

# International education for peace in higher education : promoting cultures of peace in Japan

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# International Education for Peace in Higher Education

— Promoting Cultures of Peace in Japan —

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## Abstract

*The kernel of international education is to create peace-loving citizens capable of participating in building a peaceful and sustainable society. Integrated and systematic education for peace can achieve a shared culture of peace. In the new millennium, as the world has become increasingly interdependent and interactive, peace education seeks to harness the power and intellect of future generations in the hope of building a sustainable culture of peace together. International education for peace is largely responsible for saving subsequent generations from the scourge of war. Influenced by the consequences of positive and negative globalization, peace education for university students is highly significant. It allows them to commit themselves to building a sustainable and peaceful community. It is clear that their experiential and received knowledge they have acquired through peace education will sow the seeds of a culture of peace for future generations. The purpose of this paper is to discuss the significance of peace education for university students as part of international education. Firstly, it will ask a question of “Japan, a nation at risk, as a peace-loving global partner”. Then, it will redefine peace and violence by explaining the history of and the prospects for peace education. Next, it will present the framework for international education for peace, followed by the knowledge, necessary skills and attitudes to promote cultures of peace. Finally, it will discuss the necessity of global literacy as can be gained from peace education. International education for peace is an invitation to be challenged and enlightened and all students and teachers aspiring for peace are invited.*

**Key words:** Peace, International Education, Globalization, Global Literacy and Japan

*“We must learn to live together as brothers, or we will perish together as fools”.*

*Martin Luther King, Jr.*

*Just as peace is process, so civic culture is process, and the reflective action of each individual peace practitioner contributes to its further growth.*

*Elise Boulding*

## 1. Introduction

Students and teachers are to position themselves as peace-loving global citizens. What students define and understand by concepts such as peace, human rights, citizenship, democracy, social justice, global interdependence and how they relate these to their families and communities will be vital to the future of Japan. It is not too much to say that peace education can be a mirror that reflects the future of a peaceful nation, and in a broader sense, the future of a peaceful world. We have known well that peace education has a great influence on human behavior and the process of decision-making. We have also learned that history is not kind to those who are ignorant of peace.

Today's Japan is no exception. Can Japan become a peace-loving global partner by overcoming geographical isolation and cross-cultural deficiency? Can Japan keep abreast with educational innovation of cross-cultural diversity in the European Union, the North America and Oceania? Japan used to be described as a country of peaceful human resources but with limited natural resources. This has already become a myth. Japan's human resources are no longer sufficient enough to ensure a peaceful future. Influenced by the long-entrenched conservative government, Japan is not currently globally literate enough to create a shared culture of peace with the rest of the world. It is self-evident that the key to Japan's transition in becoming a peaceful global partner will largely depend on peace education for educators and their students. How can Japan, a nation at risk, survive in this expanding globalization which has brought about mobility, diversity, pluralism and human solidarity as well as global poverty and the digital divide? What kind of peace education will be necessary for future generations of Japanese in order to get along with the rest of the world both as peace-loving Japanese citizens and as global citizens?

Having been in charge of international education for sophomore students as part of International and Culture Course and for senior students as part of the Integrated Studies for teaching profession at Konan University, Kobe Japan, I am firmly convinced that peace education has to be a central pillar of international education for the purpose of human survival and well-being. In addition, as I have been involved in adult education for public school teachers, university teachers, government officials, engineers and researchers from developing countries at Japan International Cooperation Agency (JICA) as an invited lecturer over the last 12 years, I have come to be more certain that peace education in a local and global context is essential to human solidarity for peaceful coexistence.

This study underlines how significant it is for students and teachers to foster their awareness of what it means to be peace-loving citizens with global perspectives. We will discuss the significance of peace education in globalization and the necessary

knowledge, skills and behaviors as a framework for global literacy in order to promote cultures of peace in Japan.

## 2. Are We Peace-loving Citizens?

What have we learned from the lessons of human history? Can we really become peace-loving global citizens? According to Peace Pledge Union (2005)<sup>1)</sup> the world has witnessed 55 wars and armed conflicts in Africa, 36 in Asia, 25 in Latin America, 23 in Middle East and 13 in Europe since 1945. It is said that the total death toll in wars and conflicts between 1945-2000 stands at 50-51 million (Center for International and Security Studies, University of Maryland)<sup>2)</sup>. Tragically enough 26 wars and conflicts are still going on, even today. Are we going to continue to kill our brothers and sisters on this planet from now onward?

The word “peace” was repeatedly used in the Charter of the United Nations, the Constitution of Japan and the Constitution of the European Unions as the principal goal of its own origin. Despite the lofty ideal of the Charter of the United Nations established in 1945, the international community has not completely saved succeeding generations from the scourge of wars yet. Millions of innocent people and children are still suffering from direct and structural violence even after the dawn of the 21<sup>st</sup> Century. Would it be really impossible to create a culture of sustainable peace for human solidarity for the next generation?

It is true that international education, development education, peace studies and cross-cultural studies have been striving for creating a peaceful and sustainable world since 1945. However, the reality of it is far from idealism and today’s world is aching as the result of negative globalization and the expansion of unilateralism and unipolarism involved in the deterrent power of nuclear weapons and massive modern weapons. According to Stockholm International Peace Research (2002)<sup>3)</sup>, the world still possesses 7,150 nuclear warheads and 36,800 potential nuclear warheads.

It seems that now is the opportune time to fasten our belts and go back to the basic principles of international education based on the Charter of the United Nations (1945), Universal Declaration of Human Rights (1948)<sup>4)</sup> and the Declaration on a Culture of Peace (1999)<sup>5)</sup>. As education still has huge impact on the future generations in every country, international education for peace involved in school teachers and students, interdisciplinary peace researchers and peace-building practitioners has become urgent in today’s confused world in globalization.

Although positive aspects of globalization can be seen in terms of rapid human interactions and dramatic developments in information technology, today’s world has been distinctively disunited in terms of the distribution of wealth. The gap between the

wealthy North and the impoverished South on the globe has become increasingly wider. Consequently, the result of negative globalization has brought about a digital divide, economic discrepancy, an imbalanced world economy and global poverty.

Today, our planet is awash with conventional and nuclear weapons. Our global village is quite fragile. The world is at risk now. As Boulding (2000) emphasizes, the tragedy of the twentieth century is that it began with the promise of bringing an end to war as an instrument of state diplomacy but is ending as the world's bloodiest century, with 108 million war dead. How far do we have to walk for peaceful coexistence on this globalized world? Human beings are endlessly fighting over limited natural resources, religious differences and national interests. Liberal democracy, which we still believe to be the corner stone of a sustainable future, seems to be jeopardized by the military and nuclear powers. Despite the challenge of the European Union as an arena of political, economic and cultural experimentation, some countries are becoming conservative and nationalistic under the guise of one 'nation state'. Japan is moving in the same direction.

### **3. Japan, a Nation at Risk in Globalization**

With the so-called Third Opening of Japan, the rush of globalization, and a concern for what national cultural identity means and how to promote it in the Japanese society, courses for citizenship have recently been promoted in Japanese schools with titles such as *Education for International Understanding* (Willis, 2002). The question is how educators can integrate peace studies into international education for peaceful coexistence. What is really vital is to increase students' knowledge and understanding about becoming peace-loving global citizens and develop their skills of conflict resolution by participating and taking responsible actions in local and global communities. However, the reality in Japan is far from "Education for International Understanding".

Involved in protracted political turmoil and economic recession, Japan is losing sight of the pillar of international education, namely, the value of peace education. Japan, a faceless industrial nation notorious for its global isolation and multicultural deficiency, is now at risk in the middle of globalization (Nakamura, 2004). Since World War II, Japanese people have been repeatedly taught that the pillar of our peace education lies in the philosophy of the Japanese Constitution, which renounces wars. This is true of the lofty Preface and the Article 9. The Preface of the Constitution of Japan declares as the following:

**We, the Japanese people, acting through our duly elected representatives in the National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved**

**that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution...**

**We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationship and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world.**

(The Constitution of Japan: Preface)

Article 9, Chapter II, of the Constitution renounces wars as follows:

**Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.**

(The Article 9, Chapter II, The Constitution of Japan)

The word “peace” appears frequently in the Constitution and Japanese people take the word seriously as a point of departure for a peace-loving nation in the international community. The Japanese people have been proud of the Constitution, especially Article 9.

According to the writer’s questionnaire on Article 9 of the Japanese Constitution given to 100 university students taking Global Citizenship Education at Konan University, Kobe, Japan, the majority of students (85%) agree with Article 9 and want to keep it as it is (54%=Strongly Agree, 31%=Agree). Many students (62%) disagree with the revision of Article 9 (Strongly Disagree=36%, Disagree=26%). The main reason is that most students have visited Hiroshima Peace Memorial Museum or Nagasaki Atomic Bomb Museums as a school event when they were elementary school students. Moreover, there has even been a global movement to develop the spirit of the Constitution of Japan, especially Article 9, into the constitution of the world. Overby (2001) states that the only way to save this planet is to spread the message of “Article 9 of the Japanese Constitution” among all the people in the world.

However, the Liberal Democratic Party in power is going to revise Article 9 in order to legitimize the Japanese Self-Defense Forces as strategic security forces against potential enemies. Tossed back and forth by nationalism and competition for numerical targets, as has been promoted by the Ministry of Education and Science in recent years, Japan has a credibility gap between the central government on the one hand and citizens, public school teachers and university teachers on the other hand. The Ministry of Education and Science seems to focus more on Japan’s national success than on a global perspective and the concept of world peace. It still encourages public schools and their teachers to compete with each other in terms of academic achievement from

elementary school level to high school level. A strong sense of competition among students, among teachers and among public schools has created a chronically vicious circle of the “me-first-syndrome” among students, parents and even teachers.

Rohlen (1983) already pointed out and warned that Japan’s problem lies in a division between public values and private interests, between realism and idealism. The government-encouraged competition in educational fields widens this division and it goes against the philosophy of international education for peace. In reality, competition for achieving numerical targets has been encouraged by the Ministry of Education and Science. Under this pressure, it is difficult for public school teachers and university teachers to foster students’ awareness of equality, equity, empathy, consideration for others, collaboration, peaceful coexistence, harmony, global interest, partnership and solidarity as “global citizens”. As a result, people tend to focus on their own interests and benefit rather than on global interest and awareness. The very slow and hesitant public reaction in Japan for the Tsunami victims in 2004 showed our global deficiency compared with her counterparts in Europe and the North America.

In the UK, for example, most British students finishing high schools are encouraged to go through domestic and international volunteer activities before and during their university life. They are involved in voluntary work and organizations (NGOs), paid and unpaid work, gap year activities, conservation, working abroad, field work, expeditions. Numbers deferring entry to take a gap year have been rising steadily over the years. In 2003 out of 374, 307 applying for a university or college place 28, 727 or 7.6% applied for a deferred place (UCAS 2004)<sup>6</sup>. They are participating in transnational and transcultural volunteer activities in and out of the European Union for the purpose of local and global interest.

While Japan lags behind the rest of the world as regards international education, we can witness a dramatic wave of global and cross-cultural interaction and communication in today’s world. This global interaction symbolizes the advent of the European Union. It comprises nearly 45 million people from 25 countries. The EU is based on the tenets of its own Constitution which was implemented in 2004. The introduction of the Euro as a universal currency has also efficiently brought about opened trade, transactions and transportation within its borders. Within the European Union more than 200,000 university students have already studied at 1,600 different universities. There is a pan-European program called “the Sokrates and Erasmus Educational Program” as well as the “Leonardo da Vinci Professional Program”. These programs foster millions of peace-loving young people who have cross-cultural literacy and communicative competence across national borders. The European Language Portfolio (ELP) along with language passport promoted by the European Commission also contributes to better communication skills and understanding among European citizens.

Consequently, it is difficult to imagine the possibility of war among the EU nations. Germany, for example, has proved herself to be a leading peaceful nation by expressing her historical responsibility and the lesson from the World War II. Germany has regained trust from her neighboring countries in Europe. The process of Germany's transition into one of the trustful leaders in the EU drives from her relevant and coherent history education for peace.

In contrast, what has become of Japan's peaceful role in Asia? The bilateral settlements and agreement between the Japanese government and Asian countries in 1976 regarding the compensation for the Pacific War is not the end of the story. Japan should officially apologize what she did in Asia during the war. Japan should compensate individual war victims in Asia for their sufferings with reasonable financial support.

Having considered Japan, a nation at risk, the way to gain respect and trust from her neighboring countries in Asia lies in international education for peace which should clarify what Japan did in Asia during the World War II. There are still many things left for Japan to learn from Germany by bringing the heart of the Japanese Constitution to life in order to become a peace-loving partner in Asia. Has Japan already forgotten to learn from others as the most adaptable and tangible nation?

#### 4. Globalization and Liberal Democracy

At the dawn of the 21<sup>st</sup> century, what is called "cross-cultural century", international education for peace is becoming more urgent as the result of globalization. What is globalization? First, let us define the term, "globalization". Globalization cannot be explained only by means of economy and information. It is a more complex interaction of people, culture, politics, economy, science, technology, art and education. Globalization is a process of transnational and transcultural interactions whereby global and regional events, decisions and human activities from the remotest corners of the world come to have significant influences on individuals, communities and the world beyond cultural and national borders. Baylis and Smith (2001) states that the word 'globalization' can be distinguished with five general usages.

**Internationalization:** intensification of cross-border interactions and interdependence between countries.

**Liberalization:** a process of removing government-imposed restrictions on movements between countries in order to create an 'open', 'integrated' world economy.

**Universalization:** the spread of various objects and experiences to people at all corners of the earth. Westernization, especially in an Americanized form.

**Deterritorialization:** a shift in geography whereby territorial places, territorial distances and territorial borders lose some of their previously overriding influence. By globalization we simply mean the

process of increasing interconnectedness between societies such that events in one part of the world have effects on peoples and societies far away.

**Economic interdependence:** listening to the South is prerequisite of international and development education.

It is very important for educators and students to have a clear understanding of globalization in order to cope with the positive and negative consequences of it. Globalization is neither the convergence of Westernization nor Americanization. Globalization is neither Euro-centered homogenization nor American-centered assimilation. Globalization means global, transnational and transcultural interactions of people, shared cultures, information and technology, education, the ecological economy and management and value systems beyond the cultural divide of the West and the East, Orient and Occident (Nakamura: 2004). To be international with transnational and transcultural perspectives it is essential to listen to the voices of ignored and marginalized people from developing countries in the South. Willis (2001) emphasizes that globalization is a new narrative of transnational interactions, transnational contexts and transnational processes that are institutional, societal, and cultural.

Consequently, the world has already witnessed a dramatic increase in multicultural, bicultural, transcultural and transnational people, who have several layers of personal, ethnic, national and global identifications as well as transnational and transcultural organizations and institutions. These people are more sensitive to local and global peace as they are living in more multicultural contexts with multicultural identities. Our multicultural orientation depends on whether we view these transcultural and transnational people as a social minority for the present or as a future human resource for regional, national and global cultures. Globalization, therefore, is a very vital issue for educators and student teachers of international education to create local cultures of peace in a multicultural context within school buildings.

Baylis and Smith (2001) states there are notable similarities between the picture of the world painted by globalization and that portrayed in Marshall McLuhan's influential work on the 'Global Village' (1964). It is getting clear that globalization, especially liberal progress, influenced by the progress of global communication with the internet is contributing to bringing democracy to the remotest corners of the world. Even the most backward despotism and dictatorships cannot hold on to the traditional power because of the global interaction of people and introduction of liberal democracy by information technology, especially the power of internet.

In globalization the Liberal Peace Theory<sup>7)</sup> has a significant value in bringing liberal democracy and peace education. In this theory, the main idea is that liberal democracies do not fight one another; they never irrationally put others into the corner.

The strong force of reconciliation for coexistence and respect for others prevents confrontation for mutual survival. Although there can be dispute as to what a liberal democracy is, adherents to this view claim quite plausibly that there is no case where two democracies have ever gone to war.

The reason as to why they claim this is that public faith, accountability and criticism are guaranteed, and so crucial in democratic systems that public citizens and intellectuals will not allow their political leaders to easily engage in wars with other democratic nations. Democratic citizens and intellectuals on both sides are more united, coherent and powerful than political leaders and military powers. This is the kernel of liberal democracy. We have seen these cases among democratic nations. The European Union is an experimental example of a united liberal democracy of 25 nations. The main link between globalization and liberal democracy is the assumption that there is always a process of history moving in the direction of liberal democracy. Therefore, the magnetism of liberal democracy can make it far more difficult for any nation to start war. This is a reflection of the power of local and global democratic citizens and will be a fruit of post-modernism which can go beyond the power of 'nation state'.

Theoretically, cosmopolitan democracy is the globally shared concept of liberal democracy on the grounds that national democracies are less able to influence global forces. The point is that each liberal democracy will be able to construct globally shared cosmopolitan democracies which will stop wars between "nation states". It can be safely said that liberal democracies supported by democratic citizens and cosmopolitan democracies supported by global citizens will be the premise of sustainable peace in local and global communities. This is a light of the post modernism that enables democratic public citizens to mandate their own country and the world. The construction of the European Union, for example, can be understood as the milestone of cosmopolitan democracy. It can avoid possible wars and conflicts between the member states of the European Union. Were it not for liberal democracy, peace education could not function and vice versa. Awareness of peaceful coexistence can be guaranteed by the liberal democracy let alone cosmopolitan democracy.

The challenge we face today is to ensue that globalization becomes a positive force for liberal democracy followed by cosmopolitan democracy. It is true that it takes more time, energy, communication, respect, reconciliation and sense of human solidarity to build cosmopolitan democracy. However, it can bring about a shared culture of peace and welfare for the world's people, especially for innocent children and the poorest of the poor, instead of leaving billions of them behind in squalor.

In the middle of positive and negative globalization, the younger generations should be the central power rather than being a voiceless power on the periphery. They should be subjects in the world, rather than the objects of the policies of the local and central



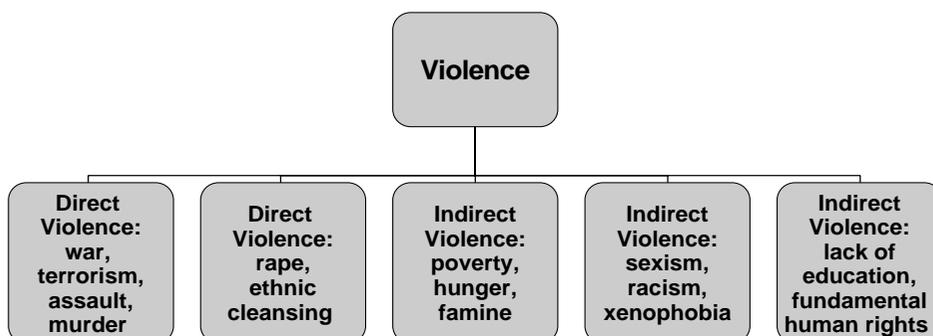
volunteer activities. We can also say that the domestic and international power of public citizens symbolizing Non-Governmental Organizations (NGOs) is the reflection of peace makers. They are capable of giving financial, economic and physical support to the victims of regional and global natural disasters faster than any other central government of the nation states.

The momentum of human love, solidarity and generosity for the victims of the Tsunami in the Indian Ocean in 2004 proved the existence of a peace-loving public beyond nation, religion and culture. Donations from the British public to help deal with the Asian tsunami had soared to £100 million (BBC News, 6 January 2005) within two weeks after the most devastating Tsunami in recorded history. This enormous power of the public drastically changed the relief efforts of the British government and the world. The existence of many influential NGOs such as OXFAM, CARE and Save the Children are essential nerve centers of positive peace in this transnational and cross-cultural century. The younger generation, especially students, should learn these positive components of making peace and well-being as well as the reality of negative components of peace. All aspects of the structure and elements of peace should constitute peace education in public schools and universities.

What is violence? Is it just the opposite situation of being in peace? In order to be aware of the state of peace, it is also crucial to have a clear picture of the structure of violence and how to cope with it. We have learned from history that peace is transient and fragile unless we defend it and appreciate its blessings.

Human history has also taught us that violence is quite epidemic, endemic and pandemic like a “cancer cell”. This war-related “cancer cell” is so contagious that people become obsessed with power, ethnocentrism, land, territory, economy, natural resources, religious confrontation, indoctrination, xenophobia. Once it has incubated, even any preventing measure does not work. The following Diagram 2 illustrates the state and constituents of both direct violence and indirect violence.

**Diagram 2**                      **The Direct and Indirect Violence**



As Diagram 2 shows violence should be understood both as direct and indirect violence. War and armed conflicts are categorized as direct violence. Poverty and any infringement of human rights are categorized as indirect violence or structural violence. According to ILO and State of the World (2004), 246 million children are forced to work and 73 million are under 10 years old, and consequently 125 million are out of school. The fact is that the number of children out of school in developing countries is as many as the total of school children in the North America, West Europe and Japan. They are victims of structural violence.

Peace education should go hand in hand with global human rights issues and environmental studies. It is a integrated interdisciplinary and multidisciplinary subject and is linked with history, political science, sociology, biology and other academic subjects. Since educators are involved in peace education we must have a clear understanding of the structural phases of and factors for peace and violence in order to initiate peace education for the future generations.

## **6. The History of and for Prospect for Peace Education**

Peace education stems from the Charter of The United Nations, which was established in 1945 in order to spare successive generations from the ravages of war and to foster respect for fundamental human rights, justice and other fundamental freedoms. The Charter of the United Nations promotes understanding, tolerance and friendship among all nations and all racial and religious groups. Although the world has not achieved this ideal, the preamble of the Charter of the United Nations is still a point of departure for local and global peace. The preamble declared as follows:

**To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and**

**To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and**

**To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and**

**To promote social progress and better standards of life in larger freedom, and for these ends, to practice tolerance and live together in peace with one another as good neighbors, and**

**To unite our strength to maintain international peace and security, and**

**To ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and**

**To employ international machinery for the promotion of the economic and social advancement of all peoples.**

(The Preamble of the Charter of the United Nations)

The guidelines and curricula of international education of many democratic countries are based on the philosophy of the UN Charter. It can be safely said that the spirit of this declaration of 1945 lives on. As the world has continuously witnessed direct and structural violence on this earth, all the education ministers from each country reconfirmed the necessity of regional and global peace as a kind of UNESCO resolution in 1994. In the 44<sup>th</sup> session of the international Conference on Education in Geneva, all the ministers of education adopted a resolution for peace education in 1994. In this, they will strive to do the following:

- 1 to base education on principles and methods that contribute to the development of the personality of pupils, students and adults who are respectful of their fellow human beings and determined to promote peace, human rights and democracy.**
- 2 to take suitable steps to establish in educational institutions an atmosphere contributing to the success of education for international understanding, so that they become ideal places for the exercise of tolerance, respect for human rights, the practice of democracy and learning about the diversity and wealth of cultural diversity.**

(UNESCO resolution in 44<sup>th</sup> session of the International Conference on Education in Geneva 1994)<sup>8)</sup>

The roles of the United Nations are limited by national interests of each member state and the veto power of the permanent members of the Security Council. However, international organizations such as UNESCO, UNICEF, UNDP and UNEP still have significant roles and functions in bringing peace and welfare to those suffering from direct and structural violence. We have learned that establishing partnerships among international and national organizations, private sectors and NGOs is inevitable.

The Hague Agenda for Peace and Justice for the 21<sup>st</sup> Century is another significant example of such work. This coalition started in The Hague, the Netherlands, where the largest international civil society peace conference in history was held in 1999. The Hague Appeal for Peace in 1999<sup>9)</sup> is as follows:

*“A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace.*

— Hague Appeal for Peace Global Campaign for Peace Education in 1999 —

Nearly 10,000 activists, thousands of organizations, government representatives and community leaders took an active part in the conference. These participants were cultural activists, those concerned with peace and disarmament, human rights, indigenous peoples' rights, gender, the environment, faith-based approaches, peace education and youth.

They agreed upon a 50-point action-plan for the abolition of war.

One of the first principles of this document is the necessity of instituting systematic education for peace. According to the Agenda, their Global Campaign for Peace Education aims to “support the United Nations decade for a culture of peace and non-violence for the children of the world and to introduce peace and human rights education into all educational institutions, including medical and law schools”.

As peace education is deeply concerned with human life and human well-being, students and teachers should become peace activists. Peace education aims to foster both achieved and experiential knowledge, skills, and attitudes. These are needed to achieve a sustainable global culture of peace. What is really vital in peace education is that the attitudes of teachers and students can be transformed and the process of changing attitudes among teachers and students is the evidence of peace education itself. As the two thirds of school children in the world do not have enough schooling opportunities beyond the fifth and sixth grade and nearly 125 million school aged children are out of school, it is urgent necessity to guarantee a peaceful school climate with peace education materials for this age group.

It is also significant to conjure up the basic strategy agreed upon at the joint International Schools Associations (ISA)<sup>10)</sup>/ Washington International School Conference in 1998. The major purpose of the framework generated by the ISA project is to provide schools with a clear map to help their educators build a climate of peace within the school buildings and local communities. The principal strategy is as follows:

- 1. Each member of the global society is bound by principles relating to human welfare, such as justice, liberty, responsibility, equality, dignity, security, democracy and solidarity.**
- 2. Each member of society is an active participant in a local community and is in turn committed to global harmony reflective of the diversity of the human population.**
- 3. Each member of the global society must act individually and communally toward guardianship of our world as a whole, guaranteeing the right to a sustainable future.**

(International Schools Associations/Washington International School Conference in 1998)

As ISA (1998) emphasizes, education for peace is a process and condition which permeates all aspects of school life, with implications for learners, teachers, and administrators, extending beyond the boundaries of school to society as a whole.

Lately, the basic orientation of building a culture of peace was activated by the declaration and program of action on a culture of peace by Agenda Item 31 approved by the United Nations General Assembly in 2000. According to the declaration on a culture of peace, it solemnly proclaims to this end that governments, international organizations and civil societies may be guided in their activities by their provisions to promote and strengthen a culture of peace in the new millennium. The following is a

brief summary of Article 1 which can be a central pillar of peace education.

**Article 1. A culture of peace is a set of values, attitudes, traditions and modes of behavior and ways of life based on:**

- \* **Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;**
- \* **Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law**
- \* **Full Respect for and promotion of all human rights and fundamental freedoms;**
- \* **Commitment to peaceful settlement of conflicts;**
- \* **Efforts to meet the developmental and environmental needs of present and future generation.**
- \* **Respect for and promotion of the right to development;**
- \* **Respect for and promotion of equal rights of and opportunities for women and men;**
- \* **Respect for and promotion of the rights of everyone to freedom of expression, opinion and information:**
- \* **Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.**

(The Declaration and program of action on a Culture of Peace by Agenda Item 31, the United Nations, General Assembly in 2000)<sup>11)</sup>

We have learned from human history that violence and force cannot destroy the will and dignity of people in the long run. Knowledge and human education could be the best weapon against violence and force. Said (2003) states as follows in his lecture at the American University in Cairo before he died. It is worth heeding.

**You cannot deal with others without profound knowledge of his or her culture, society and history. Force never works, because you can never destroys the will of people and the power of people. Idea is equality, coexistence and sustainable life. The present is our battle ground and knowledge is our main weapon.**

(Edward Said: 2003)<sup>12)</sup>

War is a man-made “cancer cell”. Powerful “cancer cell” can destroy normal cell in human body. Cynically the fact is that the cancer cell will even die off after it has eaten up most normal cells in the human body. Therefore, we have to make every effort to nurture sustainable normal cells through a healthy diet and nutrition. The “healthy cell” is like a peace. It will not die as long as we nurture it and protect it. The cancer cell of war is always contagious and infectious because of endless human desire.

In terms of future prospect we can see the possibility of peaceful future in the spirit

of the Constitution of the European Unions implemented in 2004. The EU has decided to prepare for the welcoming of Turkey, an Islamic giant, on the condition that the charter of fundamental rights of the Union is to be observed. This can be an opportune opening for the EU to branch out to the Middle East. The Preamble of the Charter of Fundamental Rights of the Union in the Constitution of the European Union declares as follows:

**The peoples of Europe, in creating an ever closer union among them, are resolved to share a peaceful future based on common values.**

**Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity: it is based on the principles of democracy and the rule of law. It places the individual at the heart of its activities, by establishing the citizenship of the Union and by creating an area of freedom, security and justice.**

**The Union contributes to the preservation and to the development of these common values while respecting the diversity of the cultures and traditions of the people of Europe as well as the national identities of the Member States and the organization of their public authorities at national, regional and local levels; it seeks to promote balanced and sustainable development and ensures free movement of persons, services, goods, and capital, and the freedom of establishment.**

**To this end, it is necessary to strengthen the protection of fundamental rights in the light of changes in society, social progress and scientific and technological development by making those rights more visible in a Charter...**

(The Preamble of the Charter of Fundamental Rights of the Union in 2004)

At present, only 25 member states in EU can share the spirit of this Charter in 2004. However, there are still many invaluable conditions and terms which prevent direct and indirect violence in the Charter. They can be applied to the rest of the world. The preamble of the Charter is followed by the Articles (from Article II 61 to Article II 110).

#### **Title I Dignity (Article 61- 65):**

Human dignity, Right to life, Right to the integrity of the person, Prohibition of torture and inhuman or degrading treatment or punishment, Prohibition of slavery and forced labor

#### **Title II Freedoms (Article 66-79)**

Right to liberty and security, Respect for private and family life, Protection of Personal data, Right to marry and right to found a family, Freedom of thought, conscience and religion, Freedom of expression and information, Freedom of assembly and of association, Freedom of the arts and sciences, Right to education, Freedom to choose an occupation and right to engage in work, Freedom to conduct a business, Right to property, Right to asylum, Protection in the event of removal, expulsion or extradition

#### **Title III Equality (Article 80-86)**

Equality before the law, Non-discrimination, Cultural, religious, and linguistic diversity, Equality

between women and men, The rights of the child, The rights of the elderly, Integration of persons with disabilities

**Title IV Solidarity (Article 87-98)**

Workers' right to information and consultation within the undertaking, Right of collective bargaining and action, Right of access to placement services, Protection in the event of unjustified dismissal, Fair and just working conditions, Prohibition of child labor and protection of young people at work, Family and professional life, Social security and social assistance, Health care, Access to services of general economic interest, Environmental protection, Consumer protection

**Title V Citizens' Rights and Justice (Article 99-106)**

Right to vote and to stand as a candidate at election to the European Parliament, Right to vote and to stand as a candidate at municipal elections, Right to good administration, Right of access to documents, European Ombudsman, right to Petition, Freedom of movement and residence, Diplomatic and consular protection

**Title VI Justice (Article 107-110)**

Right to an effective remedy and to a fair trial, Presumption of innocence and right of defense, Principles of legality and proportionality of criminal offences and penalties and Right not to be tried or punished twice in criminal proceedings for the same criminal offence

(The Charter of Fundamental Rights of the Union, from Article II 61 to Article II 110)

The ultimate aims of these articles are pursuing peaceful and sustainable life based on human dignity, freedom, equality, solidarity, citizens' rights and justice. These have been confirmed as the premise of fundamental human rights for peaceful society through the long agony and suffering of European history. In the light of the spirits of the United Nations and the constitution of the European Union, we can firmly convince ourselves that these are unalienable conditions of building cultures of peace and prospect for peace education.

International education for peace does not necessarily bring wealthy industrialists and entrepreneurs but it surely brings peace-loving public citizens, democrats and activists (environmentalists) for the well-being of human life in the long run. Along with the paradigm shift from growth economy and mass consumption to global interdependence and sustainable consumption, we have to listen to one another and to our planet in order to avoid structural violence and ecological havoc.

In conclusion, despite the endless civil wars and regional conflicts on this fragile earth, we have witnessed global peace movement such as the United Nations declaration of the year 2000 as the International year for the Culture of Peace and of the year 2001-2010 as the International Decade for a Culture of Peace and Nonviolence for the Children of the World. As UNESCO's Culture of Peace Program, International Red Cross and an international coalition of NGOs for peace education are working together, the local and global participation in building cultures of peace by teachers and students together with public citizens will be more vital from now on.

## 7. The Framework for Promoting Cultures of Peace in Liberal Democracy

Willis (2002) states that culture is not given but is always being negotiated. So is peace. Peace is not static. Peace is a process of exploring and building well-being of human kinds. Peace culture is not given but should be nurtured and shared with others. The United Nations defined the culture of peace as a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/5213: Culture of Peace and A/RES/53/243, Declaration and Program of Action on a Culture of Peace). Boulding (2000) defines a peace culture as follows:

**A peace culture is a culture that promotes peaceable diversity. Such a culture includes lifeways, patterns of belief, values, behavior, and accompanying institutional arrangements that promote mutual caring and well-being as well as an equality that includes appreciation of difference, stewardship, and equitable sharing of the earth's resources among its members and with all living beings.** (Boulding, 2000)

What Boulding emphasizes is a point of departure for making peace and promoting cultures of peace in the realm of international education for peace, especially in the world after the September 11. Thomas (2001) states that the framework also stresses that these separate elements — human rights, cultural diversity, social justice, population issues, sustainable development, health and housing and the environment — are interrelated and should not be viewed in isolation from each other. The slogan ‘think globally and act locally’ should be developed into the idea of ‘think globally and act locally and globally’ in this divided world.

The framework for peace education is necessary and it should offer suggestions on the teaching strategies likely to be successful in promoting cultures of peace. The Diagram 3 helps visualize the framework for peace education for peace-loving global citizens based on liberal democracy.

**Diagram 3**

**A Framework for Peace Education for  
Peace-loving Global Citizens**



The liberal democracy is a prerequisite of peace education as liberal democracies do not fight one another. A liberal democracy is a starting point for peace education and nurturing peace-loving global citizens in the 21<sup>st</sup> century. It is not too much to say that human history is the history of striving for pursuing liberal democracy through the Magna Carta (1215), the Petition of Rights (1628), the Civil War in England (1642-46, 1648-50), the Bill of Rights (1689), the French Revolution (1789-1799), the Civil War in the US (1860-1865), World War I (1914-1918) and World War II (1939-1945).

An assumption is that, even if we cannot abolish wars, we can prevent wars from starting in liberal democracy. Wars do not go off by themselves. War is not the result of natural effects but the result of human activities. As human being starts war, there must be some ways to prevent wars. The prevention of wars chiefly lies in the hands of human beings who direct and govern the nation states or international organizations. In the process of decision-making it is clear that whether they should start war or prevent war depends on the process and contents of peace education they have taken in liberal democracy. Prevention of war is a hard work. It requires global literacy and skills for conflict resolution such as communication, reconciliation, patience, conscience, reason, imagination, compassion, sense of human solidarity, global and neighborhood concern and love for others. These factors are essential to promote cultures of peace.

## 8. Necessary Knowledge, Skills and Attitudes through Peace Education

One of the goals of international education for peace is to provide all students with the knowledge, skills and attitudes they need to function in their local civic cultures as well as global civic cultures, living responsibly in a multi-cultural and interdependent world. Whether it is local or global, as Palmer (1981) states, civic culture represents the patterning of how we share a common space, common resources, and common opportunities and manage interdependence in that “company of strangers” which constitutes *The Public*.

What kind of knowledge, skills and attitudes should be fostered through peace education? In order to avoid national, cultural, religious, racial, ethnical and personal conflicts, we should increase knowledge, develop several skills and transform our attitudes through peace education. The necessary scope of knowledge, skills and attitudes in peace education are interwoven and interrelated with each other. These are the center nerve of local and global actions in order to link ourselves to the rest of the world. We can summarize knowledge, basic skills and necessary attitudes for creating cultures of peace for sustainable human society as follows:

### Table 1. Necessary Knowledge for Peace Education

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Globalization: positive and negative effects of globalization and cultural identities
North-South Problems: global interdependence and poverty, civil wars, refugee, child labor and AIDS
Direct violence: war and terrorism and structural violence: poverty and discrimination
The structure of peace and the meaning of well-being
The concept of citizenship: the legal and fundamental human rights and social responsibility
Environment, ecology and sustainable society
The fact and power of nuclear weapons and conventional weapons in this world
The facts in Hiroshima, Nagasaki, Okinawa, Holocaust, and Nanjing Massacre during the World War II
Conflicts analysis, prevention and resolution
Media literacy, liberty and freedom of speech
The diversity of ethnic, cultural, religious, national and global identities
The philosophy of the Charter of the United Nations and the Constitutions of the European Unions
The work of local, national and international volunteer groups and their partnership
Partnership among International Organizations, governments, private sectors and NGOs

### Table 2. Necessary Skills for Peace Education

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Communication skills with active listening
Reconciliation by integrating opposed ideas and value systems
Balancing ethnic, cultural, religious, national and global identities
Harmony and cooperation

Critical thinking and problem-solving skills  
 Empathy and compassion  
 Patience and self-control  
 Leadership and membership  
 Mediation and negotiation for conflict resolution

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### **Table 3. Transformative Attitudes for Peace Education**

Global village concern and neighborhood concern for peaceful coexistence  
 Ecological awareness for a sustainable environment  
 Respectful attitude towards human dignity and diversity  
 Reflective and transformative attitudes towards daily life  
 Reflective and transformative teaching and learning  
 Non-violent attitude with tolerance and reconciliation

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In the process of peace education, knowledge, skills and attitude above listed should be acquired as practical objectives. Both teachers and students should be familiar with these. The necessary knowledge, skills and attitudes in peace education are interrelated and could be brought to life through the continuous reflective and transformative thinking and actions by educators and their students. As we have learned from history, teachers and students can become influential activists in making today's confused world into more peaceful and sustainable one with a globally shared culture of peace.

## **9. Global Literacy for Promoting Cultures of Peace**

Education is an effective weapon to end wars if it is used as a seed to grow the next generation into mature, peace-loving citizens of local and global communities. Boulding (2000) states that peace cultures thrive on and are nourished by visions of how things might be, in a world where sharing and caring are part of the accepted life ways for everyone. If an educator is an artist, education is the greatest of the arts since the medium is the human mind, love, spirit and attitude which are required for global peace and local welfare (Nakamura: 2004).

Therefore, multicultural and transcultural perspectives, respecting each cultural identity would be more vital in the true sense of globalization, which should be primarily cultivated as a kernel of global literacy through global citizenship education. There must be several basic attitudes to be cultivated as a new paradigm of global education.

First of all, educators should be very aware of the urgent necessity of peaceful and sustainable coexistence on this fragile earth. Secondly, we should clarify the true meaning of globalization as a transformation from ethnocentrism into multiculturalism

beyond Orientalism and Occidentalism. Thirdly with the power of human love we should plant seeds of global literacy deep in the hearts of students in order to create a more peaceful world. Global literacy is a premise of global peace.

Global literacy includes cross-cultural competence and sensitivity with multicultural, transcultural and transnational perspectives. It also requires communicative competence in an international language for global dialogue in order to solve common human problems with people of the world. Moreover, it develops cognitive, affective, social skills to reconcile from mutual strength and integrate seemingly opposing values on a higher level for the purpose of equitable coexistence. Willis (2000) reemphasizes that the ultimate aim of education should be, as Jonas Salk has said, to learn how to reconcile differences among groups in ways that prove to be mutually advantageous. The process of globalization needs to carefully respond to diversity, plurality, differences, especially the issue of culture in cultural diversity.

Then, how can we cope with different cultures with an effective strategy for opposing values and cultural confrontation? We should foster necessary attitude towards the issue of different cultures. The key answer is ***awareness, respect, communication, reconciliation.***

***Awareness*** means being aware of explicit cultures and implicit cultures of one's home culture as well as those of other cultures. This is a lifetime commitment. Next we should be aware that stereotypes and prejudice come from lack of information and direct contact. We can avoid negative stereotypes and prejudice with cultural relativism, cultural sensitivity and trans-cultural perspectives. Then we should realize that cultural borders are not where civilizations clash but where civilizations flourish with cultural diversity.

***Respect*** implies that to be respected we must respect others with cultural sensitivity/diversity. Even if we don't understand other cultures we can respect each other. Respect is a good start for inter/cross-cultural communication. Similarly, to be accepted we must accept others. To be loved we must love others, too.

***Communication*** means effective verbal and nonverbal communication skills with active listening. This has a dramatic power. Communication overcomes ignorance, indifference, intolerance, prejudice and xenophobia. Lack of communication creates misunderstanding and fear.

***Reconciliation*** means that we can reconcile from mutually shared cultural strength in order to integrate seemingly opposing values on a higher level. We can reframe a new cross-cultural perspective beyond the conflicts between particularism and universalism, conformity and diversity/pluralism through reconciliation and integration.

Developing a cross-cultural literacy to cope with opposing values and cultural conflicts is the prerequisite of peace education. The next step is developing global

literacy in order to participate in building a culture of peace as a shared human heritage. Boulding (1988) emphasizes that 167 independent countries and associated territories of the world contains literally thousands of ethnic groups, each with their own language and cultural identity. The civic culture of peace has to be forged out of these identities. If there is to be a globally shared civic culture of peace for common interest, millions of ethnic groups want to make their own contributions to it. This is the next step for a more peaceful and sustainable world.

As a new paradigm of international education for peace, cultivating global literacy will guide the next generation to walk into the deep forest of cultural diversity with the necessary attitude toward issues of cultures. Consequently, it will open up the way to the creation of harmony and strength of the civic culture of peace involved in cultural diversity for human solidarity. Global literacy, in this context, addresses literacy as reconceptualized citizenship, called multicultural citizenship which will enable us to acquire a relevant harmony of personal, ethnical, cultural, national and global identification.

## **10. Conclusion**

This study has explored the significance of international education for peace in Japan. The ultimate purpose of international education for peace is to develop global literacy which enables us to create a culture of peace in cross-cultural diversity. We are entering a new era in the way we describe the process of peaceful coexistence in multicultural settings which should be encouraged and enlightened by international education.

I have discussed the necessity of Japan's becoming a peace-loving global partner under the present Constitution of Japan which renounces war forever as a sovereign right of the nation and the threat or use of force as means of settling international disputes. As Japan has a high moral ground to speak up peace, we have to prove ourselves as peace-loving global citizens in this globalized world.

I have redefined the positive and negative aspects of globalization which have had serious effects on international education for peace. Involved in peace education we can not get direct violence and structural violence out of our mind. It is self-evident that peace education entails not only the issue of war and terrorism, but also global poverty, interdependence between the North and South, the East and West, and the infringement of fundamental human rights.

Consistently this study has involved theoretical and practical discussion on the necessity of global literacy in liberal democracy as a new framework for peace education. Based on the discussion above, this study suggests a new framework of international education which should develop knowledge, necessary skills and attitudes

as peace-loving local and global citizens in order to create cultures of peace.

In conclusion, developing global literacy for peaceful coexistence is a key to foster a sense of human solidarity and neighborhood concern, which enable us to create cultures of peace in multicultural diversity and sustainability. This is a central mission of international education for peace at school. Students and teachers can be major activists of making peace and creating cultures of peace. Taking an active part in building a culture of peace within our homes, school buildings, local, national and international communities is a goal that should not be overlooked by students and teachers in the coming decades. Peaceful and sustainable social images of the future will surely empower our actions in the present.

### Notes

- 1) The Peace Pledge Union (PPU) in UK produces teaching and campaigning resources on war, peace and nonviolence. Primary web addresses is <http://www.ppu.org.uk>
- 2) The Center for International and Security Studies at Maryland (CISSM) is a research center that pursues policy-oriented scholarship on major issues facing the United States in the global arena. <http://www.cissm.umd.edu/about.htm#mission>
- 3) SIPRI was established as an international independent research institute to conduct scientific research on questions of conflict and cooperation that are of importance for international peace and security, with the aim of contributing to an understanding of the conditions for peaceful solutions to international conflicts and for a stable peace. The institute's mandate is implemented through research that aims to promote openness and transparency in the sphere of arms control and security and to help stave off the proliferation of nuclear weapons, to help prevent conflicts and search for regional resolutions of security issues, and to spread information on arms control and international security to the broader public.
- 4) See Universal Declaration of Human Rights <http://www.unhchr.ch/udhr/lang/eng.html>
- 5) *Declaration on a Culture of Peace*, 1999 in The General Assembly is as follows:  
Recalling the Charter of the United Nations including the purposes and principles contained therein, Recalling the constitution of the UNESCO which states that 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed', Recalling also the Universal Declaration of Human Rights and other relevant international instruments of the United Nations system, Recognizing that peace is not only the absence of conflict, but requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation, Recognizing also that the end of the cold war has widened possibilities for strengthening a culture of peace, Expressing deep concern about the persistence and proliferation of violence and conflict in various parts of the world, Recognizing further the need to eliminate all forms of discrimination and intolerance, including those based on race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status, Recalling its resolution 52/15 proclaiming the year 2000 the 'International Year for the Culture of Peace' and its resolution 53/25 proclaiming the period 2001-2010 as the 'International Decade for a Culture of Peace and Non-Violence for the Children of the World', Recognizing the important role UNESCO continues to play in the promotion of a culture of peace.

Solemnly proclaims this *Declaration on a Culture of Peace* to the end that governments, international organizations and civil society may be guided in their activity by its provisions to promote and strengthen a culture of peace in the new millennium.

See <http://www.unesco.org/cpp/uk/declarations/2000.html>

- 6) UCAS is the UK central organization through which applications are processed for entry to higher education, especially full-time undergraduate courses at UK universities and colleges providing information and services to applicants.
- 7) Bruce Russett is one of the protagonists for the Liberal Peace Theory. Russett, Bruce. (1993). *Grasping the Democratic Peace: Principles for a Post-Cold War World*. Princeton, New Jersey: Princeton University Press.
- 8) *Declaration of the 44th session of the International Conference on Education, Geneva, Switzerland, October 1994*, endorsed by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995.  
The Integrated Framework of Action on Education for Peace, Human Rights and Democracy is UNESCO's major instrument in the field of Education for Human Rights and Citizenship. See <http://www.unesco.org/cpp/uk/projects/edcat.pdf>
- 9) The Hague Appeal for Peace Civil Society Conference was held from May 11 to 15, 1999 in The Hague, The Netherlands. To date, over 1000 organizations have attended.
- 10) The International Schools Association was founded under Swiss Law in 1951 and as such is the most senior organization in the world of international education. It is an international non-governmental organization and the first educational NGO to be granted consultative status at UNESCO.
- 11) Agenda item 31 Culture of peace. Declaration and Programme of Action on a Culture of Peace.  
See [www.unesco.org/opi/paix2000/res.html](http://www.unesco.org/opi/paix2000/res.html)
- 12) The Edward W Said Memorial Lecture is an initiative sponsored by the Department of English and Comparative Literature at the American University in Cairo in 2003.

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<http://www.pcf.city.hiroshima.jp/peacesite/indexE.html>

<http://www.ucas.ac.uk/>

[http://www.pcf.city.hiroshima.jp/top\\_e.html](http://www.pcf.city.hiroshima.jp/top_e.html)

<http://www.peace-nagasaki.go.jp/eng/ftop.html>

<http://www.un.org/cyberschoolbus/peace/content.htm>