism demonstrate that they have transformational leadership mindsets. They are development-oriented. Whether to change or not to change their organizational characteristics, they focus on social needs as well as the idea of moving forward. The female leaders were protective of the Constitution of Japan and they are rather conservative on this issue; however, it is because they hope to keep evolving as human beings instead of moving backwards.

**Organizational Structure**

*Inverted pyramid.* The research discovered that members and volunteers of regional YWCAs of Japan, including those of YWCA-Tokyo, are the leading figures of
the structure of not only YWCA-Japan and YWCA-Tokyo but also of World YWCA. Their voices and actions are the driving forces of YWCA as a whole. As highlighted by Ms. Nishihara, the structure can be understood as a reversed triangle\textsuperscript{74}, which literature calls an inverted pyramid. Adkins (n.d.) explained, “The inverted pyramid is a metaphor for a reversal of traditional management practices. Employees who are closest to clients or production processes are placed at the top and managers at the bottom” (para. 2)

Yaeger, Head, and Sorensen (2006) discussed that such structure “disperse[s] authority throughout the organizations” (p. 65), and that seems to be the intention of the YWCA structure as well. In addition, literature especially in the field of business indicated that inverted pyramid is customers and clients centered. In schools and educational organizations, an emphasis is situated on students followed by their families and teachers. The people-oriented structure of YWCA that situates social needs as the primary needs reflects these qualities of an inverted triangle. As Adkins (n.d.) said, volunteers of regional branches of YWCA are “empowered with greater decision-making authority and freedom of action.” (para. 2). Staff act more like “a facilitator spearheading a team effort” (Adkins, n.d., para. 2).

Carlzon In Yaeger, et al (2006) highlighted that in an inverted pyramid structure, employees and staff can make decisions in the way that “the customers’ needs are satisfied immediately” (p. 65), and this quality was found also in services that YWCA-Tokyo provides. In the World YWCA organizational structure, there is less burden of regularly confirming with superiors and takes away the overemphasis on hierarchy.

\textsuperscript{74} The updated version described in a cubical shape depicting the Earth, but the order and levels of hierarchy illustrated is the same.
YWCA-Japan and YWCA-Tokyo have overall followed this reversed structure of organization because they are grassroots, civic organizations at most.

**Tall and flat combined.** Verma (2014) introduced that organizational structure can be understood either tall, flat, or somewhere in between. The “more the levels of reporting relationships, the taller the structure. This kind of structure is common in large organizations with many specialized tasks” (Verma, 2014, p. 154). On the other hand, “a flatter organization does not have as many layers. In this type of organization, employees may have a wide range of responsibilities” (Verma, 2014, p. 154).

Depending on how one looks at the structure of YWCA, it can be considered both tall and flat. If she or he takes all the regional branches of YWCA in consideration to examine the overall structure of World YWCA, instead of only looking at the office of World YWCA for example, the overall structure is quite tall. YWCA-Tokyo is part of YWCA-Japan, and both are parts of the World YWCA structure. Learning from the office of YWCA-Tokyo and the office of YWCA-Japan, this researcher discovered that each national and regional branch has unique structures within each of them. While there is no organizational chart available for YWCA-Japan, YWCA-Tokyo clearly indicated. YWCA-Tokyo’s operations are based on a simple yet clear descending structure as seen in Figure 2 of Chapter One. This is due to the size of its operations and necessary reporting mechanism (Papa, Daniels, & Spiker, 2007).

In YWCA-Tokyo’s organizational chart, the mechanism of “which department reports to whom,” “who advises who,” and “who oversees what” are overall visible and
understandable in this table. It is organized for the sake of administration, management, and reporting efficiencies.

As seen in the following chart, both YWCA-Japan and YWCA-Tokyo have the same numbers of leaders working as trustees and counselors. In total, each organization had 25 people working for the Board of Trustees and Board of Councilors, which means the sum of 50 people (YWCA-Japan and YWCA-Tokyo combined). Thus, in terms of executive leaders, the number is the same in YWCA-Japan and YWCA-Tokyo. However, the number of projects and facilities that YWCA-Tokyo operates is bigger in scale than projects that YWCA-Japan runs directly.

Table 10

<table>
<thead>
<tr>
<th>Region</th>
<th>The # of people</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>YWCA-Japan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trustees</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Board of councilors</td>
<td>14</td>
<td>=25</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>=50</td>
</tr>
<tr>
<td>YWCA-Tokyo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trustees</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Board of councilors</td>
<td>15</td>
<td>=25</td>
</tr>
</tbody>
</table>

(Yauthor, 2017)

YWCA-Tokyo runs several facilities apart from the YWCA-Tokyo building, and they have childcare and nursing care institutions as well at the Nojiri campsite. YWCA-Japan, on the other hand, runs international programs, and their communications go
beyond national boundaries. However, the office of YWCA-Japan is situated at YWCA-Tokyo building, they do not have fixed management obligations of facilities. They usually plan fieldtrips and organize events per need, including borrowing conference rooms. This explanation of YWCA-Japan disregards activities that its regional YWCAs operates under YWCA-Japan’s national umbrella.

Thus, the researcher identified that while the office of YWCA-Tokyo can be considered tall, the YWCA-Japan office is rather flat. This characteristic matches with Verma’s (2014) description of tall and flat organizational structures. Once again, however, the levels and depths of YWCA-Japan and YWCA-Tokyo change depending on which aspects are included in the analysis. These two structures of the YWCA-Tokyo office and that of YWCA-Japan are greatly connected. It is because YWCA-Japan consults YWCA-Tokyo, and vice versa. Each of the organizational efforts go beyond the simple structures that can describe only the happenings within the offices. Though a visual image has not been provided to illustrate this connection, the link is quite strong. Historically speaking, YWCA-Tokyo was established first, but the births of the organizations were on the same year. Their solid relationship has been maintained throughout their histories.

In addition, although the office of YWCA-Tokyo showed a tall organizational structure, the combination of interviews, document analysis, and observation of this research showed that each facility and project of YWCA-Tokyo seemed to have a great deal of autonomy and freedom in developing programs. At the same time, they also have a high level of collaborations between staff members. Though each staff is trained under
YWCA’s visions and missions, their individual talents and characteristics are treasured. This means that they have some levels of horizontal centralization; at the same time, they treasure vertical relationship building.

**Tightly and loosely coupled.** In both offices, direct supervisions and monitoring are employed especially between experienced staff and the newcomers, yet leaders emphasize that they too learn from this process of supervising. Ms. Ohkawa, for example, shared her story: “At YWCA, we have a division of personnel. A young staff member there recently wrote a thesis for us. I have not encountered such good writing for years. I don’t know what other YWCA members thought, but it was really good.” The leaders emphasized the importance of learning new perspectives from newcomers.

Although the organizational structure of YWCA-Tokyo is established as a fundamental guidance, there seems to have a balance between tight and loose coupling structures. Thompson (2017) explained, “In tightly coupled organizations, supervisors know exactly what all their employees are doing and management can coordinate all the activities of different departments according to a central strategy” (para. 1). Alternatively, in loosely coupled organizations, “employees have more autonomy and different departments may operate without much coordination between each other. Both structures have advantages and disadvantages” (Thompson, 2017, para 2). A person who developed the themes, Weick (1976), talked about the importance of the balance. Papa, Daniels, and Spiker (2007) also wrote, “If tight coupling occurs in some areas of an organization, loose coupling must occur in others” (p. 63). There is this sense of balance both at YWCA-Japan and YWCA-Tokyo.
**Matrix structure.** As described in literature review, there are various ways to structure organizations. Would YWCA, including YWCA-Japan and YWCA-Tokyo, uses a mixture of different types of structures, which Chandan and Gupta (2011) identified as a matrix structure. The researcher examined that the YWCAs combined the following: functional structure, geographic structure, and divisional structure.

**Functional structure.** In functional structure, people’s work is divided by their areas of specialty, and thus skill-based (Cummings & Worley, 2014). As seen in the YWCA-Tokyo’s organizational chart, figure 2 in Chapter One, and the YWCA-Japan’s name directories, YWCA uses functional structure. The Board of Trustees and Board of Councilors are examples from both organizations. The divisions within the office of YWCA-Tokyo, such as Profit Management and Organizational Management Division, are also functional.

**Geographic structure.** Geographic structure arranges people’s work according to locations of need so that “resources can be placed physically closest to where the work happens” (Anderson, 2013, p. 288). All the World YWCA’s national and regional branches are categorized according to geographical locations. YWCA-Japan and YWCA-Tokyo are part of such worldwide geographical structures. According to Anderson (2013) geographical structure “offers the advantage of local customization” (p. 288). As highlighted by Ms. Matano, “YWCA does not mass produce a same project and repeat one successful story to another region” because “YWCA treasures locality.”
Divisional structure. Divisional structure, sometimes called product-division structure, arranges organizational divisions according to services offered or goods produced (Chandan & Gupta, 2011). YWCA-Tokyo today has six divisions dedicated to services offered under the following themes: Peace and Human Rights, Women’s Health, Social Welfare, Office of Facility Lending, and Earthquake Survivors Support (Figure 2). Divisional structure “is often used in large organizations” (Gilley & Gilley, 2002, p. 241).

In summary, functional structure, geographic structure, and divisional structure are combined to create a unique style at YWCA-Japan and YWCA-Tokyo. The unique style allows the organizations to meet the qualities they seek.

Enabling Structure. The researcher identified that the YWCA-Japan’s and YWCA-Tokyo’s structure within World YWCA’s structure promotes and practices an enabling structure, rather than a hindering structure. Enabling structure is “aligned to facilitate and reinforce the desired changes” (Warrick, 2005, p. 306). Hoy (2015) described that organizational structure “is conceptualized along a continuum from hindering at one extreme to enabling at the other” (para. 1). While enabling structure welcomes change when needed, hindering structure relies on traditions and histories even when some adjustments are needed.

The leaders of YWCA-Japan and Tokyo explained that it was quite tough to go through the organizational changes described due to some resistance from members and staff. Even if they accepted the changes, it took a lot of time to alternate habits and attitudes. “Characteristics of employees that hinder change include fear, nostalgia, passive aggressive cultures, concern, and morale,” Sabri and Sabri-Matanagh explained
(2013, p.). Barriers to change also “arise from the leadership level, through deficiencies in vision, communicating change, and developing an effective value proposition and developing changes employees find meaningful” (Sabri and Sabri-Matanagh, 2013). In the case of YWCA in Japan, however, the research examined that communication and leadership were delivered effectively. The resistance or difficulties in the beginning seemed to be the typical of organizational change at large, though Japan as a country may have a tendency of such nature.

This phenomenological case study discovered that YWCA-Tokyo and YWCA-Japan have the needed balance of tradition and change. They structured their organizations in order to have an overall framework to effectively function as international, national, and regional organizations. However, it consciously develops and practices enabling structure for the organizational adaptability to the environment and societies in which the organizations exist. The organizations’ transformation from an informal social movement organization to a more formally registered organization under the Japanese law was also a part of such need to meet social needs and changes. They have answered to the communities’ deficiencies in childcare institutions and elderly nursing care, which are characterized by the aging population and decline of the birth rate.

While they enable changes when needed, they do not forget the core value and responsibilities as a NGO. Ms. Matano described that YWCA can be different and be global because of its status as a non-governmental.
Despite this bureaucratic and efficiency-oriented structure, YWCA-Japan and YWCA-Tokyo have the level of enabling qualities, which allow staff, members, and volunteers to freely bring in ideas and transform them into actions. Ms. Uchiyama talked about the importance of speaking up and using one’s voice as long as one attends a YWCA meeting.

In this blend of different organizational structures, the researcher observed capabilities and potentials of the regional, national, and international organizations in the daily deliberation of work that is effectively performed at YWCAs, and the process of change which can also be dynamically performed when needed. The bureaucracy exits effectively, yet it does not dominate the organization’s structure and other organizational practices leading to organizational performance.

**Organizational System**

Chance (2013) described the four basic components of inputs, processes, outputs, and feedback loops to generally make up an organizational system. The researcher examined these aspects of YWCA-Japan and YWCA-Tokyo, and aspects of the system that is an open system.

**Input.** Through its system, organizations are “influenced by a constant exchange of information, resources, events and values that enter from the external environment” (Chance, 2013, pp. 43-44). Inputs “consist of human capital or other resources, such as information, energy, and materials” (Cummings & Worley, p. 93) Environments are “everything outside of the system that can directly or indirectly affect its outputs [or outcomes]” (Cummings & Worley, 2014, p. 93)
Cheung-Judge and Holbeche (2015) wrote about the strong connection between human resources and organizational development. They said that the blend allows an organization to function. Indeed, without members, organizations are just empty buildings. In the case of YWCA-Japan and YWCA-Tokyo, members and staff are volunteers, and the organizations recruit people from various societies in Japan who are interested in women’s issues and empowering women, mostly with the hands of women. Or, people who are interested in the work of YWCA come on their own after learning about the organization from their acquaintances or from YWCA’s flyers and activities.

Avedon, Cerrone, Graddick-Weir, and Silzer (2010) said that human resources exists not only to “build the talent and capacities of the organization [but also drive] organizational change, employee engagement, and processes and systems required to run the people side of the business (pp. 712-713). As explained in emerging themes of organizational system, gender is an aspect of human resources. Gender does not become a problem at hiring processes, but YWCA works with those who overall agree with its vision and mission, which is in a great part about women’s empowerment and the empowerment of those situated in social peripheries.

Chance (2013) explained that inputs “include information from the external environments such as laws, regulations, and financial and human resources” (p. 41). The recent incorporations of YWCA-Japan and Tokyo to the government’s reformed system and structures of its relationship with non-governmental organizations showed that the organizations expanded its input mechanism. This incorporation helps the organizations to have more funding opportunities as well as official standpoints while still having a
great deal of freedom and ensuring transparency. However, it in a way was incorporated in a wider national system by being functioned under its policies (though this reform was also a demand from the non-governmental sector). The section on financial resources as an emerging theme also explained the input. YWCA-Japan and Tokyo functions through membership fees, donations, charity, and the operations fees.

**Process.** Organizational processes, or sometimes called transformations, entail matters such as dialogue, teaching, learning, problem solving. They are “the processes of converting inputs into outputs” (Cummings & Worley, 2014, p. 93). As means of communication, the female leaders emphasized the person-to-person contacts in addition to the use of technology. They also talked about the importance of speaking up at the time of any social participation, including events at YWCA. It resonates with YWCA’s motto to point out any wrongness in societies. One of the examples was the governments’ reinterpretation of its Constitution that supposedly promises peace. The female leaders talked about the educational aspects of YWCA, especially its characteristic of lifelong learning to be essential to their organizations. At YWCA, people of any age can be involved and continue to grow. The YWCA’s democratic decision making processes and problem solving mechanism are described under its organizational culture.

**Output.** Outputs are “the results of what is transformed by the system and sent to the environment” (Cummings & Worley, 2014, p. 93). In the case of YWCA-Japan and YWCA-Tokyo, the output are the services, training, and education offered. Eventually these outputs lead to people’s independence, empowerment, and fulfilling feelings, for
instance. Such outcomes also connect to the engenderment of communal qualities such as peace, solidarity, humanity, globality, and sustainability.

**Feedback loops.** Bradford and Burke (2005) said that feedback loops refer to the cycle of output and input. Vorbach (2014) added that feedback loops are not limited to an organizational development process but part of daily routines” (Vorbach, 2014, p. 204). There were great evidences that YWCA-Tokyo and Japan are making use of such cycles and the developmental intensions are deliberate. Ms. Nishihara discussed that YWCA creates various spaces of conversation, which could be as small as a few people to as big as general assemblies or YWCA’s involvement in the UN, to convey the activities of YWCA and to improve its works.

Various activities the researcher attended during fieldwork looked for the participants’ opinions and ask for their comments and concerns. Program coordinators, who are most of the times volunteers themselves, ask people participating questions such as, “How was the program?” There were various means to create these feedback loops, but questionnaires and drop boxes were common. Significantly, the organizations introduce the feedbacks on their journals and newsletters upon permissions. Thus, people who are not participating can also feel and understand how certain programs are going.

YWCA-Japan and YWCA-Tokyo treasure not only positive but also negative or improvement-oriented feedbacks, which provide “information about where and how the organization is getting off-course” (Levy, 2009, p. 390). The organizational leaders are extremely reflective, and they constantly discuss among themselves, like how to improve

---

Bradford and Burke (2005) said that Feedback loops connecting output back with input completes the open system framework” (p. 10).
their financial situations or how to increase the younger generations. The organizations invite guest speakers for increasing of diverse skill sets and knowledge. This confirms what Levy (2009) said about feedback loops. He said, “if outputs are not bringing in sufficient resources to enable continual production of those outputs, changes need to be made at the input or throughput stage” (Levy, 2009, p. 390).

**Open system.** The research concluded that YWCA-Japan and YWCA-Tokyo each of them practice open system, instead of closed (Burke, 2011; Hoy & Miskel, 2012). “No human organization is self-contained or self-sufficient; thus, it must draw energy from outside to ensure survival,” said Burke (2011, p. 57). The open system theory “recognizes that the organization exists in the context of a larger environment that affects how the organization performs, and, in turn, is affected by how the organization interacts with it” (Cummings & Worley, 2014, p. 92). The researcher’s conversation with the female leader of YWCA illustrated that YWCA-Tokyo reflectively and deliberately choose this type of system as part of the survival mechanism of the 21st century. Ms. Ozaki said “Organizations cannot survive if they do not open up and collaborate. That is for sure.” YWCA-Tokyo today collaborates with various companies and governmental and non-governmental organizations in Tokyo and other cities in Japan. The YWCA’s ability to connect with various other organizations were also described by Ms. Nishihara and Ms. Matano in daily lives as well as at the time of emergencies and humanitarian reliefs.

Open system “create and distribute value” (Maula, 2006, p. 32). It is “resource stocks and flows – a system in which resources flow into and out of the organization”
(Maula, 2006, p. 32). These characteristics were found at YWCA-Tokyo and YWCA-Japan. In addition, open system “is embedded in larger systems (e.g. markets), which are in turn embedded in several levels of still larger systems, such as industries, national economies, and the global economy” (Maula, 2006, p. 32). YWCAs in Japan have been sensitive to the national, international, and global political climates. During the interviews with the female leaders, they brought stories not only from their immediate surroundings, which is Tokyo, Japan, but also from other prefectures. They talked closely about what has been happening in other places of the world. They gave examples from Cambodia, Korea, China, the United States, Saudi Arabia, Germany, Ghana, Iran, Egypt, Israel, and Palestine. Through personal research, organizational programs, communications with members and leaders from other YWCAs, and from international students, they receive information. They are constantly stretching their antennas.

Benn, Dunphy, and Griffiths (2014) said, “Organizations will fail to address ecological and social issues unless systems, designs and structures are changed to support sustainability initiatives” (p. 192). There were evidences that YWCAs of Japan take initiatives in environmental sustainable issues. To start with, they advocate against nuclear weapons and energy, and they study and discuss about other types of energy. When the researcher participated in a film screening event concerning the danger of nuclear energy and learning of other alternatives, one member of YWCA-Tokyo said that she and her family is actualizing solar panels at home. Ms. Matano talked about a YWCA member in Japan who is sustaining herself at home. YWCA-Japan asked her to attend an UN event in New York as the theme was about agriculture then. This also showed that
YWCA-Japan’s jobs go beyond the YWCA circle. Furthermore, owing to the high levels of leadership and the willingness of communications among the members and leaders, YWCA-Japan and Tokyo have overcome tough obstacles and gradually succeeded in desired changes.

Organizational Culture

Schein (2010) introduced a three-stage determination of organizational culture. According to him, the three components that make up organizational culture are artifacts; espoused, adopted beliefs and values; and basic underlying assumptions.

Artifacts. Artifacts are the things in the organizations that create the feeling, atmosphere, and images of an organization and influence behaviors of people in it and eventually the organizational performance. Schein (2010) said, it includes “the architecture of its physical environment” (p. 23). For many, YWCA-Tokyo and YWCA-Japan’s culture starts from the architecture of their common building as well as the culture of the district. Everyone visiting the Tokyo YWCA building right away see the hard marble floor, the circular middle staircase, and the indoor swimming pool behind the glass.

Even if the main building was relocated and rebuilt a couple of times during the long course of organizational histories, the fresh feelings that people feel today entering the building should be somehow similar to women entering buildings constructed in new styles then. When the researcher was in the lobby areas, she imagined what it had been like for Japanese women of the earlier times to see Surugadai Hall, built in Spanish style.
in 1929. The building was then called “that elegant women’s house” (YWCA-Toyko, 1985).

Schein (2010) also said artifacts include styles “embodied in clothing, manners of address, and emotional displays; its myths and stories told about the organization; its published lists of values; and its observable rituals and ceremonies. (p. 23) in addition to “you would see, hear, and feel when you encounter a new group with an unfamiliar culture” (Schein, 2010, p. 23). These matters were described in various sections of this dissertation.

Adopted beliefs. Next, adopted beliefs were understood from how the female leaders talk about their organizations. In the interviews, the researcher could see clearly how communal meanings came to be even if they were not initially natural to the individuals. The organizations’ characteristics in valuing communities, for instance, was not common for everyone but they learned as they started working at YWCA. Ms. Matano, for instance, said “Because I was born and raised in Tokyo, I did not or do not have the sense of community in myself as much as I should.” She described that she learned the communal feelings from YWCA as it has deeply.

Many other organizational characteristics that the female leaders described also seem to be something that they learned overtime and they became part of them. One example is not mass-producing one successful service in other locations. YWCA values local uniqueness. Organizational features such as religious openness, democratic decision-making, and the culture of nonviolence also seem to be adapted ones though there are also great possibilities that such elements were deep in their inner selves.
Basic underlying assumptions. The third component of organizational culture is basic underlying assumptions. Mannion (2004) explained that they are “real, unspoken, [and] largely unconscious” (Mannion, 2004, p. 19). Schein (2010) also said that these features “tend to be nonconfrontable and nondebatable, and hence are extremely difficult to change” (Schein, 2010, p. 28). The researcher examined that the female leaders’ positive leadership characteristics, as found in their transformational leadership styles, were characteristics that can be understood as unconditional. Their greatness can be understood beyond national boundaries.

The researcher identified that the issue of the Constitution of Japan was a good example where the female leaders were clear about what peace is for them and how they think it could be maintained in Japan, which is through the maintenance of the Constitution. This may be a point of possible improvement as part of their organizational development, and the researcher found their capacities in doing so. They also implied that such commitment to peace should also be a universal value. This can be considered as what Schein (2010) described as “preferred solutions [or] dominant orientations” (p. 28). Though they are consciously choosing this path, they might not have realized that they are not raising other alternatives when their first option fails.

Humanistic culture. This research observed that YWCA-Japan and YWCA-Tokyo practice humanistic culture instead of custodial culture. Humanistic culture is based on humanistic values (Hoy & Miskel, 2008). It treasures natural ways of learning instead of custodial features that simply implement already-defined knowledge in passive and forceful manners. The organizations showed their commitments in stimulating
thoughts. They have the open, welcoming, inclusive, proactive, communication-oriented organizational culture.

**Organizational Climate**

Litwin and Stringer (1986) defined organizational climate as “collective perceptions of the people who live and work in the environment” (p. 1). The female leaders of YWCA-Japan and YWCA-Tokyo valued their organizations greatly and characterized their work to be extremely satisfactory in various ways. The organizational characteristics that the leaders commonly described include the level and kinds of education that they can receive for themselves and provide to others. Over the course of their interviews, they talked about the educational features of being lifelong, generational, communal, multi-angled, and empowerment-oriented. They spoke highly of their organizations as they have decades of experiences working there and that they also had opportunities in life to compare YWCA with other voluntary or non-voluntary organizations.

**Open climate.** The findings showed, therefore, that YWCA-Japan and YWCA-Tokyo have open climate, instead of close. Open climate is marked by partakers’ “cooperation and respect” (Hoy & Miskel, 2008, p. 187). It is a climate of “an energetic, lively organization that is moving toward its goals and that provides satisfaction for group members” (Lunenburg & Ornstein, 2011, p. 68). The leaders of organizations have collective visions and they are continent with their organizational development. At the same time, the leaders find the organizations very helpful for their personal growth and happiness.
Intrinsic rewards. The female leaders of YWCA-Japan and Tokyo find joy and pleasure in their work (Csikszentmihalyi, 1990; Burke, 2011), not because they are paid or paid enough. Their work is voluntary. They said that there are a lot that members and leaders can gain from their experiences at YWCA. For example, Ms. Uchiyama talked about such aspect from her personal fulfillment in welcoming students from countries around the world into her family.

In addition, the results of the research showed that the leaders’ positive climate to their organizations was not based on “extrinsic motivation,” whose term is used to “refer to behavior in which an external controlling variable can be readily identified” (Cameron, 2006, p. 12). Extrinsic motivation underlines the view “although money, high grades, prizes, and even praise may get people to perform an activity, the motivation to continue the activity will be lost once the rewards stop coming” (Cameron, 2006, 2006, p. 11). The interviewed female leaders’ motivations were based on “intrinsic” motivation. Intrinsic motivation is “a term used mostly in social psychology. In everyday language, the term is simply another way of saying that people are interested in, and enjoy, what they are doing” (Cameron, 2006, p. 12).

Summary

This chapter reported the findings related to the influence of female leaders’ perceptions of peace and globality on leadership styles and organizational development practices in two voluntary organizations: YWCA-Japan and YWCA-Tokyo. Key themes
that emerged from the female leaders’ perceptions of peace included, but are not limited to, fear of returning to war, diversity, co-living, collaboration, and trust. They perceived globality as referring to beyond national boundaries, think globally and act locally, global standards and global ethics, higher power and limits of human power. The female leaders’ lived experiences were characterized by lifelong learning, seeing changing maps of the world, experiencing the side of the weak, and their view of Japan from outside. Such lived experiences have influenced their perception of peace and globality, as well as their leadership styles and organizational development practices.
Chapter Five: Analysis, Interpretation, Recommendations, and Conclusion

Introduction

This qualitative phenomenological case study examined the influence of female leaders’ perceptions of peace and globality on leadership styles and organizational development practices in two voluntary organizations: YWCA-Japan and YWCA-Tokyo. The investigation was guided by three research questions: (1) How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality? (2) What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influence their perceptions of peace and globality? (3) How have their perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices? This chapter will focus on the phenomenological essences serving as the analysis, the implications for theory and practices, and recommendations for practice and future research.

Essences

Transcendental phenomenology is a qualitative approach that is designed to explore the lived experience of participants and to find “the inherent, transcendental nature” (Lin, 2013, p. 471) of a phenomenon, namely the essence(s). Drawing from several theories of leadership styles and organizational development practices, this research revealed that essences of the organization is influenced by the leaders’ perceptions and experiences of peace and globality.
Essences of the female leader’s perceptions of peace. The female leaders of YWCA-Japan and YWCA-Tokyo commonly expressed their regret in terms of not being able to prevent the country’s and the organization’s involvement in World War II. As a matter of fact, the organization had to be immerged in the acceleration of the war. They also expressed that after several decades of the country’s commitment in peace after its defeat in World War II, the female leaders feel that the country is in danger of going back to being a pro-war country again. The YWCA leaders’ frustration about the inability to help maintaining peace in the past as well as in present seems to be their drive in their commitment in peace. Such frustration is coupled with their fear of repeating the same past mistakes.

To this end, their perceptions of peace highlight the importance of civic responsibilities to voice out opinions. They also expressed that peace may be invisible, but the absence of peace is explicit in some historical symbols and narratives influencing the present-day politics, cultures, and behaviors. The examples raised were: The Berlin Wall, the Nanking Massacre, the amendment of Japanese Peace Constitution (the post-war Constitution of Japan), and the nuclear power plants in Fukushima.

The female leaders commonly described that peace is much more than an absence of war or an absence of something. Peace is a reflection of conditions in which people live daily –what they think, what they do, what they hope, or who they want to associate and how.

The female leaders’ valued characteristics of peace included the engenderment of the following: sincere apology, reconciliation, multiangled learning, voice of civil
societies, co-living, diversity, collaboration, trust, belonging, and worth. More than 70 years after the end of World War II, in which Japan committed dreadful wrongdoings, the female leaders of YWCA-Japan and YWCA-Tokyo claimed that Japan should continue to claim its stance in peace building. Japan should learn from the past mistakes and correct behaviors by listening to the public and collaborating not only with the powerful but also with the weak. They discussed that peace can start from a small place, the inner self, or a small group of people, but it does not remain within one defined location, even at the scale of state or a region accommodating multiple states. Their perceptions of peace connected past, present, and future generations.

**Essences of the female leader’s the perceptions of globality.** The female leaders first expressed the ambiguity of the word globality and raised questions as to how such concept is used and applied in today’s political climate. They argued that if such term or concept is used in terms of one’s convenience, it loses its meanings, possibilities, and potentials. In such self-centered, egotistical circumstances, globality becomes useless. They claimed that it should be used for the sake of removing biases and favoritisms. Stressing the workable local-global parallelism, the female leaders underlined an incorporation of perspective on the planetary scale from inclusive, holistic point of view. Such level of globality can be achieved by developing relationships that transcend history or geography. The female leaders underlined the outlook that human beings on Earth are one species though there are treasurable diversities within in.

They expressed that global perspectives involves evolving viewpoints from multiple angles. Specifically, disregarding standpoints from minority groups or
marginalized population would lead to nationwide or worldwide tensions, conflicts, and war. In addition, the empowerment of people should be delivered for the purpose of the people’s freedom, independence, and liberal education as oppose to power enforcement. Liberal education, in the sense of the cultivation of “a free human being, a liber” (Burns, 2016, p. 9) as oppose to simply being a follower. The female leaders’ perspectives of globality were proactive in thinking, reflecting, communicating, and networking, and there was a sense of appreciation and hope for humanity and civilization despite the odds.

**Essences of the female leader’s experiences behind their peace/globality perceptions.** The female leaders described that their lifelong experiences are the central contributors to the formations of their peace and globality perspectives. This finding confirms previous studies that reported the influence of one’s personal and cultural experiences on leadership styles (Yukl, 2010, Brodbeck & Eisenbeiss, 2014). They mentioned both the age factors as well as rich experiences in life, including positive and negative, happy and sad, and national and international.

As the female leaders have witnessed transformations in communities, societies, countries, the world, as well in their personal lives and those of others, they believe in changes. Meaning, things continue to change. Some historical examples of transformations raised were: the collapse of the Soviet Union, the division and re-unification of East and West Germany, and the independence of some states, including East Timor. There could be optimistic or undesirable changes, but they learn overtime that the outcome and direction of change depends a lot on people’s will and action.
The female leaders stressed that experiencing only the side of the powerful in social dynamics would not bring about leadership styles that produce peace-oriented societies. They expressed that their experiences of being helped by others contributed to their devotion in volunteering and peace movement. They envision the world without walls and boundaries that restrict people’s connections and possibilities. Dividing humans for the sake of power leads to war, they said. They have seen such patterns in history as well as in their lives.

**Essences of the influence of the female leaders’ perceptions of peace and globality to their leadership styles and organizational development practices.** There was a high-level connection between the female leaders’ perceptions of peace and globality and experiences behind them to their leadership demonstrations and organizational development practices. Burke (2011) explained that many leaders use their ethics to influence organizational practices, and it was the case in YWCA-Japan and YWCA-Tokyo. The findings in this study found that leaders practiced moral leadership, servant leadership, and transformational leadership greatly due to their personal experiences of being at the side of social peripheries, being helped by others, and lifelong experience of seeing social and personal transformations. In other words, morality, the concept of serving, and the belief in changes, transformations, and development have influenced their work, identity, and what they hope in the world.

YWCA-Japan and YWCA-Tokyo fulfill organizational development practices that are led by volunteers, which the female leaders believe to be essential not only for the organizations’ survival but also their development and change. They situate peace and
globality as important parts of their organizational visions and missions. They believe that the organizations have come far thinking from their history but can go further in terms of peace construction. It is despite their worries. They actively engage themselves in peace making, and it was evident from the development of healthy and alternative relationships between YWCAs of East Asian countries. The region’s history of war that started with violence and ended with violence seemed to reach a solution at the organizational level. They started to see some great possibilities that can go beyond the organizations as well.

Considering from their lived experiences, the female leaders believe in organizational structure, system, and culture that situate people’s voice and actions at the center of development, especially to engender peace, and globality. As previous studies explained, such authentic leadership may serve as a positive alternative in today’s world, because it is based on natural, ideal, and humanistic characteristics (Cameron & Spreitzer, 2011; Criswell & Campbell, 2008; George, 2003).

**Implications for Theory and Practice**

The female leaders’ peace perspectives echoed Galtung’s (1964) idea of positive peace, which stressed societies without structural violence and the development of sustainable qualities. Positive peace rejected the political and social states that are no sense of progress and are simply returnable to war and conflicts. In the minds of the female leaders, peace is not just temporal tranquility created by militaristic means. The female leaders implied that peace encompasses civic involvement and social maturity
developed by education, training, communication, and inclusive and collaborative enrichment.

The findings of the participants’ globality stresses the theme “global humanism” which was introduced in the theoretical framework section of this study (Durbin (2003; Spetizeck, 2009; Hirn, 2013). It is characterized by the belief in humanity and the quest of understanding human nature and its development. The female leaders talked about the need of recognizing or developing communication means to accomplish global humanism. It goes beyond the technology advancement. It implies better communication on global ethics or the greater respect or development of human rights. Living without militaristic or conflict disturbance is first of human need and rights, and there should be ways to think and practice sustainable mindsets that go beyond such condition. The female leaders agreed.

**Implications for practice.** Implications for practice are explained below in terms of peace and global perspectives, lived experiences, leadership styles and organizational development practices concerning peace and globality.

**Peace and global perceptions.** This phenomenological case study illustrated the importance of understanding and practicing peace and globality from holistic approaches, ones that are not limited to or depended on temporal, geographical, national, sexual, ethnical, generational or racial boundaries. Such challenges move on from peace being an absence of war or absence of something. This reminds of Mullins’ (2009) speech about collective humanity; “We are moving closer to understanding our collective humanity …
It is no longer a conversation about overcoming deficiency. It's a conversation about augmentation” (para. 10).

**Lived experiences.** As shown in this research, both positive and negative experiences of leaders contribute to their perceptions and practices of peace and globality. This matter contradicts today’s culture in organizations that tend to favor employees graduating from high-ranking universities, with high grades, and with work experience in well-known companies. Such systematic, mechanical understanding of education, administration, and corporation lead to the instable society, possibly leading to social tensions, injustice, conflicts, and war.

The research showed that the leaders’ lifelong experiences facilitated their understanding of peace and globality. Thus, the implication is the incorporation of men and women of diverse backgrounds in age and generations. Due to the effect of aging in many countries, the momentum of the elderly is different from previous times. Even after their retirement, they still have a lot of time and energy to spend for their societies. Redistribution of human development and resources can be suggested. For this, however, the creation of culture that generates healthy collaborations between the youth and the elderly, or the experienced and the less experienced, is essential.

**Leadership styles.** Even with the development of theories such as servant leadership and transformational leadership, today’s leaders are inclined to favor top-down tactics over collaboration. Kessler and Wong-Ming (2010) argued that participatory, democratic leadership style may be a challenge in some cultural contexts. However, it remains the finest sustainable option possible for global peace (Sipe & Frick, 2009) as
suggested by this research. It leads to the reflection, use, and development of morality and ethics that exist in relation to people and surroundings.

**Organizational development practices concerning peace and globality.** Most of the female leaders’ perceptions and experiences regarding peace and globality were parallel to each other. They themselves acknowledged or assumed that most people who work for YWCA have similar thoughts, especially regarding peace being beyond absence of war. They all emphasized sustainability in their visions of peace.

In addition, the female leaders commonly described that their aspiration for peace comes from hearing about, seeing or undergoing the extreme conditions of the absence of it. For instance, Ms. Ozaki discussed her experience working with Japanese returnees from China. There, she witnessed *tamashii no sake bi* or the cry for peace after decades of isolation. Ms. Matano also talked about the importance of recognizing *ningen no sake bi*, a common cry of human suffering and universalizing it in Japanese word *fuenkasuru*. Ms. Nishihara said women in the aftermath of earthquake could not even cry. She implied that the emotional effect of losing homes, families and communities are the same in every culture.

The participants’ perceptions of peace and globality were rooted in what the organization stands for, like women’s empowerment, caring of people, especially the weak and regardless of their backgrounds. The historical period of the organization that failed its mission, specifically during World War II, became one of the strongest driving forces of the leaders to fight for peace today. This suggested the significance of
examining an organization not only from its status in one period but also from how much it has developed or changed overtime.

In addition, this research illustrated that generating peace and globality require healthy, holistic, flexible, and creative mindsets. Gopalkrishnan and Babacan (2009) said, “Humans can only fulfill their potential, enjoy healthy and creative lives if there is an enabling environment, one which facilitates opportunities, fosters relationships and build social capacity” (p. 103). As long as organizations have the desire to concern peace and situate it as an organizational goal, setting enabling structure is vital ---the structure that situates the weak and people in the field at the top. Such structure can be combined with organizational system that is open because the organization’s momentum comes from networking and collaboration. Furthermore, the enabling structure and open system are filled and strengthen by culture that based on cooperative interaction and democratic environment (Hoy & Miskel, 2008), instead of culture that relies on power and control.

This research showed the possibility that organizational culture may act as a framework to other organizational development practices such as structure, system, and climate. Culture keeps these structure and mechanism alive. Among the four components of the organizational development practices, culture may be the most influential to the female leaders’ perspectives of peace and globality, and vice versa. Culture transcends time. There was a strong evidence that the past leaders’ regret during the war and their hope for change were inherited to the leaders today.
Peace oriented organizations should also constantly check the climate of their employees and maintain the motivation of employees. It is only through feedback that organizations can stay open and healthy ---leading to generation of peace and globality.

**Recommendations**

Starting from summary of the study, this last section of the dissertation provides recommendations for five areas: 1) voluntary organizations, 2) non-governmental organizations [NGO], 3) governmental, 4) intergovernmental organizations, and 5) future research.

**Summary of the study.** The female leaders at YWCA-Japan and YWCA-Tokyo demonstrated that their perceptions of peace and globality and their experiences behind such perceptions greatly contributed to the development of their leadership styles and their organizational practices. Furthermore, the inquiry showed that the organizational practices of YWCA-Japan and YWCA-Tokyo stimulated peace and globality not only within the country of their foundations and operation but also in the international arena. YWCA-Japan’s effort to reestablish relationships with YWCA branches in China and Korea revealed that the leaders have taken responsibilities of its past. The leaders also have taken the ownership of their actions. YWCA-Japan and YWCA-Tokyo exemplify as voluntary, nongovernmental organizations contributing peace and globality at the regional, national, and international levels though education, outreach, and empowerment.

**Recommendations to voluntary organizations.** Literature showed that cultures in which the act of volunteering is cherished or that volunteering activities are
widespread often portrays the health of the communities (Warburton & McLaughlin, 2005; Williamson, 2005). However, the female leaders of YWCA-Japan and YWCA-Tokyo expressed that the level of professionalism is lacking in the field of volunteerism in Japan. They also talked about the absence of understanding of volunteerism.

Literature shows that such deficient characteristics are common in various parts of the world (Mohan, 2010; Smith, 2014). Liao-Troth’s book (2008) examined obstacles that voluntary organizations face, including the difficulties in recruiting and retaining volunteers. Hartenian (2008) wrote, “While agencies hope that volunteers begin with a life-long commitment to the agency’s cause, often volunteers do not. Some people who stop volunteering choose to never volunteer again” (p. 51). The actual life-long commitment of the female leaders of YWCA-Japan and YWCA-Tokyo that this research presented seems to be a rare case though the importance of prolonged engagement is commonly discussed nationwide and internationally.

This crisis of volunteerism stems from the biased understanding and practice of development, which leads to the phenomenon Jacob (2010) refers to as Dark Age --- modernization built on a loss of culture and memories. Gopalkrishnan and Babacan (2009) called for “alternative arrangements for the future, raising strategies in relation to human rights, social capacity, and community building” (Gopalkrishnan & Babacan, 2009, p. 103). Such arrangement is necessary to develop societies that consider people as assets in any sustainable, humanistic component of society, such as peace and globality. Today’s development still tends to focus on production over environment and war over peace.
Professional development for volunteers. This research depicted that the female participants continue to relate to YWCA-Japan and YWCA-Tokyo because they appreciate the level of education and training they receive from the organizations. They feel that they belong to the community of YWCA as they receive the opportunities to explore topics of their interests or to discover and contribute their talents. Therefore, this inquiry proposes voluntary organizations to increase the level of their commitment in providing training for volunteers (Garfield & Kleinmaier, 2000; Landskroner, 2002). If people receive enough orientations to start up volunteering work and could develop their skills through the trainings, they would value their involvement and engage longer regardless of enough pay or hours of operation (Fényes, 2015).

Many volunteers “are charged with complicated tasks that take a lot of understanding and knowledge to do properly” (University of Kansas Work Group for Community Health and Development, 2016, para. 1). The engenderment of peace and globality is no exception so as international relations, humanitarian aids, or social work. A sudden immersion in numerous images and discussions of war, poverty, natural disaster, and aging for example, may bring about abandoned helpless feelings.

The leadership assessment of needs in providing training “is not so clear-cut,” (University of Kansas Work Group for Community Health and Development, 2016, para. 7). However, the following issues can be considered when organizations are making the judgement:

- Training helps new volunteers get to know the people, the program, and the job quickly and efficiently.
• Training your volunteers establishes that there is a minimum competency that all volunteers are expected to obtain.

• Many volunteers see training as a benefit of being part of an organization. Training teaches them skills that may be helpful to them elsewhere, and may even help them get a paying job.

• Training publicly acknowledges a necessary level of proficiency. By training your volunteers, you are making the statement that the organization is professional and capable of doing important work and doing it well.

• Some organizations use training as a "weeding out" technique, making sure that volunteers who have signed up will be likely to live up to their commitments. (University of Kansas Work Group for Community Health and Development, 2016, para. 8)

Objectives of many service oriented organizations take in consideration the development of healthier communities and societies; thus, there is a need in considering their employee’s skill development. Volunteering organizations should have a social vision.

**Partnering with higher education institutions.** This research also recommends voluntary organizations to partner with higher education institutions to provide training with the highest standards of quality possible. The female leaders at YWCA-Japan and YWCA-Tokyo talked about leadership development in relation to volunteerism. Ms. Matano mentioned that today’s youth lack in the capacity to work in voluntary organizations or NGOs that require critical thinking and a high degree of commitment not only to organizations but also to societies. It was referred to volunteerism and NGOs as
underdeveloped fields of study at the university level. Therefore, increasing university courses on volunteerism and NGO can be suggested. Furthermore, voluntary organizations and NGOs can provide opportunities for university students. Internship courses can be developed. In addition, collaborating with academics, volunteer organizations and NGOs can advance theories, concepts, models, and program designs.

In university courses on volunteerism, human capital and social capital can be highlighted. The idea of human capital stresses the importance of “the accumulated stock of skills, experience, and knowledge that resides in an organization’s workforce and drives productive labor” (Nalbantian, 2004, p. 79). It is vital to generate the understanding at the level of university education that human capital “can be improved through education” (Chelladurai, 2006, p. 15) and that volunteering “can be a source of such enhancement of human capital” (Chelladurai, 2006, p. 15). That is, “individuals may learn as many new skills and gain as much new knowledge through volunteer work as through paid work” (Chelladurai, 2006, p. 15). In addition, social capital refers to “those tangible assets [that] count for most in the daily lives of people: namely goodwill, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit” (Hanifan, 1916. p. 130). These qualities can be an important drive of sustainable societies.

Unfortunately, young people in Japan today who experienced working as a volunteer in a development-oriented NGO are unable to find a stable job later, a well-established organization Japan International Cooperation Agency (JICA) is one of them (Matano, personal communication). Therefore, experiences at volunteer organizations
and nongovernmental organizations should be cherished at the social level. For this, the partnership between volunteering organizations and educational organizations can take a great initiative.

**Recommendations for nongovernmental organizations.** There should be increase discussions between governmental and nongovernmental organizations (NGOs), not just going against each other but really for the good of their societies. Mogui’s (2012) anti vs. alternative theory can be emphasized here. Simply going against each other loose its original meaning. For example, the purpose of NGOs is not anti-govenerment. Nongovernmental organizations are supposedly able to stand on alternative positions from governments, but there is no need to completely be on the opposite site. It is essential to remember that both exist in its relation.

However, non-governmental organizations should not always remain reactive to governments. Then, it will simply be anti-government. Non-governmental means that they have the rights to develop various ideas and scenarios without framing themselves too much within the government framework. For instance, if non-governmental organizations claim the wrongness of the government’s manner in which it has changed or reinterpreted the nation’s Constitution, the arguments of non-governmental organizations should not only be to go against the government’s action. NGOs can develop various scenarios so the results of the discussions will not always be limited, but rather creates rooms for development. If NGOs simply remain within their anti-perspective, then the government has a choice to only ignore.
Recommendations for governmental organizations. The participants commonly discussed that governments or governmental organizations almost always have to stay on the side of the government and stay under the government’s definitions of “national interests.” As the participants called for the clarification of national interest, governments should find a way to establish a free space for critical thinking and be able to explain it to the public. The purpose of a government is not the government, but it is the people and the relationship building with other countries.

This research calls for the governments around the world to help promote volunteering and its training. In fact, they can provide various training. Volunteering experiences not only empower people and increase their employability skills but also enrich their lives in various ways though human connections and social ties. However, if one has to work every day all day long to financially sustain themselves and their families, they would not have the mindset or time to volunteer or for the good of societies. Governments can take these matters in consideration and establish a system to promote volunteering.

The female leaders at YWCA-Japan and YWCA-Tokyo expressed that volunteering encourages both local and global ties. Volunteers act in local or international communities and develop global, humanistic values through their experiences. The female leaders emphasized the concept of kyousei or living together, and it is related to how Jean Francois (2015) suggests glocal symbiosis, “the intangible mechanism that cements the melding between the global and the local, with the spirit of the phase: Think globally, act locally; and think locally, act globally” (p. 73).
As the leaders of YWCA-Japan and YWCA-Tokyo expressed, Japan as a country has a responsibility to lead the world for peace and as well as in the sector of environment. Today’s government’s effort and action to militarize the nation again and to reactivate nuclear power plant seem to be the opposition of such responsibility. Japan’s fear is understandable in today’s unstable political climate; however, Japan has to think more alternatively by putting creative minds together. Hearing the voice of volunteers free from political or corporate philosophies may be great assets to the government.

**Recommendations for inter-governmental organizations.** At Tokyo Trial, the judges were from the allied power, the countries who won the war. Many of the countries then favor war today. Decades after World War II, the researcher would like to call for more discussions on updating international laws and affiliations. For the future, we need international law that works not only symbolically or by the voice of the powerful. It needs to function within a more balanced international system where the political unequal divide between North and South and East and West is resolved. As discussed in this research, human rights are still nation-based. International organizations can pool their human resources to come up with a system that goes beyond such national boundaries.

**Recommendations for future research.** This study was limited to the influence of the perceptions of female leaders having executive positions at YWCA-Japan and YWCA-Tokyo. Further studies can be conducted to assess whether female leaders without such leadership roles but who are simply volunteers may have different perceptions of peace and globality, and how such perceptions have influenced the organizations’ development practices. Other studies can utilize the theoretical and
conceptual frameworks, concepts, and assumptions of this study to explore or test their relevance to other similar volunteer organizations either in Japan or in other countries.
References


Conflict Resolution Education in Teacher Education. (2013). *Influence on perception*.


Kamei, Y. (2015, January 1). Chyuugoku kikokushya to no kouryukai. [Cultural exchange with returnees from China.]. *Tokyo YWCA* [bulletin], 700, 1-2.


Kawado, Y. (2013, January 1). Nentou ni atatte [As it is the beginning of the year]. *Tokyo YWCA* [bulletin], 678, 1-2.


Khatib, T. M. (1996). *Organizational culture, subcultures, and organizational commitment.* Iowa City, IA: Iowa State University.


Kurima, S. (2014, June 1). Yutaka na kokoro wo sodateru Makiba youchien heien ni tsuite [About the closure of Makiba kindergarten that has fostered the enrichment of the heart]. Tokyo YWCA [bulletin], 694, 1-2.


Maeda, Y. (2013, January 1). *Kamyuu no isaku ‘Saishyo no ningen’ wo eiga ka [Albert Camus’ posthumous work ‘The First Man’ was adapted by film]. TokyoYWCA [bulletin], 678, 1-2.


Bloomington, IN: Indiana University Press.


Maxwell, J. A. (2012). *Qualitative research design: An interactive approach (3rd ed.)* 


Miura, M. (2013). *Zyosei no shiten kara seizi to kenpou wo kangaeru* [Questioning the politics and constitution from the women’s perspective]. Slides presented at YWCA-Tokyo Kenpo Cafe, Tokyo, Japan.


Participants of Japan and South Korea YWCA Senior Conference. (2014, January 25). *Nikkan YWCA shinia kanfarensu kyoudou seimei* [Japan-Korea YWCA Senior


Retrieved from

http://www.creducation.org/resources/perception_checking/influences_on_perception.html


http://www.japantimes.co.jp/opinion/2016/08/24/commentary/japan-commentary/ldps-draft-constitution/#.WQSZRIWcGZ-

https://www.nobelprize.org/alfred_nobel/will/

The Nobel Prize. (2013b). The establishment of the Nobel Prize. Retrieved from
https://www.nobelprize.org/alfred_nobel/will/

http://peacecompany.com/about/index.php

http://www.thepeacecompany.com/leadership.php


Tokyo YWCA Care Support Itabashi. (2017). Kyotaku kaigo sien [In-home care-support]. Retrieved from
http://www.tokyo.ywca.or.jp/senior/care_support/care_plan/


University of Kansas Work Group for Community Health and Development. (2016). *Community tool box: Chapter 11, section 4: Developing training programs for*


Young Women’s Christian Association of Greater Austin (YWCA Greater Austin). (2016). *About the World YWCA*. Retrieved from
http://www.ywca.austin.org/site/c.7nJIJTPvEcKOE/b.9257873/k.2A4B/World_YWCA.htm


Young Women’s Christian Association of Kyoto (YWCA-Kyoto), & Asian People Together [APT] (Eds.) (2010). *Jinshin baibai to ukeire taikoku nippon: sono jittai to houteki kadai* [Japan as one of the largest trafficking countries]. Tokyo, Japan: Akashi.

http://osaka.ywca.or.jp/peace/peace/peace1411.html

http://www.tokyo.ywca.or.jp/child/camp/camp_list/#summercamp

http://www.ywca.org/site/c.cuIRJ7NTKrLaG/b.9505953/k.C9B3/Advocacy.htm

Young Women’s Christian Association of United States of America (YWCA-USA). (2016). *Who we are*. Retrieved from


YWCA-Tokyo 100<sup>th</sup> Anniversary Committee. (2005). *Nenpyou: Toukyou YWCA no hyakunen* [Chronology: 100 years of Tokyo YWCA]. Tokyo: Tokyo kirisutokyou jyoshi seinen kai.


YWCA-Tokyo. (2011e, April). *Nojiri kyanpu wa hachi zyuu syuunen wo mukae masu* [Nojiri campsite celebrates 8th anniversary]. *Newsletter* [Public information paper], 1-4.

YWCA-Tokyo. (2011f, October). *Subete no zyosei ni undou no kikai to ba wo* [Giving every woman places and opportunities to exercise]. *Newsletter* [Public information paper], 1-4.


YWCA-Tokyo. (2012c, April). Daremo ga sonohito rashiku shiyaku wo [A society where everyone can live to the fullest as they are] *Newsletter* [Public information paper], 1-4.


YWCA-Tokyo. (2013a, April). Jyosei to kodomo no egao no tame ni [For women and children’s smile], Newsletter [public information papers], 1-2.


YWCA-Tokyo. (2013g). Syougakusei to asobu gakusei riidaa [Student leaders who can play with elementary school students] [Flyer]. Tokyo: YWCA-Tokyo.


YWCA-Tokyo. (2014c, September). *Dai yon kai hisaichi houmon sutadii tuaa* [The 4th disaster area visit and study tour] [Flyer]. Tokyo: YWCA-Tokyo.


http://www.tokyo.ywca.or.jp/peace/ryugakusei/english/


YWCA-Tokyo. (2016f). *Denwa yoru soudan jigyō* [telephone consultation project].
http://www.tokyo.ywca.or.jp/senior/consultation/


http://www.tokyo.ywca.or.jp/wellness/encore/index.html

YWCA-Tokyo. (2017a) *YWCA fittonesu wao* [YWCA Fitness Wow]. Retrieved from
http://www.tokyo.ywca.or.jp/wellness/wow/

YWCA-Tokyo. (2017b). *Koremade no kenzou kafe* [Kenpo Café sessions we have held.]

YWCA-Tokyo. (2017c). Sutagio [Studio.] Retrieved from
http://www.tokyo.ywca.or.jp/wellness/wow/

YWCA-Tokyo. (2017d). *toreiningu jimu* [training gym]. Retrieved from
http://www.tokyo.ywca.or.jp/wellness/wow/


Appendix A: Ohio University Consent Form

オハイオ大学同意書

Title of Research: Examining the Perceptions of Leaders Concerning Peace & Globality

リサーチの題名: 現代リーダー達の平和、グローバリティへの考え方

Researcher: Aki Tanaka

研究者: 田中亜季

You are being asked to participate in research. For you to be able to decide whether you want to participate in this project, you should understand what the project is about, as well as the possible risks and benefits in order to make an informed decision. It also explains how your personal information will be used and protected. Once you have read this form and your questions about the study are answered, you will be asked to sign it.

リサーチに協力すると承諾していただく前に、このリサーチがどの様なものであるかということを理解していただく必要があります。この同意書には、リサーチ中に起ると想定される状況が、説明されています。その他にも、個人情報がどのように扱われ、守られるかも載っています。読んでいただいた後、ご質問をお受けします。リサーチに協力すると承諾していただければ、最後にこの同意書にサインしていただくことになります。

Explanation of Study リサーチの説明

➢ This study is being done because the researcher would like to study perceptions and experiences of leaders in various sectors regarding peace and globality.

➢ If you agree to participate, you will be asked to answer questions like:

bullet How do you perceive “peace”? What is “peace” for you? and why?
bullet What did you experience in your personal life to understand peace in this way?
bullet What is the meaning of “globality” in your mind? and why?
What did you experience in your personal life to understand globality in this way?

How are your perceptions about peace and globality portrayed in your life and your work over the years (your organization’s mission and vision)?

What are your leadership styles in general and how have your perceptions about peace and globality influenced your leadership?

What do you keep in mind as you direct the organization and its people?

リーダーとして、又、あなた個人として、「平和」とは、なんですか。
それは、どうしてですか。
これまで、平和に関して、どのような経験をされてそのような考え方をするようになりましたか。

あなたにとって、「グローバリティ」とは、なんですか。
それは、どうしてですか。
これまで、グローバリティに関して、どのような経験をされてそのような考え方をするようになりましたか。

あなたの平和、グローバリティへの考え方や姿勢は、ご自分の人生やお仕事に、どのように繋がってきていますか。また、今までの、そして、これからの、ビジョン(未来図)、ミッション(使命)に、どのように繋がっていますか。

あなたのリーダーシップは、どのようなものですか。
日々、人を引っ張って行く際に、どのようなことを心がけていますか。
あなたの平和、グローバリティへの考え方は、あなたのリーダーシップに、どのように影響されていますか。
Your interview will last about one hour and a half with some follow up questions, which could be in person, via emails or phone calls.

実際にお会いいただいてのインタビューは、1時間半位、掛かる予定です。インタビュー終了後、私からの追加の質問がある場合は、連絡させて頂きたいと思います。どうぞ宜しくお願い致します。

**Risks and Discomforts**
No physical risks are anticipated; however, my questions may or may not bring you some source of discomfort or bitter memories. My research does not intentionally harm anybody, but rather seeks for positive influence. Please feel free to stop anytime during the interview.

インタビューが、時として、皆様の意に反した方向へ展開する可能性もありますが、このインタビューが、皆さまにとって、より良いものとなることをお祈りしています。どの時点でも、リサーチ参加のキャンセルは、お受けできます。

**Benefits 利得**
My findings will contribute specifically to the research fields regarding peace and globality. Furthermore, I hope my research will open horizons of the perspectives in leadership, education at large, peace education, global education, internationalization, globalization, and community development. It is my wish that the new body of exploration and understanding of the phenomenon of peace and globality will trigger innovative and noble ideas in engendering peace and globality.

このリサーチの内容は、平和、グローバリティというテーマで研究されている世界の様々な研究に役立つと、私は確信し、期待しています。また、平和、グローバリティ以外にも、リーダーシップ、教育、国際教育、国家教育、地域発展などの分野にも役立つのではないかと、考えています。平和、グローバリティという分野を、私達みんなで育てて行くに当たっても、このリサーチが、新しい考え方、アイディアなどを生むきっかけになれば良いと、願っています。

You may or may not benefit personally by participating in this study. However, I am hoping that every participant will be given one another opportunity to think and re-think the topic of my study which is significance to them and their organizations. I am hoping for my research to be beneficial to your organizational development.
リサーチに参加していただく皆様の、個人的な利益になるかどうかは分かりませんが、皆様が、これまで受け継いで活動されながら考えていらしたことを、改めて言葉にする、良い機会になればと、願っています。

Confidentiality and Records 情報の管理/秘密性
Your personal information and the interview data will be kept confidential by my password protected computer. Additionally, while every effort will be made to keep your study-related information confidential, there may be circumstances where this information must be shared with: Federal agencies, for example the Office of Human Research Protections, whose responsibility is to protect human subjects in research; Representatives of Ohio University (OU), including the Institutional Review Board, a committee that oversees the research at OU.

リサーチ上の個人情報、また、インタビューデータは、パスワードでロックされている、研究者(私)のコンピュータで保存されているため、安全で、皆様の許可なしでは、勝手に公表されません。（但し、the Office of Human Research Protections、オハイオ大学の代表者や、研究審査委員会の方々には、リサーチ上、見せる必要性が出てくるかもしれませんので、ご承知ください。）

Compensation
No compensation will be provided.
申し訳ありませんが、このリサーチに対しての報酬は、生じません。
Contact Information
If you have any questions regarding this study, please contact
Aki Tanaka 田中亜季
(+1) 740-274-9326 (U.S.A.) ---アメリカ携帯
(+81)3-3390-9877 (Japan) ---日本自宅
aki.tanaka.200@gmail.com ---メール

If you have any questions regarding your rights as a research participant, please contact Jo Ellen Sherow, Director of Research Compliance, Ohio University, (740)593-0664.

By signing below, you are agreeing that:

- you have read this consent form (or it has been read to you) and have been given the opportunity to ask questions and have them answered.
- you have been informed of potential risks and they have been explained to your satisfaction.
- you understand Ohio University has no funds set aside for any injuries you might receive as a result of participating in this study.
- you are 18 years of age or older.
- your participation in this research is completely voluntary.
- you may leave the study at any time.

Signature サイン______________________________
Date 日程__________________________________

Name in Japanese 日本語名______________________________
Printed Name アルファベットでの名前________________________
Occupation/Position 現在、又は過去のお仕事上のポジション______________________________
Appendix B: Interview Guide

The information of the participant:

Name: ________________________________
Occupational position at YWCA: ________________________________

Under three central research questions (1, 2, 3), interview questions (a. b. c. d. etc.) coherently follow.

1) How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality?
   a. So as a first question to you, what is your definition of “peace” and why?
   b. In other words, how do you perceive “peace”? What is “peace” for you?
   c. When you hear the word “global,” “globality,” or “globalization,” what comes into your mind and why?
   d. What should we need to do personally, organizationally, regionally, nationally, internationally, and globally to face current social challenges?

2) What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influence their perceptions of peace and globality?
   a. You mentioned that peace means … to you. What did you experience in your personal life to understand peace in this way?
   b. You mentioned that globality means …. What did you experience to understand peace in this way?
   c. How has your personal experience influenced your perceptions of peace and globality?

* Some additional questions were asked outside of the three research questions. It was to understand more about the organizations. Here are the examples: “How do you consider your organization and your work as educational, especially to promote peace and globality?” “How is the leadership work of YWCA-Japan/Tokyo similar and unique in comparison to that of World YWCA?” “How does YWCA-Japan/Tokyo receive directions from World YWCA?” and “How do you perceive the phenomenon of peace and globality, especially in comparison with your notion of community? What is “community” for you?
3) How have their perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?

   a. What kind of leadership style do you have?
   b. How do you direct people? What do you keep in mind as you direct the organization and its people?
   c. When you seek to develop your leadership style, how do you do it?

   d. How much of your personal perceptions of peace and globality reflect organizational missions, visions, and/or development?
   e. How has your organization developed over time? or what has been same?
   f. How do you describe your organization and its development?
   g. How are the following features?
      i. organizational structure
         (-the roles of employees, departmentalization, etc)
      ii. organizational system
         (-the modes of communication, ethics, efficiency, or motivation)
      iii. organizational culture
         (-driving forces, values, customs, etc)
      iv. organizational climate
         (-people’s cognitive perception about the organization)
Appendix C: Observation Checklist

1. How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality?
   a. Are their characteristics or behaviors of leaders that show their perceptions of peace and globality?
   b. Is there particular environment in the organizations that reflects leaders’ perceptions of peace and globality?

2. What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influenced their perceptions of peace and globality?
   a. What may be the reasons behind the leader’s perceptions of peace and globality?
   b. How do the female leaders exercise or challenge their perceptions of peace and globality in their workplace and organization?

3. How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?
   a. How do they exercise leadership? How are their actions coherent or different from how they perceive peace and globality?
   b. How are their actions coherent or different from how they perceive themselves, their leadership style, and their perceptions of common leadership of YWCA-Japan?
   c. How do their perceptions of peace and globality reflect organizational development practices and activities in general?
Appendix D: Document Analysis Checklist

Going through documents, the coherency of the rhetoric of writing and speaking was examined (whether what six female leaders expressed in the interview is similar or different from the contents of documents that their organization publish.)

1) How do female leaders of Young Women's Christian Association of Japan and Young Women's Christian Association of Tokyo (YWCA-Japan and YWCA-Tokyo) perceive the phenomena of peace and globality?
   - The researcher tried to find parts in documents indicating or reflecting female leaders’ perceptions of peace and globality.
   - How do these leaders oralize their thinking of peace and globality by effectively using documents (organizational media)?
   - Find uniqueness and similarities of individual leaders.

2) What are the personal lived experiences of the female leaders at YWCA-Japan and YWCA-Tokyo that influenced their perceptions of peace and globality?
   - find parts in documents indicating or reflecting female leaders’ personal experiences, which they think helpful for their perceptions of peace and globality.

3) How have the female leaders’ perceptions of peace and globality and lived experiences influenced their leadership styles and organizational development practices?
   - Are there documents reflect their leadership experience or philosophy of leadership?
Appendix E1: Member Checking Letter Example in Japanese

川戸れい子様

大変ご無沙汰しています。
いかがお過ごしでいらっしゃいますか。

尾崎様からお話があったことと思いますが、改めてご連絡させていただきます。
ようやく六名の方のインタビュー英訳を終えることができました。予定を遥かに
超え、英訳には一年以上もの月日がかかりましたが、私なりに大変満足しており
ます。私の論文指導教官である二人の先生からも、素晴らしい内容だ！と絶賛し
ていただきました。

そこで、皆様への中間報告として、参加してくださった方々お一人お一人に、ご
自分のインタビューの転写とその英訳文を確認していただきたいと思います。皆
様のお言葉を忠実に転写・英訳できているかということの見直しです。今回、川
戸様のインタビューの転写と英訳を添付させていただきました。確認のほど何卒
よろしくお願いいたします。

私の英訳に関しては、大学側の査読済み、同じく大学プロ編集者により全て
校正済みてございますが、頁数がかなり多く川戸様のご負担を考えますと大変心
苦しく思っております。何卒どうぞよろしくお願いいたします。オハイオ大学に
提出した博士論文は、アメリカ・オハイオ州の The Ohio Library and Information
Network (略 OhioLINK) というオハイオ州にある図書館と様々な情報を集めた
ネットワーク団体に送られ、そこで電子出版となります。出版後は、オハイオ州のみならず、世界中からの
アクセスが可能になります。グーグルなどのジェネラルサーチエンジンで検索す
ることができるということです。

そのようなことをご理解いただいた上で、最終論文に載せても良い・良くないと
いうインタビュー内容を判断していただくことも大切です。私個人としては、聞
かせていただいた内容すべてが、世界を動かす心あたたかい知るべき内容だと感
じています。公表に関してまったく問題ないと考えています。先生方も同感で
す。六名分の日本語転写文だけでも多いので、研究者である私が内容を選択し、
必要な部分をまとめさせていただきます。

データに忠実に研究し発表するということは、質的研究者がもっとも大切にする軸となる部分なので、十分に気をつけ
ながら進めます。
・最後の確認点となりますが、皆様の氏名とYWCA上の肩書を公表するにあたり、どのような形で発表するのが一番良いかという提案として、The Chairperson of the Board Trustees of YWCA-Tokyo, Ms. Kawado というような書き方を考えております。

本来ならば、川戸様に一度ご挨拶を兼ねて伺わなくてはならないところ、今米国を出られない状況にあります。大変申し訳ございません。メール送信にて失礼申し上げます。

これからの季節、朝夕冷え込んでまいりますのでお身体にお気をつけてお過ごしください。

それでは、どうぞ何卒宜しくお願い致します。

田中亜季より
Appendix E2: Member Checking Letter Example in English

(This translation was provided at the end of the e-letter to the General Secretary in Japanese because the researcher copied her dissertation chairs in the email)

Dear Ms. Ozaki,

Please allow me to correspond with you about the matters I discussed with you the other day. I apologize that it is going to be a long email.

There are few things regarding the content of the interviews that I would like to check with you, meaning the representatives and the six participants of my interviews.

If it is possible, I would like each of the six participants to check the transcription of her interview and the English translation of that interview. The purpose of this process is for you to review the faithfulness of my translation of your words. Please get back to me via email by November 15 that you reviewed the documents and given permission to release the information.

The English translations have already been reviewed by my university dissertation chairs and proofread by a professional editor. With the transcription and translation together, each person has 28 to 68 pages (50 pages on average, 300 pages for six people). It is painful to think about your workload. Please make a judgment whether or not you would like me to arrange with another company to issue an English translation credential.

Since the dissertation is in English, please give priority to the translation, not the transcription. Feel free to forward the documents to an English speaker in your organization. However, please be aware and take the following matter into consideration when doing so: I do not have a copyright to my own work as it has not yet been published. If the exact words from the transcriptions and translations are published by another person before my dissertation defense, I will not be able to graduate due to plagiarism. Thus, please be careful handling the documents.

In this email, I attached Ms. Ozaki’s transcription and translation. Please verify the content. I will be sending the other five documents to the rest of the participants by October 20.

All dissertations submitted to Ohio University are sent to The Ohio Library and Information Network (OhioLINK) and published online through the organization [Please see: https://etd.ohiolink.edu/ap/1?0]. OhioLINK is a consortium of libraries and information centers in the state of Ohio. After publication, the dissertations are accessible
through a general search engine like Google, and will be available not only in Ohio but also worldwide.

I would like everyone to make a decision as to which information may or may not be published in the final version of my dissertation upon their understanding the above matters. I strongly believe that each and every matter I heard from the participants has important weight in this world and that they will touch the hearts of people in all societies. The matters discussed during the interviews are something of which world denizens should be aware and know. Thus, I personally consider that there is no problem at all in publishing any of the content here. My professors believe the same. Because there are a number of pages, I, as a researcher, will select the content of the interviews and summarize them for the dissertation. To be faithful to the data and research them faithfully is a central value to a qualitative researcher; thus, I will be attentive to the credibility.

Ms. Ozaki, and everyone, thank you very much for everything. I am filled with appreciation for your continuous support.

Aki
Appendix F: An Example of YWCA-Japan’s Protest Statement

Protest statement - A woman’s assault murder by a former Marine

May 22, 2016

Dear Prime Minster Shinzo Abe and United States President Barack Obama

In May, 2016, the incident of a woman’s assault murder by a former marine happened in Urma City of Okinawa prefecture. We, YWCA-Japan, protest with anger against both the Japanese and US governments for not withdrawing the US military base and continuing to cause such tragic incidents.

71 years ago, Okinawa was a battlefield. It resulted in a vast number of war dead, but the highest number among them were people of Okinawa. As Japan was defeated, the two countries that had turned against each other in war changed to allied forces, but as a price and compensation, Okinawa was put out and sacrificed. During the 27 years of US military occupation, the residents of Okinawa had to be forcibly moved to build a base. Now, 44 years after the recovery of the mainland, the burden on Okinawa residents is even greater, due to the construction of the new base. Due to the existence of the military base, the sexual violence against women continues to occur on a daily basis. The incidents that were recorded include a nine-month-old baby, and countless numbers of girls and women who have been targeted for sexual violence by the US soldiers.

As long as there is a military base, the sexual violence against women cannot be prevented. In order not to cause such tragic incidents again, we would like to further the solidarity with the women of Okinawa, and we urge the governments of Japan and the US to withdraw the military base.

2016 YWCA-Japan Central Committee Participants
(Tanaka, Trans.)
Appendix G: An Example of YWCA-Japan’s Petition

Dear Mrs. Deepa Gopalan Wadhwa, Ambassador of India to Japan

About Strengthening Measures Concerning Violence Against Women in India
January 22, 2013

World YWCA aims to create a safer world for women and children. YWCA Japan is a member of World YWCA that situates offices in more than 120 countries, including India. India YWCA and Japan YWCA have worked closely, especially through our youth-program exchange, in which we collaboratively work on issues such as peace building and environmental protection.

As you know, it has widely been reported in recent years that multiple violent cases against women have occurred in India, such as group rapes, attacks, and even murders. Despite the incident in December, 2012, in which a 23-year old female student was killed after gang rape, various sexual assaults continued to happen in January.

As a response to this situation and to eliminate such violence and actualize justice, our sister organization India YWCA requested the following five points of the government of India:

1. To ensure the prevention of more violence against women, we request strengthening of police patrols in public areas and an increase in the number of officers, including female officers. Such effort requires putting in place the infrastructure that is needed to create a city safe for women.
2. We request a hastening of court charges concerning rape. Conducting hearings every day, the sentence must then be fulfilled within a six-month period. In addition, police investigations should have a time limit.
3. Notifying and reporting investigation procedures to all police stations and taking serious measures against police officers who do not fulfill them accurately.
4. Strengthening the sensibility and effectiveness of police correspondence and investigation concerning malicious crimes against women.
5. Organizing and ensuring the provision of emergency relief, legal assistance, and medical support, as well as long-term rehabilitation.

Japan YWCA stands behind these necessary demands and would like to appeal likewise.

YWCA-Japan
President, Naoko Matano
General Secretary, Mikako Nishihara
(Tanaka, Trans.)
Appendix H: Office of Research Compliance IRB Approval

A determination has been made that the following research study is exempt from IRB review because it involves:

Category 2. research involving the use of educational tests, survey procedures, interview procedures or observation of public behavior

Project Title: Examining the Perceptions of Female Leaders Concerning Peace and Globality in Voluntary, Co-Curricular, and Lifelong Learning Programs: A Case Study of YWCA-Tokyo and YWCA-Japan

Primary Investigator: Aki Tanaka

Co-Investigator(s): 

Advisor: Francis Godwyll

Department: Education

Jo Ellen Sherow, MPA
Office of Research Compliance

Date 12-10-13

The approval remains in effect provided the study is conducted exactly as described in your application for review. Any additions or modifications to the project must be approved (as an amendment) prior to implementation.
The Letter of Collaboration

The Young Women's Christian Association of Japan (YWCA-Japan)
agrees to participate in Aki Tanaka's dissertation research.

As part of the collaboration agreement, I, Aki Tanaka, will show
YWCA-Japan the final version of this dissertation before it is presented to
my committee at my defense and before it is published.

日本YWCAは、オハイオ大学の大学院生である、田中恵季の論文に当たって、リサーチを許可します。田中恵季は、論文執筆後、公表以前に日本YWCA関係者の目を経て、最終許可を得ることを了解しました。

Signature サイン: 西原美香子

Printed Name ブルフィペットでの名前: YWCA of Japan
Name in Japanese 日本語名: 日本YWCA
Occupation/Position YWCA内でのポジション: 学校理事 / 総務等
Appendix J: Letter of Collaboration - YWCA-Tokyo

The Letter of Collaboration

The Young Women’s Christian Association of Tokyo (YWCA-Tokyo) agrees to participate in Aki Tanaka’s dissertation research.

As part of the collaboration agreement, I, Aki Tanaka, will show YWCA-Tokyo the final version of this dissertation before it is presented to my committee at my defense and before it is published.

東京YWCAは、オハイオ大学の大学院生である、田中亜季の論文に当たって、リサーチを許可します。田中亜季は、論文執筆後、出版や発表する前に、東京YWCAに見せ、最終許可を得ることを了解しました。

Signature: [Signature]
Date: Nov. 8, 2013
Printed Name: KAWANO, Reiko
Name in Japanese: かわ野 レイコ
Occupation/Position: Trustee