

# Common Curriculum Guide *for*

# Peace Education in Northeast Asia



APCEIU  
Asia-Pacific Centre of  
Education for  
International Understanding  
유네스코 아시아태평양 국제이해교육원

# Common Curriculum Guide for Peace Education in Northeast Asia

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The Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO (APCEIU) is a UNESCO Category 2 Centre established in 2000 by the Agreement between the Government of the Republic of Korea and UNESCO. APCEIU is mandated to promote Education for International Understanding (EIU), currently referred to as Global Citizenship Education (GCED), as it seeks to build a culture of peace in collaboration with UNESCO Member States.

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## Foreword

In 2021, the Asia-Pacific Centre of Education for International Understanding (APCEIU) conducted a study, *Peace Education in Northeast Asia: A Situational Analysis*, to examine the current state of peace education in the region and recommend policies to promote and strengthen it.

The study found that peace and peace education are understood, interpreted, and practised in diverse ways across the region, with peace education in each country developing its own foci and characteristics reflective of different historical, socio-cultural and political contexts. The study further suggested that a common curriculum be developed under UNESCO's conception of comprehensive peace education or education for a culture of peace, and based on the commonalities of peace education as currently practised in the region. This common curriculum would facilitate a common understanding of peace and stronger exchanges and cooperation among peace educators across East Asia (APCEIU, 2021).

Subsequently, from 2022 to 2023, APCEIU coordinated a project to develop such a common curriculum guide. For this, the Centre teamed up with the following partners:

- UNESCO Multisectoral Regional Office for East Asia (UNESCO Beijing Office)
- UNESCO Chair on Peace Studies at Nanjing University, China
- UNESCO Chair on Education for Peace, Social Justice and Global Citizenship at Kyushu University, Japan
- Peace Education Commission of the Peace Studies Association of Japan
- Japan Association for International Education; and
- Korean Society of Education for International Understanding

Three overlapping groups of experts collaborated in the development of the Guide. An Expert Working Group (EWG) was formed by bringing together six experts in peace education from China, Japan, and South Korea. These experts were recommended by the above-mentioned partners and tasked with the development of the draft guide. The EWG members are: CHEN Sicong (Kyushu University), LIU Cheng (Nanjing University), ABE Hiroko (Tokyo University of Social Welfare), MATSUI Ketei (Seisen University), SEOL Kyujoo (Gyeongin National University of Education), and YOO Sung-Sang (Seoul National University).

In consultation with the EWG, APCEIU identified a Drafting Team (DT) to write and revise the draft. The Drafting Team members are: CHEN Sicong (Kyushu University), EOM Jeongmin (APCEIU) and Kevin KESTER (Seoul National University).

Representing the project partners, Edward VICKERS, holder of the UNESCO Chair on Education for Peace, Social Justice, and Global Citizenship at Kyushu University, KOBAYASHI Makoto from the Japan Association for International Education, LIU Cheng, holder of the UNESCO Chair on Peace Studies at Nanjing University, and JHO Daehoon from the Korean Society of Education for International Understanding worked closely with the EWG and DT through a series of consultation meetings and by providing written comments. Robert PARUA from the UNESCO Beijing Office has also provided continuous support throughout the process.

In the course of developing and revising the draft guide, a series of workshops were held in Seoul (August 2022), Fukuoka (March 2023), and Nanjing (September 2023), where teachers, non-formal educators, education administrators, researchers, and other stakeholders were invited to provide input and feedback on the draft.

Towards the end of the drafting process, the draft guide was piloted with the assistance of educators from each country: CHEN Hong, JIN Bei, LU Deting, LU Tianyang, SHANG Yuanyuan, and TANG Junjing from China; ASAKAWA Kazuya, FUJII Sawako, HIRASAWA Kaori, MATSUI Katsuyuki, MATSUKURA Sayaka, MIYASHITA Akira, NOJIMA Daisuke, ODA Yukie, and YANO Junichi from Japan; and BAE Sungho, HAN Sang-Hee, HWANG Jimin, KIM Inchul, LEE Hansol, OH Yongjin, and MOON A-Young from South Korea.

Overall coordination of the project was carried out by APCEIU colleagues, EOM Jeongmin and LEE Nakyung from the Office of Research and Development.

APCEIU conveys its deepest appreciation to the partners, working group experts, drafting team members, workshop organizers and participants, and pilot implementation teachers for their valuable efforts and contributions.

It is our hope that this Guide will encourage and help more teachers and practitioners in the region to take part in our collective efforts to build peace in and through education.

LIM Hyun Mook  
Director, APCEIU



No task is more important for educators and educational researchers than ensuring that teaching and learning are geared towards the promotion of peace. The history of our world, not least that of East Asia, offers many reminders of how readily education can serve precisely the opposite purpose, stoking hatred and fuelling conflict. For that very reason, we have come together to offer our enthusiastic support to this important initiative led by UNESCO's Asia-Pacific Centre on Education for International Understanding (APCEIU).

Cross-national collaboration in the devising of curricular guidelines or educational materials can be a fraught and contentious process. Nowhere is this more so than in a region such as East Asia, where curriculum development is a jealously-guarded function of the nation-state, and where international understanding is overshadowed by difficult and contested histories. It is therefore a tribute to the skill and commitment of APCEIU staff that they have managed to bring together a diverse, cross-national team of partners to work on this curriculum guide and see the process through to successful completion.

As partners, we join in expressing our gratitude to APCEIU, and our appreciation of the efforts of all involved in this project. We sincerely hope that the ultimate product of our collaboration, this curriculum guide, will help to support and inform the work of those involved in peace education across East Asia. We can testify that the drafting process, by helping to establish new collaborative relationships across national divides, has itself contributed to the cause of international understanding. This project should thus serve as a foundation and inspiration for further efforts to promote peace through education in this region and beyond.



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## Overview

This guide serves as a framework for supporting peace education in diverse communities across Northeast Asia. The function of the guide is to support the design and development of peace education programs across various NEA contexts.

The guide does not offer a comprehensive curricular blueprint, although sample activities are included that may be adapted to local settings. The design principles and suggested pedagogies were discussed and agreed through a collaborative, multicultural, multilingual, and multilevel process conducted across the NEA region.

Key readers and users of this guide may include educators involved in formal and non-formal education. It is intended to serve as a reference point for teachers, administrators, non-formal educators, policy-makers, and researchers interested in peace education.

### **EXPECTED READERS OF THIS GUIDE INCLUDE:**

- school teachers (in-service and pre-service);
- teacher trainers;
- education administrators and school leaders;
- non-formal educators;
- policy-makers; and
- researchers

The common curricular framework proposed here is organised around four interconnected approaches to peace education design: Chapter 1) 'education in conflict or peace' (discussing context-specific challenges), Chapter 2) 'education for peace' (elaborating visions of peace education), Chapter 3) 'education about and through peace' (detailing content and pedagogy), and Chapter 4) recommending learning resources.

Readers can take various approaches that are interrelated and complementary. For example, those interested in implementing peace education into specific classroom

### THIS GUIDE IS FOR YOU IF YOU ARE INTERESTED IN...

- integrating peace-making into your teaching, classes, and/or school or community programmes
- expanding and advancing peace education elements in what you have already been doing through:
  - education for international understanding
  - human rights education
  - civic education
  - multicultural/intercultural education
  - global citizenship education
  - education for sustainable development
  - anti-bullying education
  - anti-discrimination education
- contextualizing your work in peace education in reference to Northeast Asian contexts
- learning how peace education could be contextualized in this region or exploring how peace education could be regionally contextualized in general

subjects will find sample lesson plans in the Appendix. A complementary approach may include embedding peace education values across the school curriculum. For readers interested in specific peace education activities and pedagogies, these are highlighted throughout the guide in boxes. There are also suggestions of peace education resources that may be appropriate to non-formal education settings.

### Guide at a Glance for Practitioners

*What kind of peace education for what kind of peace?*

As this guide explains, peace education has been understood and practised in various ways. There is no single 'blueprint', but a variety of possible approaches. An educator's choice of the most appropriate approach will depend on the particular aims or goals she sets herself. But it will also depend on context, or the conditions within which she must work.

When designing a peace education class, activity, or programme, educators will need first to consider the limitations and/or opportunities that their context presents:

- What constraints does the political climate place upon educators (e.g., in terms of what issues can 'safely' be discussed in class)?

- What problems or issues related to the promotion of peace are currently 'in the news'? Can these be used to prompt discussion in the classroom?
- How do the demands of the regular curriculum limit the time and space available for peace education?
- What opportunities are there to integrate peace-related learning or activities into the teaching of regular school subjects? What subjects or topics offer the best opportunities for this?
- What practical constraints or support exist at the institutional level (e.g., class size/number of students or school facilities such as access to online resources)?
- What support or resources are available outside the school that can be integrated into the curriculum (e.g., community facilities and programmes, civil society programmes, materials and resource persons, etc.)?

Bearing in mind this context, educators then need to reach decisions with respect to the following:

- **Goal:** What specific purpose is the class or activity intended to achieve? In what way does it aim to improve or transform students' knowledge, attitudes or beliefs?
- **Content:** What topic or issue will form the core focus of the class or activity? Why? How is this relevant to the chosen aim?
- **Method:** What pedagogical methods are most appropriate to achieving the lesson's aims (e.g. group discussion, class debate, role play, pair work, project work)? Given the aims, content, and contextual factors such as class size, what combination of methods will work best?
- **Media:** What resources (online or otherwise) can be used to support teaching and learning in relation to the chosen topic/aim?



# Chapter 1

## Introduction

This chapter outlines the background and guiding concepts of the guide book; provides a critical analysis of NEA contexts; clarifies the intended audience; and explains why this guidebook is needed. It then proceeds to explain the structure of the remainder of this guide, and the philosophy and key concepts that have informed its development. It also features an example exercise designed to stimulate readers to reflect on the practical implications of these ideas.

### Guiding Questions

1. Why do we need peace education in general?
2. Why do we need peace education in NEA?
3. How can this guide support this endeavour?  
(including *Who is this guide for?* and *Why do we need this guide?*)
4. What are our working concepts and definitions?  
(e.g., How do you define peace and peace education?)
5. What is to follow throughout the guidebook?

## Background to the Project

Peacebuilding is imperative to our global society. It is especially critical to the Northeast Asian region, where geopolitical instability as well as historical tensions pose a range of socio-political issues while also influencing the public imagination and individual consciousness. Hence, we cannot stress too strongly the value and importance of peace education in this region for developing knowledge, values, attitudes and skills in learners conducive to building sustainable peace.

However, as in other regions, peace education is sometimes viewed as controversial or politicized in the Northeast Asia region. Some think that peace education is implemented only by groups inclined to a particular political position, or that since it cannot avoid dealing with sensitive issues, it is inappropriate for schools to engage in it. For these and other reasons, many teachers and non-formal educators in the region display little interest in peace education or hesitate to practice it in their schools or communities.

At the same time, across the NEA region peace education is often practiced under other names, such as education for international understanding, human rights education, education for cultural diversity or multicultural education, education for sustainable development and so on. Although these forms of transformative education are distinct in their respective foci, they generally complement each other. Frequently, teachers and non-formal educators undertake educational activities aimed at peacebuilding without necessarily using the term “peace education”.

For example, to develop sustainable peace through education, peacebuilding should be concerned especially with the fostering of the knowledge, skills, and behaviours that support a culture of peace, human rights, and democracy. Therefore, this guidebook considers these forms of transformative education as mutually reinforcing.

Further examples include global citizenship education (GCED), a notion recently championed by UNESCO, and education for sustainable development (ESD), both of which are seen as encompassing peace education alongside other approaches. The extent to which these different concerns overlap depends in part on how far we see ‘peace’ as intertwined with and dependent upon the wider political, economic and cultural context of our societies. ‘Peace’ is often discussed as if it is a state of mind that can be cultivated independently of the context in which learners find themselves. But a culture of peace cannot flourish in the absence of institutions, structures and

practices that promote human dignity, social justice and international collaboration.

A range of materials useful for peace education is already available. UNICEF created materials for peace education programmes through country offices and National Committees for UNICEF in countries from Angola and Mauritius to India and Lebanon (Fountain, 1999). The Council of Europe (2023) also seeks to promote peace through education across European societies. In recent years these efforts have focused especially on Ukraine. In Northeast Asia, there have been initiatives such as the joint history textbook, *A History to Open the Future*, drafted by a panel of Chinese, Japanese and Korean educators and historians, although this was narrowly focused on history education rather than peace education more broadly conceived (see case study in Chapter 3). Building on insights provided by preceding efforts in peace education, this guide attempts to provide a set of recommendations for peace education that is both faithful to the building of cultures of peace and particularly contextualised in Northeast Asia. It prioritises educators in the region as key readers and hopes to provide guiding principles, practical and pedagogical strategies, and examples and references especially appropriate to this region.

This guide does not offer a comprehensive curricular blueprint, although sample activities are included that may be adapted to local settings. It is the product of a collaborative, multicultural, multilingual, and multilevel process involving partners across the NEA region. The guide is intended to serve as a reference point for teachers, administrators, non-formal educators, policy-makers, and researchers interested in peace education.

### Contexts of NEA

Although the project aspires to address NEA, it covers only China, Japan and South Korea<sup>1</sup>. The intention is not to exclude certain countries, but practical considerations made it difficult to adopt a wider scope on this occasion. The three countries dealt with here serve as a useful basis for considering the challenges and prospects for peace education across NEA. The guide seeks to transcend national boundaries, paying attention both to locally specific and regionally shared concerns.

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<sup>1</sup> Throughout the remainder of the common curricular guide, “Korea” will be used to refer to the broader context of the Korean peninsula, while South Korea will be used to reference the state specifically.

This common curriculum encourages learners to imagine a regional community while recognising the need to keep this regional identity inclusive, open and negotiable. A Northeast Asian identity is needed to counter the exclusivity and attendant negative impacts of national identities. Such a regional identity itself should not, by any means, become exclusive or chauvinistic. The regional identity of being a Northeast Asian citizen should serve as a more immediate, concrete, relatable step towards the rather more abstract goal of 'global citizenship'. The former can be seen as a regionally specific and 'grounded' version of the latter.

Northeast Asia has a rich legacy of shared traditions and cross-border exchange stretching back many centuries. The region is scarred by memories of imperialism, colonialism and war and riven by ongoing sociopolitical tensions and territorial disputes. These memories and legacies have often sown division within and between the societies of the region. The challenge facing educators is to raise awareness of the shared nature of past trauma and injustice, and of the need for different groups and nationalities to work together to overcome these. For this reason, concrete work toward reconciliation is essential for peacebuilding in the region. Enhancing education's contribution to reconciliation is crucial, although we have to bear in mind the importance of factors beyond the education system.

Across the region, peace is threatened by numerous issues and challenges. Amongst these, one might single out the most serious one, which is a possibility of accidental conflicts leading to war. Northeast Asia is one of the most heavily armed areas in the world, with militarisation accelerating and cross-border tensions escalating in recent years. Amidst talk of peace, the threat of war is clear and present to citizens of all the region's societies.

At the same time, Northeast Asia has become ever more economically integrated since the end of the Cold War. While this has made the region a powerhouse of global trade, growth has been accompanied by worsening economic inequality, environmental degradation and other problems. With public welfare systems generally parsimonious at best and labour markets governed by rigid hiring and promotion practices (often related to traditional hierarchies of seniority and gender), the threat of economic insecurity fuels intensifying educational competition. The increasingly desperate pursuit of educational credentials tends to atomize societies, corroding social bonds and draining energy and time for activities conducive to civility and mutual regard. This has significant implications for peace at the intrapersonal, interpersonal, and



societal levels.

Threats or challenges to peace across the region are thus manifold, complex and interrelated. A framework with three intersecting dimensions can be used to represent these challenges (Figure1). The level dimension highlights the challenges that confront not just nations, but relationships at various levels from the interpersonal to the global. The domain axis stresses how peace cuts across many areas of human societies, from the socio-cultural, economic and political to the environmental, technological and educational. We must also consider the further dimension of time, from the historical past through the living present, towards the future which we aim to shape.

**Figure 1.** The three-dimensional framework (level, domain and time) for understanding the contexts of Northeast Asia



This three-dimensional framework can help us identify and understand some key challenges and opportunities for peace and peace education in Northeast Asia. Peer bullying, for example, is an immediate challenge to peaceable relations at the interpersonal or group level in the context of formal education. But bullying may also relate to political and cultural factors at the national or transnational levels, such as rising nationalism and the discrimination and marginalisation suffered by minority populations, including immigrants and refugees. Domestic violence and wider gender-based violence constitute further challenges to interpersonal harmony or peace that relate to gender inequality, influenced by the patriarchal traditions

prevalent across the region. Other common challenges involving relationships at the interpersonal or group levels include elderly poverty, youth unemployment, inter-generational conflicts, and urban-rural disparities, all connected to drastically increased socio-economic inequality at the state and global levels; environmental exploitation and pollution in the environmental domain; and misuse/abuse of online social media in the technological domain.

In the intersection of the level and time dimensions, histories and memories of imperialism, colonialism and conflict between Northeast Asian countries remain a significant challenge for regional reconciliation and peace. A further threat is posed by contemporary militarization, including nuclear proliferation. Past and present military and political tensions reflect and reinforce the weakness of regional identity amongst people across Northeast Asia. This underlines the importance of both confronting the legacies of past regional conflicts and adopting a forward-looking perspective that recognizes shared challenges and encourages collaboration in addressing them.

Perhaps the supreme shared challenge, though one that is not specific to Northeast Asia, is climate change. This is also an issue of which many young people, especially, are acutely conscious. Problems associated with climate change may exacerbate or provoke conflict. But discussing this issue can also help us to gain a new perspective on arguments over more narrowly regional conflicts or tensions. Attention to climate change can heighten consciousness of shared responsibility for causing problems that threaten the entire globe, and of the need for transnational collaboration in the search for global solutions.

Northeast Asian societies face some special challenges in promoting peace education. Intensely examination-oriented and competitive education systems are characterised by a reductive focus on knowledge transmission and credential acquisition, limiting time or space for deployment of other forms of pedagogy. Also, a relatively authoritarian and hierarchical educational culture often restricts teacher autonomy and the scope for students' voices to be heard.

Nevertheless, the fact that national governments across the region declare their commitment to peace provides a potential opening for education for peace initiatives. Local, national and international NGOs and NPOs are actively seeking to promote peace and sustainability in relation to social, cultural, and environmental issues. Other resources and precedents for peace education include the UNESCO Associated

Schools Network (ASPnet), which commits its member institutions to the pursuit of a peaceful future. This curricular framework builds upon these prior efforts to promote peace in schools and communities across the region (APCEIU, 2021).

**Box 1. A note on 'relational' aspects of violence and peace**

A further note of importance concerns the process of healing from traumatic past experiences and employing dialogue as a means of personal and social transformation. Yet, in the process, it is critical that dialogue not be reduced to confining issues of conflict and peace within the individual. This is known as the psychologization of violence and peace. It is crucial in peacebuilding and peace education to acknowledge the interplay between the individual and social/political processes. To further elaborate, inner peace as conceptualised in some Asian traditions may be understood as concerned not exclusively with individual psychology but also with the pursuit of harmony with others (extending, in the case of Buddhism, beyond the human realm). An individual is always seen in relational terms as located within his/her community, the broader society, and the natural environment. In other words, the “inner” cannot be completely isolated from the “outer”.

The challenges discussed above are not exhaustive or comprehensive. They are just an indication of how using the three-dimensional framework can help broaden our conception of the scope of peace education. This framework should prompt readers to critically reflect on the multidimensional nature of peace. For instance, the social problem of hate speech may be intertwined with various forms of violence. On the one hand, it may express personal prejudices fostered by a quite specific socio-economic, political, or cultural context. But it could also be symptomatic of a broader normalisation of violence in society. Thus, hate speech is expressed (and may be addressed) at the individual or group levels, but also at the level of entire societies that, through dysfunctional or malign political, institutional, economic and educational arrangements, fuel alienation, distrust and hatred.

This guide also recommends use of the three-dimensional framework to identify issues and challenges more specific to Northeast Asia. While the suggested lists of key challenges and opportunities seem to apply globally rather than specifically to the region, readers are encouraged to think about their relevance to local, national, and regional contexts. Only in this way will more tangible, intelligible, and relevant issues for reflection, discussion and action be identified. For this, readers may ask

themselves these questions:

What are the major challenges to peace in your various relationships:

- interpersonal / associational?
- local?
- societal?
- regional?
- global?

How can we categorise the principal challenges to peace as they affect you or your community:

- socio-economic (embodied, material, psychological)?
- political?
- cultural?
- environmental?
- technological?
- other? (what other categories or sources of violence or conflict can you identify?)

While this guide suggests the three-dimensional framework above, different conceptual categories can be also found in the frameworks suggested by others. For instance, Galtung's categories of negative peace and positive peace have been helpful to educators (Galtung, 1969; see also Galtung, 2007). Negative peace denotes the absence of violent conflict or war while positive peace is concerned with social justice and developing mechanisms for non-violent conflict resolution, including cooperation and dialogue. Additionally, the concepts of physical, structural, cultural, and environmental violence help elaborate distinct types of violence.

Below are listed some key challenges to peace and to the promotion of peace education, although this is not an exhaustive list. These challenges are further elaborated by the Working Group partners in the section below on Challenges to Peace Education in NEA.

**Box 2. Key Challenges to peace and promotion of peace education in NEA****Key challenges to peace:**

- ◆ Ethnocentrism / Nationalism / Imperialism
- ◆ Class conflict / divisions of wealth (poverty, youth unemployment, potential conflict across generations)
- ◆ Colonial legacies
- ◆ School bullying
- ◆ Hate speech
- ◆ Domestic violence
- ◆ Gender inequality
- ◆ Anti-immigrant and anti-refugee sentiment
- ◆ Discrimination against minorities
- ◆ Environmental exploitation and pollution
- ◆ Urban/rural disparities
- ◆ The negative influence of technology (e.g., the abusive use of social media, use of AI for surveillance)
- ◆ Militarization (Arms Race)
- ◆ Post-war reconciliation (History, Memory and Reconciliation)
- ◆ Nuclear Issues (military and environmental)
- ◆ Lack of sense of belonging to NEA and need to develop supranational NEA identity and citizenship

**Challenges to conducting peace education:**

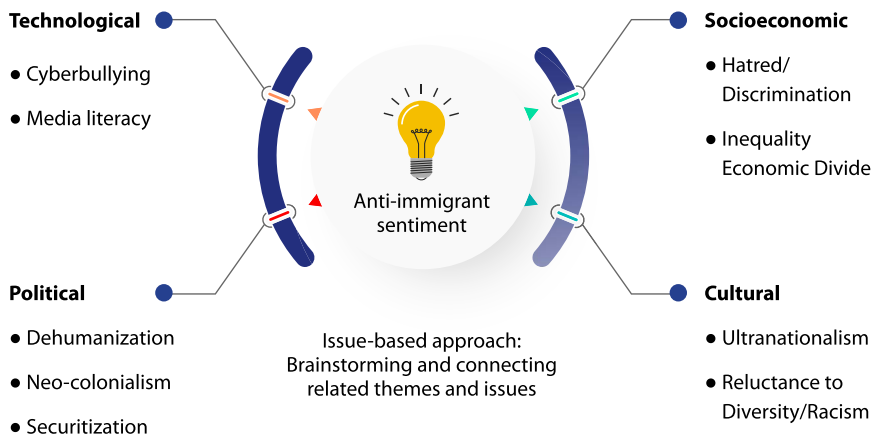
- ◆ Examination-oriented and competition-driven teaching and learning
- ◆ A reductive vision of education to knowledge transmission
- ◆ Authoritarian and hierarchical school cultures
- ◆ Confusion of 'peace-building' and 'pacification' (These are not the same: pacification involves avoidance of controversial issues, silencing of student voices, and preservation of the status quo)
- ◆ Lack of teacher autonomy

The list above can be expanded and reorganized by readers. Below is an example exercise for brainstorming.

Exercise 1 | Mapping Exercise

**Task 1-1.** Choose one of the topics from above and reflect in-depth on the challenge to peace and to peace education in your community. What concrete examples of these challenges are you aware of, or have you experienced?

**Mapping Example**



**Task 1-2.** Reflect on the challenges to peace and to peace education in the NEA region. Can you identify any challenges that are missing from the lists above?

**Task 1-3.** Map these various challenges according to:  
A) the three-dimensional framework;  
B) Galtung's categories of violence (1969, 1990); or  
C) a different framework of your own.

**A) Three-dimension framework**



	Interpersonal	Local	National	Regional	Global
Socio-Economic					
Political			E.g., hate speech as a political issue at the national level		
Cultural	E.g., hate speech as a cultural issue at the interpersonal level				
Environmental					
Technological					
Educational					

The issues brainstormed can be placed within the three-dimensional framework. For example, hate speech may be located as a cultural challenge at the interpersonal level, and it may also be placed as a political challenge at the national level. Mapping the issues helps learners to understand the multidimensional and multilevel aspects of these social issues.

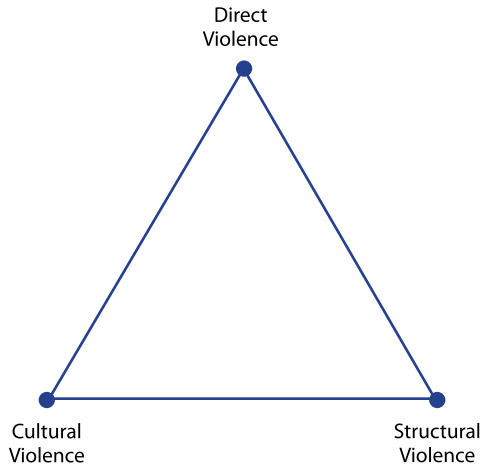
The table below is yet another example of a mapping exercise for generating dialogue

in the classroom about these issues. At lower levels of education, it may be useful to discuss how the issues raised in the table can be illustrated with reference to concrete cases. At higher levels, the table may serve to facilitate a deeper discussion of how issues identified in different boxes may be overlapping and connected. For example, patriarchy may be understood as a cultural practice or as a political institution - or, in fact, as both. See Chapter 3 for more pedagogical examples.

	<b>Interpersonal</b>	<b>Local</b>	<b>National</b>	<b>Regional</b>	<b>Global</b>
<b>Socio-Economic</b>	Hate speech Domestic violence Gender-based violence	Urban/rural disparities	Economic inequality Discrimination Elderly poverty Youth unemployment	Hate speech Gender inequality	Economic gap Decoupling
<b>Political</b>			Polarization Human rights repression Freedom of expression	Territorial disputes Nuclear arms Military buildup War/colonialism reconciliation	US-China tensions
<b>Cultural</b>	Patriarchal tradition		Authoritarian/hierarchical culture	Lack of regional identity National victimhood	Nationalism
<b>Environmental</b>		Ecological destruction	Pollution	Radioactive water	Climate crisis
<b>Technological</b>	Cyber bullying Online sexual abuse		Abuse of online social media	Online nationalism	Ethics of AI Media literacy
<b>Educational</b>	School bullying		Exam-oriented Teacher autonomy		



## B) Galtung's categories of violence (1969, 1990, 2007)



- **Direct violence:** behaviors that threaten life itself and diminish one's capacity to meet basic human needs (Galtung, 1969), e.g., war and domestic violence.
- **Structural violence:** the way that social structures and social institutions may cause harm to individuals by depriving them of basic needs (Galtung, 1969), e.g., prejudiced laws and exclusionary policies.
- **Cultural violence:** any aspect of a culture that can be used to legitimize violence in its direct or structural form (Galtung, 1990), e.g., patriarchy and racism.

## C) Your own framework

## Definitions/Key Concepts

平和(평화), 平和(へいわ), 和平(heping)

Numerous definitions exist for peace and peace education. This guide does not attempt to offer a single definition, as such operating concepts must be constructed locally. However, conceptualizations of peace education proposed by various United Nations agencies can serve as a useful reference point when considering local definitions of peace. This section concludes by discussing definitions of peace and peace education arising out of a global civil society initiative and the work of philosophers across the NEA region.

Archetypal expressions of the aspiration for peace include the preamble of the UNESCO Constitution, which states '(s)ince wars begin in the minds of men [sic], it is in the minds of men [sic], that the defences of peace must be constructed' (n.p.). A touchstone for thinking about UNESCO's mission ever since the United Nations was established after WWII, this emphasises the aim of achieving world peace through the power of education. In more recent decades, conceptions of peace have broadened to include structural violence and positive peace, indicating that peace is not simply a factor of individuals' state of mind, but also of cultural norms, laws and social practices. Positive peace refers to both the absence of direct violence or war and the presence of justice, e.g., supportive relationships and just laws. UNESCO's own '1974 Recommendation' argues that education for positive peace:

... should include critical analysis of the historical and contemporary factors of an economic and political nature underlying the contradictions and tensions between countries, together with study of ways of overcoming these contradictions, which are the real impediments to understanding, true international co-operation and the development of world peace. (n.p.)

Positive peace, then, emphasises social justice and the elimination of various institutional, structural or cultural causes of conflict, including militarism, racism, patriarchy, extractive capitalism, and excessive competition. (Reardon, 1988) Turning to education, UNESCO, (1995) defined peace education in terms of its goals:

The ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behaviour on which a culture of peace is predicated. It is possible to

identify even in different socio-cultural contexts values that are likely to be universally recognized ... Education must develop the ability of non-violent conflict-resolution. (UNESCO 1995, section 2, n.p.)

This goal promotes personal, ethical, and political agency among learners and educators through the development of peaceful values, cultural awareness, and non-violent conflict resolution skills.

A definition of peace education supplied by UNICEF (Fountain, 1999) further highlights the structural change required to achieve sustainable peace. According to UNICEF, 'peace education is the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level'. (Fountain, 1999) This definition emphasises the conditions necessary to support long-term social and cultural peace.

Late in the last century, at a time of relatively strong global faith in international cooperation, the UN (1998) also outlined a broader concept: a culture of peace. The UN stated that a culture of peace 'consists of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society' (UN Resolution A/Res/52/13, n.p.).

Another succinct and widely-known definition of peace today was provided by the Earth Charter (2000), which drew upon the ideas and activities of various civil society groups. The Earth Charter is an international declaration of fundamental values and principles considered useful in building a peaceful, just, and sustainable global society for the 21st century. The Charter defines peace as 'the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which we are all a part' (Article 16f). This definition is particularly helpful due to its recognition of the multiple, intersecting nature of relationships amongst people, other living species and the natural world. It builds on the earlier definitions to highlight the role of relationships. Here, peace education seeks to

achieve a vision of ecological, social, cultural, political and economic peace. In light of the intersectional challenges associated today with Climate Change, war and diseases such as Covid-19, the Earth Charter definition is particularly helpful.

Table 1 below presents a summary of these various definitions and related concepts.

**Table 1. Summary of definitions/concepts**

Origin	Concept	Approach
UNESCO Constitution (1945)	Since war begins in the minds of men, it is in the minds of men that the defences of peace must be constructed.	Mental orientation; changing worldviews; international understanding.
UNESCO Recommendation concerning Education for International Understanding, cooperation and peace and education relating to human rights and fundamental freedoms (1974)	The terms, 'international understanding', 'cooperation' and 'peace' are to be considered as an indivisible whole based on the principle of friendly relations between peoples and states.	Holistic approach to peace and peace education Emphasis on: the inadmissibility of recourse to war or the use of force and violence; the struggle against colonialism, racism, fascism, and apartheid; and the critical analysis of economic and political contradictions and tensions impeding peace.
UNESCO Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1995)	The ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behaviour on which a culture of peace is predicated.	Emphasis on universal values and a holistic approach to peace
Learning: the treasure within; report to UNESCO of the International Commission on Education for the Twenty-first Century (1996)	Education for peace is captured in the emphasis on the four pillars of learning. Education is perceived as a lifelong learning and holistic endeavor that involves learning to know, learning to do, learning to live together, and learning to be. Learning to live together in particular is achieved by developing an understanding of others and an appreciation of interdependence, carrying out joint projects and learning to manage conflicts in a spirit of respect for the values of pluralism, mutual understanding and peace.	Emphasis on learning as a holistic and lifelong process, where the four pillars of education underscore education for peace.

United Nations Resolution on International Decade for a Culture of Peace and Nonviolence for the Children of the World (1998)	A culture of peace consists of knowledge, values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice, democracy, human rights, tolerance and solidarity. A culture of peace rejects violence and endeavours to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation. A culture of peace supports learners to participate fully in the development process of their society.	Cultivation of a broader culture and environment conducive to peace and peace education; facilitating the conditions necessary for this.
Peace Education in UNICEF (1999)	Peace education is the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.	Cultivating knowledge, values, behaviours, and skills for intergroup and structural peace.
Earth Charter (2000)	Peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which we are all a part.	Focus on relationships as constitutive of peace across all levels, domains, and periods of time.
Reimagining Our Futures Together: a new social contract for education; Report from the International Commission on the Futures of Education (2021)	A peaceful and sustainable future is possible only if we make a radical change in the course of our ways of doing things in this time of multiple crises. As a common good, education should contribute to the transformation of societies, in particular through education visions with a future orientation. This advocates working together for global cooperation to address present challenges.	Discussion on emerging global issues as threats to a peaceful and sustainable future. These include new forms of inequality through technological advances, AI and ethics, climate change, hate speech, new media and fake news.
UNESCO Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development (2023)	Peace is not only the absence of war but also a process in which dialogue and solidarity are encouraged, conflicts are resolved through mutual understanding and cooperation, sustainable development is achieved, universal access to lifelong and life-wide education is provided, poverty is eradicated, human rights are upheld and global citizenship is promoted.	Transformative education that empowers learners to reflect critically and become agents of change by engaging in informed decision-making and actions at the individual, community, local, national, regional and global levels through approaches such as global citizenship education, education for sustainable development, and human rights education.

## Conceptions of Peace and Peace Education in Northeast Asia

Inspired by these and other ideas, actors across the NEA region have developed diverse understandings of peace education and related practices, as illustrated by the examples in Appendix A. While this guide respects this diversity of understandings and practices, it suggests the following working definition based on some commonalities found in the existing peace education programmes of the region as well as the ideas proposed by the Expert Working Group members (see Appendix A):

In Northeast Asia, relationships, interconnectedness and interdependence are critical in the conception of peace. Peace is thus understood comprehensively as relating to a range of levels from the interpersonal to the global, and to various domains: political, socio-economical, cultural, and environmental. Peace education can be defined as educational activities, both formal and non-formal, that contribute to peacebuilding, through learning not only about war but also about structural, cultural, ecological and other forms of violence. Such learning should focus not on the uniqueness of one's own country's experience, but should stress the shared nature of suffering from such violence, and the need to develop knowledge, values, skills, and attitudes to solve conflicts in non-violent ways.

This is a working definition of peace and peace education which will serve as a conceptual basis for this guide. It is not meant as a single or comprehensive definition of peace and peace education for NEA. Just as the Expert Working Group members have suggested a range of different interpretations of peace and peace education, readers of this guide are encouraged to suggest their own definitions or understandings. Below we provide an overview of some existing peace education programmes in China, Japan, and South Korea.<sup>2</sup>

In China, peace education has over the years shifted its focus from national defence and proletarian internationalism to the trauma of the 1937 Nanjing Massacre. There have also been moves to associate peace education with universal values such as human rights, diversity, and sustainable development that are connected more with

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**2** Differences and some of the commonalities in peace education practiced in China, Japan and South Korea are drawn from the above-cited APCEIU 2021 study.

positive peace.

In Japan, the tragedy of wartime suffering and, in particular, of the atomic bombings in Hiroshima and Nagasaki has long been a key theme in both school curricula and non-formal peace education programme and activities. But the concept of peace education has recently been broadened and diversified, with more content related to positive peace featured in various peace education programmes.

In South Korea, discourse on peace education has been closely connected with its relationship with North Korea. In the past, anti-communism and 'reunification education for national security' was dominant in formal education. More recently, 'reunification-peace education' has been replaced with 'peace-reunification education', giving more prominence to 'peace'. Although so-called 'reunification education' is still considered an important component of the formal school curriculum, more diverse themes such as school violence, online sexual abuse, gender-based violence, discrimination against minorities, and historical reconciliation across NEA are dealt with today in peace education programmes.

These distinct patterns of peace education reflect different political contexts and historical experiences in these three countries. However, there are some commonalities. First, there is a recent (though not as yet especially widespread) trend to understand peace more comprehensively and broadly, rather than simply focusing on the evils of war.

Secondly, an ethos of victimhood underlies many existing peace education programmes in the three countries. This gives prominence to past tragedies and sufferings such as the 1937 Nanjing Massacre (in the case of China), the atomic bombings of Hiroshima and Nagasaki (in Japan), and sexual slavery and forced labour during World War II (in the Korean case), and places great emphasis on the unique quality of national victimhood.

Thirdly, the three countries have a shared tradition of regarding peace through the lens of 'harmony' (和). This implies an emphasis on the interrelatedness and interdependence of all living beings. Across NEA, talk of 'harmony' reminds citizens of their collective responsibility for one another. Yet, appeals for 'harmony' are often (sometimes deliberately) misinterpreted as requiring 'uniformity' or 'sameness' (see Ho & Barton, 2022). The pursuit of harmony requires recognition of change and flux as eternal processes. The reconciliation of differences and tensions is therefore

a never-ending process, to be pursued without coercion and in a spirit of mutual accommodation. These ideas are widely shared across the region and embedded in a range of cultural practices. It is important to acknowledge this common East Asian philosophical heritage, while avoiding the notion that this implies some fixed or exclusive notion of 'East Asianness'.

It is important to draw on other philosophical and ethical traditions from China, Japan, and Korea. These are shared below.

Peace is about "right relationships", as the Earth Charter (2000) defines. A well-known Chinese saying about social relationships, attributed to Confucius, is 己所不欲勿施于人 ("What you do not want done to yourself, do not do to others"). According to the Analects, Confucius used it to explain "reciprocity" (恕) considered as the lifelong rule of practice. This saying echoes the ethic of reciprocity similarly found in many religious and ethical traditions, such as the Golden Rule ("Do unto others as you would have them do unto you") in Christianity and the Hadith 13 ("None of you truly believes until he loves for his brother what he loves for himself") in Islam. The Chinese saying demonstrates the ethical tradition of reciprocity and advocates reciprocal relationship as a right relationship.

The Japanese constitution offers a legal and moral framework for an anti-war ethic. In line with the concept of negative peace, this framework has served as a guide for each Japanese generation since 1945 to reject a culture of militarism and national aggression. Specifically, the Preamble, Article 9, and Article 11 provide some guiding ideas. The Preamble establishes the spirit of peace, suggesting that peace is relational and concerning matters of security and global solidarity. Article 9 renounces war and national aggression, declaring that the Japanese government will not maintain its war potential. Article 11 reconfirms that all people in Japan have fundamental human rights as guaranteed by the Constitution. All in all, the Constitution lays the groundwork for peacebuilding by establishing a culture of negative peace (by renouncing war institutions) to further support a culture of justice, human rights, and democracy that encompasses a culture of positive peace.

In Korea, "peace" (평화 / 平和) literally means "tranquil and harmonious." One way to interpret the concept of peace in the Korean context is to link it to "Hongik Ingan" (홍익인간 / 弘益人間), the national founding ethos. For example, the official educational principle (Framework Act on Education) can be translated as "to broadly benefit the human world" or "for the benefit of all humankind", with the implied emphasis on



the value of the coexistence of humans. In modern Korea, this may be extended to coexistence with other societies and with nature. Yet, it is also important to be aware in Korea that “peace” is used with a range of nuances by different groups, from statisticians who appropriate the concept to mean South-North Korea reunification to liberal democrats who interpret “peace” more to mean resistance to all forms of domination and violence. One such construct that is aligned well with the concept of peace promoted in this guide can be found in the concept of Ssial (씨알, seed/grassroot), a philosophy promoted by HAM Seok-heon (also spelled as HAM Sok-Hon), known as the “Gandhi of Korea”. It calls for people to stand up against all forms of domination and violence, including imperialism and state-centered nationalism, and emphasises people’s empowerment to promote peace, democracy, and non-violence by way of critical thinking and ethical reflection (Kim, 2016).

The shared heritage of these philosophical traditions across NEA encompasses Daoist and Confucian ideals of peace as “harmonisation”, which emphasise the interrelatedness and interdependence of all living things. As noted above, this stress on ‘harmony’ reminds citizens of their collective responsibility for one another. However, it is equally important to recognize that the region exhibits enormous - and growing - cultural diversity, with respect both to interpretations of this shared heritage, and to the incorporation of other influences and traditions. It is therefore imperative to avoid essentialist or culturally determinist visions of ‘Asianness’, and to acknowledge that those shared ideas have always been contested, challenged, and interpreted in diverse ways. Northeast Asians can acknowledge and value the shared resources of a common heritage, while interpreting, practising and developing this inheritance in diverse ways. Understanding that dominant ideas can be and have been contested is a crucial first step for peace education. In other words, the fact that the region possesses a shared heritage does not mean that this should be accepted without critical reflection.

### **Challenges to Peace Education in NEA**

What follows are brief summaries of the evolution of peace education in the three societies of the region, as provided by experts from the respective societies, identifying what they see as the special characteristics of local practice, and remaining challenges.

Rooted in the Chinese traditional culture for peace, peace education in China has been gradually theorised and systematised with Chinese characteristics since the

introduction of peace studies to China in the 2000s. Curricula for peace education covering all school/university levels have been developed and practised in some localities with radiating influence on surrounding regions. The main challenges to the further promotion of peace education are that it has not yet been fully institutionalised and that it is under pressure from the current schooling system concerning selection and admission for further study.

The contextual barriers to the practice of 'peace education' in Japan are multifaceted. In the immediate aftermath of World War II, Japan's imperative was to rejoin the international community as soon as possible by becoming a democratic country committed to international norms of peace and human rights, so the public and private sectors were united in promoting educational reforms that respected peace. Under the slogan 'Never send our pupils to the battlefield again', the JTU (Japan Teachers' Union) developed its own peace education campaign. Yet, with the outbreak of the Korean War, Japan was positioned as a 'bastion of anti-communism' within the US-Soviet Cold War structure, and the US Administration occupying Japan at the time came to regard the JTU as dangerous. This determined the subsequent antagonistic relationship between the Ministry of Education and the JTU. Within these dynamics, the Ministry of Education carefully avoided using the term 'peace education', and the institutionalization and practice of peace education has always been subject to political tensions. Nevertheless, teaching about the war experiences of Hiroshima, Nagasaki and Okinawa has been widely practiced, though with significant regional differences. Since the 1980s, as Japanese history education has often been criticised and friction with neighbouring countries has increased, 'peace' has become an increasingly sensitive issue. The embedded concern that the term 'peace education' has political and sensitive overtones, influenced by the international situation at the time, has not yet been fully addressed.

After the Korean War, the division of the Korean peninsula was more firmly established, and disputes and ideological competitions have been fueling geopolitical conflicts in the region ever since. Under this circumstance, peace education in Korea has often been conceptualised as unification education. As unification education, peace education focuses more on the need for unification and how to achieve it, rather than education to realize the values of peace and coexistence on the Korean Peninsula. With this limited concept of peace education, peace would be understood differently – often in a polarized manner – by different groups along their respective ideological lines. In turn, the public in Korea advocates or rejects peace education depending

on the political landscape. As formal schooling is recognized and pursued in Korea as a positional good to acquire specific social status rather than genuine learning and growing, the field of education then is primarily understood as preparation for entrance exams and high-stakes tests. It has been difficult within this context of a narrow conception of the purposes of education to promote sufficiently meaningful teaching and learning. Thus, in a situation where the motivation for meaningful learning experiences between teachers and learners is low, peace education in schools is often not practiced in any meaningful way.

## Summary

This chapter has reviewed ways of conceptualising peace and peace education, including both negative and positive peace. Galtung (1969) defines negative peace as the absence of war and positive peace as the presence of justice. He also proposed a typology of violence, encompassing physical/direct violence, structural violence, and cultural violence (Galtung, 1990). In the context of Northeast Asia, relationality and interdependence are critical concepts. This guide employs these concepts of peace and peace education in conjunction with ideas from our own EWG (see Appendix A) and other concepts derived from the work of international organisations, global civil society, and teachers' groups. The diversity of these ideas reflects the range of possible ways in which peace education can be interpreted and enacted.

Finally, just as the members of the advisory EWG suggested a range of different interpretations of peace and peace education, educators and users of this guide are encouraged to suggest their own definitions or understandings. Readers may wish to ask themselves these questions:

- What do you see as the major challenges to peace affecting your own society, community or school?
- Adopting the perspective of 'positive peace', what do you see as the most serious forms of injustice or social tension affecting your society?
- How could the concepts of 'structural violence' and 'cultural violence' be applied within your context? Can you identify forms of structural and/or cultural violence prevalent within the context(s) where you live and work?
- What do you think are the best ways of raising awareness and understanding of these challenges to peace and justice within your community or amongst your students?

# Chapter 2

Conceptual  
Framework:  
Learning Goals and  
Guiding Principles

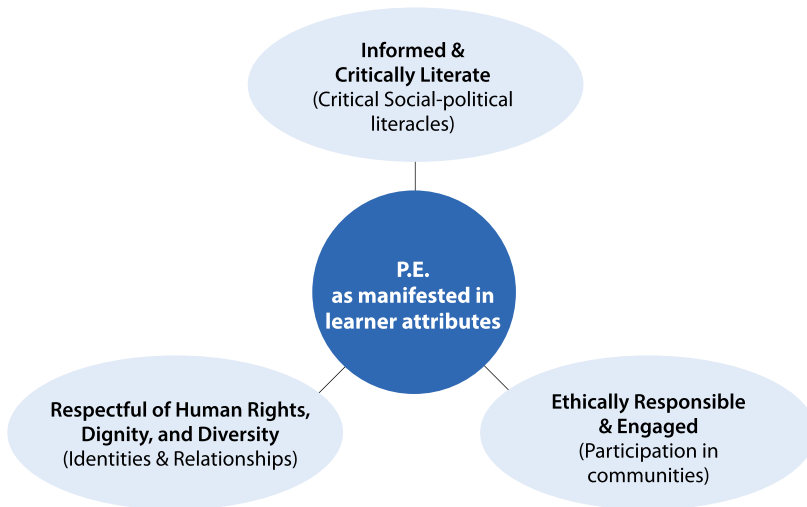


## Key Learning Goals and Learner Attributes

Key learning goals for peace education can be categorised as **cognitive**, **socio-emotional**, and **behavioural** (UNESCO, 2015).<sup>3</sup>

**Cognitive** goals include enhanced understanding of concepts of peace, peacebuilding, and peace education, and of the multiple forms of violence that impede or undermine peace. **Socio-emotional** goals include the promotion of values and attitudes such as respect, compassion, transnational identities (within NEA and beyond) and solidarity, and the capacity and willingness to critically examine local, national, regional, and global relationships that support or impede cultures of peace. **Behavioural** goals encompass the cultivation of a capacity for active citizenship and collaboration in pursuit of sustainable peace. These goals can also be expressed as learner attributes (see Figure 2).

**Figure 2.** Proposed Learner Attributes / Capacities



Proposed Key Learner Attributes of Peace Education  
(Adapted from the key learner attributes for GCED in UNESCO 2015)

**3** The Guide proposes three dimensions of learning from UNESCO's work on Global Citizenship Education (GCED). Readers may be familiar with these different dimensions of learning as "Knowledge, Attitudes, and Skills", or learning for the "Head, Heart, and Hands".

The following are detailed explanations of key learner attributes, adapting and modifying those proposed by UNESCO for GCED (UNESCO, 2015) to highlight issues pertaining to peace education.

### **Learners should become:**

#### **❖ Informed and critically literate**

Learners develop their understanding of conflict, violence, and peace both conceptually and in relation to real-world examples impacting their lives and those of others, particularly in the NEA region. Learners develop the skills of critical inquiry and investigation (analysis), including media and information literacy. This involves understanding the dangers of misinformation (driven by particular states, social media actors, online conspiracy theorists, etc.) and the importance of actively and critically engaging in knowledge production with the aim of constructing cultures of peace. New developments in AI make the importance of critical literacy ever more urgent.

#### **❖ Socially connected and respectful of diversity**

Learners become aware of how their identities are situated within multiple relationships, as a basis for understanding the various dimensions (local, national, transnational) of violence and peace. Learners also develop an understanding of the causes and consequences of inequality and discrimination. They are encouraged to identify common ground or shared attributes that transcend cultural or political differences, and develop the knowledge, skills, values and attitudes required for respecting and living with those of different cultures or beliefs. They develop a sense of (inter-)connection, belonging, responsibility and commitment to ethical action, both as global citizens and as citizens of Northeast Asia. They are ultimately brought to fuller recognition of the common humanity of those who are different from themselves.

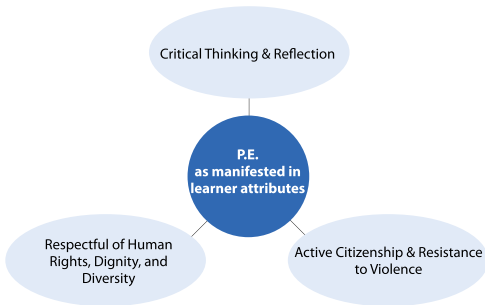
#### **❖ Ethically responsible and engaged**

Learners understand how a culture of peace is built upon the principles of human rights, social justice, and sustainability in the NEA region and beyond. They become aware of their shared responsibility for standing up against all forms of violence. Actions consistent with this realisation include advocacy for justice and equity, opposition to discrimination, non-violent conflict resolution, multilateral disarmament based on transnational trust, the exercise of compassion and solidarity, and the adoption of sustainable lifestyle and behaviours.

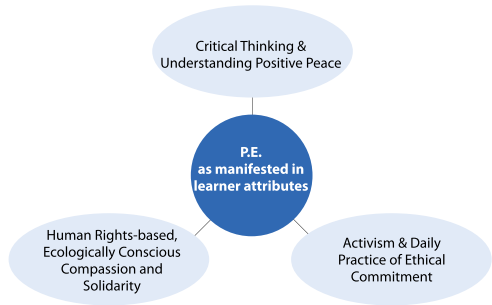
Key attributes that peace education aims to foster can be expressed in diverse ways. For example, examples below present various interpretations of the three key learning goals: critical thinking, multiple identities, and a commitment to action. Readers can create their own diagram of key attributes through the exercise below.

**Exercise 2 | Thought Experiment**

**Example 1** Emphasising reflection, human dignity, and nonviolent resistance.

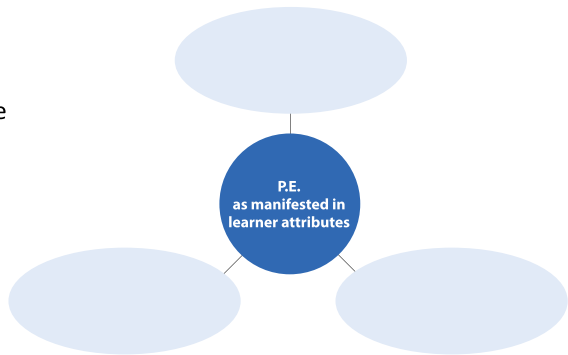


**Example 2** Emphasising positive peace, ecological consciousness, and personal ethics.



**Make your own learner’s attributes**

One can develop her/his own idea for her/his own lesson plans/educational programmes. How would you fill in the diagram?

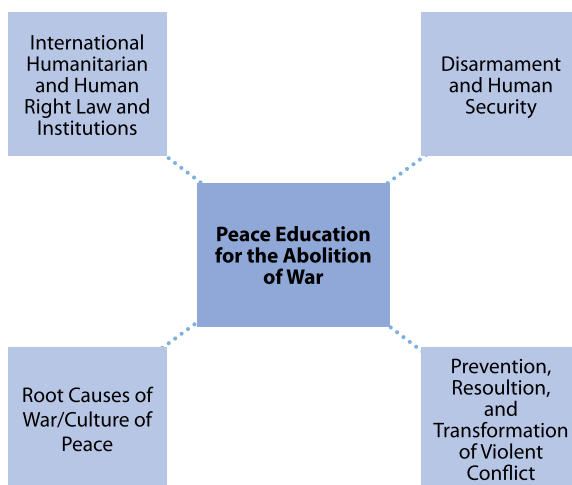




## Frameworks and Principles for Designing Peace Education Programmes

This section presents conceptual frameworks for the design of peace education. Two sample organising frameworks are followed by several organising principles. *The Learning to Abolish War* framework proposes that peace education could be developed with four key learning areas: International Humanitarian and Rights Law and Institutions; Disarmament and Human Security; Root Causes of War/Culture of Peace; and Prevention, Resolution, and Transformation of Violent Conflict (see Figure 3).

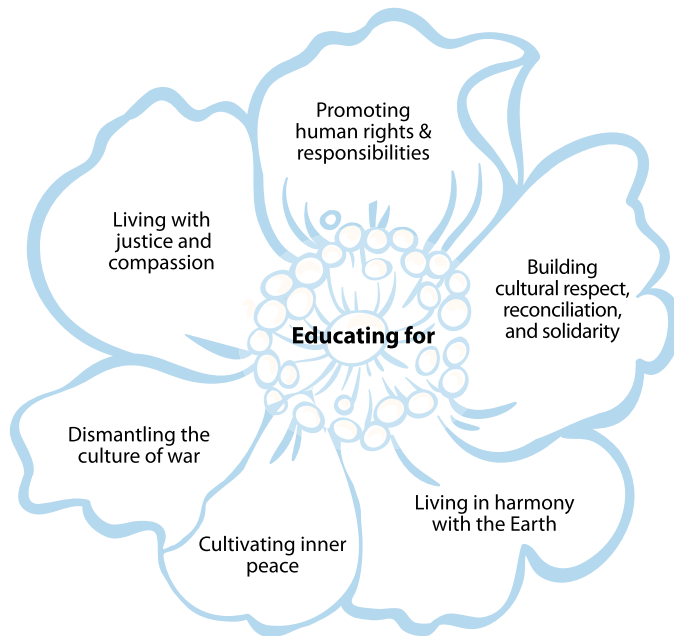
**Figure 3.** Learning to Abolish War Model



(Reardon & Cabezudo, 2002, p. 25)

APCEIU's earlier **Culture of Peace Model** emphasises six key learning areas for peace education: Dismantling cultures of war; Living with justice and compassion; Promoting human rights and responsibilities; Building cultural respect, reconciliation and solidarity; Living in harmony with the Earth; Cultivating inner peace(see Figure 4).

**Figure 4.** APCEIU's Culture of Peace Model



(Toh & Cawagas, 2002; APCEIU, 2004)

These frameworks suggest a number of **Principles** for guiding the work of educators working in both formal and non-formal settings:

**Peace education curricula should introduce concepts not only of negative peace but also of positive peace.** The introduction of these concepts helps clarify the goals and focal points of peace education, i.e., combatting all forms of violence and fostering constructive conflict resolution skills for positive and sustainable peace.

**Furthermore, peace education is an effort to build a culture of peace and, as such, should be part of daily life and practice, instead of being treated as a particular subject matter.** In other words, peace education is a practice and process rather than a state, and should be practised across the school in all subjects and aspects of education. Furthermore, the emphasis is on socio-emotional and behavioural learning objectives as well as cognitive, meaning that the impact should be felt beyond the classroom.

**Peace education encourages learners to think beyond dichotomies (binary oppositions) and to critically examine various perspectives or worldviews.** To overcome ethnocentrism and extreme nationalism, learners should be guided both to critically reexamine their own beliefs, and to empathise with those of others. They should be encouraged to reflect on how people's decisions and actions could have been different in view of humanity and a culture of peace.

### **Box 3. Example of transcending dichotomies**

Critical Patriotism: A common tension in peace education is that students feel they must choose between being a global or transnational (e.g., Northeast Asian) citizen and being a good patriot. But these are not mutually exclusive identities - citizens may be both simultaneously. Critical patriotism can promote a better understanding of situated identities, alongside a commitment to challenge narrow nationalism and ethnocentrism, and to direct national policy towards the collaborative pursuit of shared, transnational goals.

**Peace education should adopt a trans-national perspective.** Global issues such as international war and climate change require solutions that are beyond the capacities of any single state. Learners must be brought to appreciate how solutions narrowly oriented toward single countries may negatively affect other states and fuel international conflict. Examples include the cross-border effects of water management measures such as dams, pollution of the seas, excessive fishing, and destruction of rainforest.

**Peace education should teach learners to stand against all forms of violence regardless of who inflicts it on whom.** In peace education, it is important to reflect upon both historical and present-day cases of oppression and violence, but this should be done in such a way as to avoid simplistically pitting 'victims' against 'perpetrators'. Learners should be encouraged to appreciate the danger of claims for the pure or essential 'victimhood' of particular communities. Rather than focusing solely on the victimhood of their own community (whether national or subnational), learners should be brought to reflect upon episodes in which 'their' community may have been complicit in inflicting violence or suffering on others.

**Box 4. Example of the complexity**

Complex Victim/Perpetrator Narratives: When states inflict violence on their own citizens, this may position citizens as both victims of the state violence and also potential perpetrator as the polity (in a democratic society) that elected the government into office. Additionally, the experience of Asians with 'Asian hate' during Covid-19 reveals the role that many experienced as victims of hate crimes overseas targeted toward those racialized as Asian. Yet, within East Asia citizens of other countries, too, experience racism and various exclusions. In both these cases, the interchangeability of the role of perpetrator and victim is revealed. It should also be recognized that the negative impact of war, destruction, and violence is not limited to one ethnic or national group. When narrating war and its consequences to learners, victims of all social groups should be acknowledged, not just the group exercising authority over education at the time.

**Peace education not only concerns learning about forms of violence and their structural/political aspects, but also presents cases of peace-building and their enabling conditions.** Peace education is oriented towards promoting active commitment among learners to creating peace across the NEA region and the wider world.

**A trans-sectoral perspective is also necessary in peace education.** To address domestic and global issues, it is necessary to engage various actors, such as states, businesses, NGOs, NPOs, civil society, etc. Peace education should promote understanding of the importance of involving various stakeholders in the cultural, political, economic, and educational spheres in cultivating the knowledge, values, skills, and capacities needed to resolve disputes in a creative and constructive fashion.

**Peace education should be forward-looking and draw attention to commonalities shared across NEA, particularly among younger generations.** While historical knowledge and understanding is key to peacebuilding, peace education should not be trapped in the past. An excessive focus in peace education on revisiting histories of conflict can be counter-productive. Problems and issues that concern younger generations across NEA should be brought into the classroom. Newly emerging possibilities of dialogue, friendship and networking among younger generations across NEA and beyond should also be actively explored and brought to the curriculum

as potential resources for peace education.

### Recommended Pedagogical Approaches

To enact the principles outlined above, the following pedagogical approaches are recommended:

**Placing learners at the centre:** In selecting the goals of peace education and related topics, educators should consider the views and experiences of students. Students should be encouraged to suggest topics or themes for discussion and debate, drawing upon their own experiences, interests and concerns. To make the learning more relatable to learners, peace educators may also use a wide range of resources even outside of conventional 'educational' resources, such as popular culture and social media. This is related to the pedagogical approach of participatory design.

**Participatory design:** Peace educators should design learning around their students' experiences and aim to engender participation both in class and beyond. The classroom should serve as a space for fostering democratic, inclusive, dialogical, and ethical practices conducive to active citizenship.

**Context-specific:** As far as is possible or appropriate, peace educators should design learning around local needs, considering the voices and perspectives of students, their families and the wider community, to ensure the relatability of lesson content. At the same time, since peace education by definition seeks to challenge learners' preconceptions and prejudices, educators should use context-specific topics or resources to address issues of wider concern.

**Trans-disciplinarity:** Comprehensive and holistic education for peace should integrate insights from history, philosophy, psychology, sociology, economics, politics and other disciplines. Global issues such as climate change, war, disease, and poverty necessitate inquiry beyond the boundaries of a single discipline. Efforts to combat threats to public health, for example, must draw upon knowledge from the fields such as biology, medicine, finance and economics. Trans-disciplinary approaches also imply a whole-school approach to curriculum design, teaching, management, evaluation, and financing for peace education.

**Multi-perspectival:** In the pursuit of peace, it is critical to foster the habit of listening patiently to different perspectives. Such perspectives may include stories and

narratives that challenge dominant discourses and that learners may find troubling or unsettling. HAM Seok-Heon's narrative of Korean history in the early 20th century 'from below' is one example of an untold story that unsettles established assumptions. Others include feminist narratives of regional or national histories, such as Elise Boulding's work on women's narratives of peace. Importantly, openness to diverse perspectives should be accompanied by an element of healthy scepticism, involving awareness of the need to verify evidence (especially when dealing with unsubstantiated information derived from online sources). Raising awareness of varied national or communal perspectives is vital for countering prejudice on grounds of ethnicity, gender, class, religion, etc.

**Box 5. Example of Conflict Between Perspectives of Justice**

Different claims to justice: Justice is a multidimensional concept, and when making claims to justice it is critical to consider the various positions that one may hold. We should ask those that make claims to justice to ensure that such claims are legitimate. This entails exploration of diverse perspectives, deconstruction of power dynamics, dialogue among and between groups, and respect for fundamental human rights and responsibilities, and a conviction to social, political, and economic equity.

**Critical thinking:** Critical thinking involves questioning who benefits and who does not from particular curricula and/or pedagogical decisions. For example, this may involve examining questions of (re)distribution, (re)cognition, (re)presentation, and (re)conciliation (Novelli, Lopes Cardozo, and Smith, 2017). Critical peace education aims to interrogate structural inequalities and encourage learners to become agents of positive social change. Critical thinking is not merely negative, but should be constructive. The practice of critical thinking instead seeks to identify gaps in knowledge and practice in order to empower groups to transform situations of injustice.

**Dialogue:** Education for peace requires a respectful, dialogical pedagogy that considers various perspectives on social issues, and imagines myriad possibilities for resolving disagreements. Ensuring the participation of all students in the learning process, while requiring them to listen respectfully to each other, is the most effective way to prepare them for active, democratic citizenship (Reardon & Cabezudo, 2002).

**Reflexivity:** The practice of reflexivity is essential to foster awareness of one's personal role in promoting peace or fueling conflict, and of personal responsibility for cultivating cultures of peace. Reflexivity requires educators and learners to reflect on their roles in perpetuating or disrupting various forms of violence. It involves teachers and students critically considering their roles within the intersecting domains of the school, society, state, and natural environment (see the Earth Charter).

# Chapter 3

Key Learning  
Objectives, Topics,  
and Learning  
Methods





## Learning Objectives

Key learning objectives include:

- ◆ Learners acquire the knowledge and understanding of peace, violence, and non-violence.
- ◆ Learners become aware of the interdependence among human beings and between humans and the rest of the natural world.
- ◆ Learners become aware of and have knowledge about national and international laws concerning peace and human rights.
- ◆ Learners become informed to critically examine the background and implications of domestic and international affairs and policies.
- ◆ Learners develop the skills to navigate multiple identities (personal, cultural, associational, national, regional, etc.) and understand the fluid and situational nature of identity.
- ◆ Learners develop the skills of networking, both locally and across borders, with people of similar interests and concerns.
- ◆ Learners become committed to and capable of taking action to challenge and eliminate all forms of violence near and far.

Elaborated key learning objectives are presented in Table 2.

## Key Learning Topics

The table below (See Table 2) proposes 18 topics and their specific learning objectives for peace education in NEA. The topics and objectives correspond to the cognitive, socioemotional, and behavioural capacities to be developed through peace education programmes.<sup>4</sup> Learning objectives are suggested for three educational levels (basic, intermediate and advanced). At the basic level, descriptive targets for peace learning drawing on personal experience are recommended. The intermediate level focuses

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<sup>4</sup> As discussed in Chapter 2, these domains of learning can also be understood as knowledge, values, attitudes, and skills.

on analysis and deconstruction of concepts, while at the advanced level learners are challenged to consider relevant action to be taken in contexts ranging from the local to the global. As the learners progresses through the levels, they should develop an enhanced capacity for autonomous agency in the promotion of peace. In sum, the topics and learning objectives listed here indicate ways in which peace education can promote multiple identities and perspectives, critical and reflective thinking, and a commitment to action.

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***Exercise Critical Thinking***

***Explore Multiple Perspectives and Identities***

***Commitment to Action***

## **Box 6. Multiple Identities and Transformation of Identity**

### **Identity as Open, Fluid, Multiple, and Changing**

Invoking “regional identity” is not an attempt to “define” who we are or our “characteristics”, but rather an effort to recognize our interconnectedness, sense of belonging to common humanity, sharing of common problems, responsibility for one another, and the need for solidarity. It is also an effort to recognize diversity and the need for dialogue.

### **Learning to know, learning to be, and learning to do**

The exploration of identity from a NEA peace perspective involves awareness of multiple identities (personal and social), capacities for critical thinking, and a commitment to action. These three core areas may be summarized as learning to be, learning to know, and learning to do (Delors, 1996). For example, learning to be may involve content and method about the dispositions of exemplary peacebuilders and the (re-)building of identity beyond immediate communities. Learning to know may include content and methods necessary for critically assessing the strengths and weakness of peacebuilding case studies. Learning to do may involve discussing plans for interventions to address local issues of peace(lessness), (in)justice, and democracy.

### **Learning to Be/Becoming: Multiple Identities and Identity Transformation for Critical Empowerment**

Moving away from narrow ethnocentrism and promoting broader, more inclusive conceptions of identity is crucial. This can start with an understanding that identity is not singular, fixed, and naturally given, but is multiple, relational, socially constructed, and fluid. It is of fundamental importance that identities are understood relationally and socially, not simply psychologically.

In sum, understanding multiple identities includes critically examining the plurality and complexity both of one’s own identities (social, political, economic, educational) and those of others. It also involves reflecting on what causes people to adopt narrow, exclusive or chauvinistic forms of identity that breed conflict and hostility to ‘others’.

The topics and learning objectives listed here are described in general terms. Readers of this guide are encouraged to elaborate these ideas by drawing upon concerns, issues, events, cases, sources, and materials relating to the NEA context.

**Table 2.** Key learning topics and objectives

Topics	Learning Objectives		
	Basic	Intermediate	Advanced
<i>Cognitive</i>			
Peace	Describe personal understandings of peace and give examples drawn from everyday life of how peace is threatened or promoted	Understand negative and positive peace and discuss the relationship with human rights, social justice, and sustainable development	Propose how to contribute to peace at different levels and in different domains
Violence	Identify possible forms of violence in family and school	Understand structural and cultural violence and explore their manifestations in various aspects of life	Examine the causes and effects of structural and cultural violence and propose strategies for eliminating them in local, regional and global contexts
Diversity	Recognize individuals' diverse and complex identities, while stressing our common humanity and acknowledging shared regional concerns	Understand social and cultural diversity and identify various forms of discrimination, while also identifying commonalities across the societies and cultures of NEA	Examine claims of difference and unity, and suggest ways of better accommodating diversity of all kinds (ethnocultural, gender, etc.)
Human Rights	Understand the meaning and history of human rights	Identify shared values and responsibilities based on human rights	Reflect critically on violations of human rights in NEA and different parts of the globe, and propose measures to counter or prevent human rights violations
Sustainability	Know about the importance of biodiversity and interdependence of humans and nature	Assess human society's impact on the natural world, such as population growth, resource consumption, and climate change	Understand the intersections of local, regional, and global concerns and critically examine the record of environmental protection movements in NEA and worldwide
Critical Media Literacy	Understand different sources of information and develop basic skills of inquiry	Evaluate reliable information sources and investigate underlying assumptions	Consume and create diverse forms of media responsibly and critically

## Common Curriculum Guide for Peace Education in Northeast Asia

Topics	Learning Objectives		
	Basic	Intermediate	Advanced
<b><i>Socio-emotional</i></b>			
Respect	Show respect for other people as equal human beings	Treat people from different social and cultural backgrounds with respect	Challenge everyday, structural forms of discrimination, including racism, sexism, ageism, and ableism
Identity	Know oneself and recognize one's sense of belonging to different groups and communities	Cultivate a sense of belonging to the Northeast Asian community and of our shared humanity as global citizens, and explore identities as intersectional and multiple rather than fixed	Develop a critical consciousness of identity as something fluid and constructed, and discuss ways of challenging or preventing ethnocentrism
Relationship	Recognize the relationships that one has with other people and with nature	Identify and examine relationships that are harmful to other people and the natural world	Propose and practice just human-human and human-environment relationships
Compassion	Develop attitudes of care and concern for others	Understand events and experiences from others' perspectives	Critically review cases of empathy and compassionate peacebuilding in different societies and discuss their relevance for NEA today
Solidarity	Sympathise with victims of violence and understand the importance of solidarity	Cultivate a sense of solidarity beyond one's own immediate community	Consider ways of building trust across communal divides and of preventing the recurrence of intercommunal violence
Care	Give space to others to express themselves	Examine who is included or excluded in public discourse and policy	Challenge unequal power relations in knowledge production and dissemination

### Chapter 3. Key Learning Objectives, Topics, and Learning Methods

Topics	Learning Objectives		
	Basic	Intermediate	Advanced
<b>Behavioural</b>			
Ethical Behaviour	Know that every form of behaviour, however seemingly insignificant, has consequences and take responsibility for one's own behaviour	Treat others as they wish to be treated with due regard to human rights and responsibilities	Consider how to discourage or prevent behaviour that causes harm of any kind (physical, psychological, etc.) to others
Social Engagement	Communicate with unfamiliar people and participate in group activities	Initiate discussions and organise events online and offline; asks questions to show understanding; engage in active listening	Seek ways of engaging with others in your locality and beyond in ways conducive to greater mutual understanding
Active Nonviolence	Recognize the potential for pursuing peace - or for harming others - through both words and deeds	Learn skills of active nonviolence to resolve conflicts with peers and neighbours. Consider and prevent risks of violent conflict before taking personal and collective action	Consider how we in Northeast Asia can best fulfil our collective responsibility for future generations and the Earth
Democratic Participation	Connect and network with people and groups of similar concerns	Learn various methods of democratic engagement and make and achieve common goals in democratic ways	Participate in local, national, and global affairs as an informed and active citizen; contribute to civil society action in pursuit of peace and sustainability
Digital Citizenship	Understand that what one does in digital spaces has an impact on others, and develop safe and responsible social media habits	Navigate digital environments in a way that is safe, responsible, and respectful	Use digital platforms and technologies actively to counter violence and injustice and to create peace-oriented resources
Social Transformation	Identify where changes are needed in daily life, in one's own practices and in society	Make action plans for social transformation in local, regional, and national contexts	Take actions to support others and promote collective action toward social transformation

## Learning Methods

How should these objectives and topics be taught? In peace education, teaching methods should mirror the content of peace. Peace education pedagogy is commonly values-oriented, inquiry-led, participatory, reflective, and conducive to democratic action (APCEIU, 2004). Teaching and learning methods for peace education may include:

- Critical thinking
- Promotion of multiple perspectives
- Discussing potential for public action
- Holistic design
- Interdisciplinary knowledge
- Collaborative learning
- Participatory pedagogy
- Experiential learning

These recommendations for teaching-learning methods mirror the guiding pedagogical principles from Chapter 2. In addition, teaching methods that allow time, space, and opportunities for learners to explore issues in relation to their daily lives and societies are highly recommended. It is also desirable to support learners in co-constructing knowledge and developing cooperative capacities. Teaching methods, for example, could involve cooperative learning activities, eliciting diverse perspectives, use of reflective journals, creative writing, drama, role-play, empathy-building activities, letter-writing campaigns, and games or activities that prompt learners to envision alternative possibilities for peace. Project-based learning, problem-based learning, and place-based learning are also among the teaching-learning methods conducive to these ends. See the box below for further examples.



### Box 7. Some specific teaching method examples

These examples especially imagine the scope for using drama or role play in peace education. To what extent might drama or role play activities provide cues for helping students think about the causes of conflict, ways of handling it, and new ways of relating to each other?

- ◆ Games for ice-breaking and warming up (for tension reduction, support building, creating a safe space);
- ◆ Exercises for creating focus (e.g., relaxation, meditation, visualisation, active listening);
- ◆ Dyadic activities for encouraging students to speak with each other on a one-on-one basis for a short period of time to understand topics from diverse perspectives and to practice active listening;
- ◆ Talking circles for students to sit in a circle to face each other. This fosters a sense of equality, worth, and respect. It also encourages participation from all students;
- ◆ Exercises for developing basic drama and conflict skills (giving form to feelings and thoughts, relationship building, understanding conflict through improvisation, characterisation, role-play, etc.);
- ◆ Use of drama to promote understanding of conflict and conflict management dynamics and to engender a sense of empathy, agency and responsibility;
- ◆ Conflict exploration (e.g., story-telling, play-building, forum theatre, third-party interventions, mediation play).

(See also Malm & Lofgren, 2007; Reardon & Cabezudo, 2002, pp. 71-74)

### Peace Education Cases

The following are examples of peace education in practice in a variety of NEA contexts and in other regions around the world. These involve peace-building and peace education in action in formal and non-formal contexts in NEA and beyond. They showcase the principles and pedagogies of peace education outlined above with reference to their particular educational contexts.

## Cases from the Northeast Asian Region

### **Historical Awareness through Common History Textbooks in East Asia**

Official history textbooks in China, Japan and South Korea often feature ethnocentric, nationalistic narratives, with controversies and conflicts over textbook descriptions of historical events intensifying in recent decades. To overcome this tendency, a group of history researchers and educators from the three countries worked together to create alternative textbooks that narrate the histories of China, Japan and Korea from a regional, East Asian perspective. “History for the Future” was published in 2005 and “New Modern and Contemporary History in East Asia” in 2012-2013, in Chinese, Japanese and Korean language editions. These common history textbooks have been used by some schools in the region. See Obinata (2020) for an overview of the project.

This cross-border collaboration sets a pedagogical example for Northeast Asian educators and learners to work together and build shared understandings of the past for peace, human rights and democracy in the present and future.

### **The China-Japan-Korea Children’s Story Exchange Programme**

The China-Japan-Korea Children’s Story Exchange Programme has been an annual event in which primary school students (grades 4-6) from the three countries come together to create collaborative storybooks and engage in a variety of interactive activities. It started in 2002, being held in Japan from 2002 to 2010 and rotated among the three participating countries since 2011, in partnership with or supported by the Ministries or local offices of education. Additionally, from 2010 former student participants have also been periodically invited back to the programme for alumni exchange activities. Participants produce storybooks and have presentation time at the end of each event.

By overcoming language barriers, through this programme students from three different countries cooperate to produce storybooks and strengthen mutual understanding. This collaborative experience becomes a stepping stone for participants to grow as global citizens contributing to the peace in the East Asian region.

### **Northeast Asia Regional Peacebuilding Institute (NARPI)**

Established in 2009, the Northeast Asia Regional Peacebuilding Institute (NARPI) is a Korea-based institute dedicated to strengthening and empowering people in Northeast Asia through providing peacebuilding training and building cross-cultural networks (NARPI website). NARPI's mission is to transform the culture and structure of militarism and communities of fear and violence, into just and peaceful ones by providing peacebuilding training, connecting and empowering people in Northeast Asia. Specifically, every August, NARPI conducts a 15-day Summer Peacebuilding Training in different cities across the region. The structure of the peacebuilding training typically involves participants taking a course during the first week, embarking on a 3-day field trip in the middle, and then engaging in another course during the second week. By 2023, approximately 550 people from the region and beyond had participated in the peacebuilding training. These participants represented diverse backgrounds, including NGO workers, university students, professors, teachers, religious workers, community leaders, and more.

This programme helps create a shared regional understanding of history through mutual learning and deepening relationships. The vision of NARPI is to transform Northeast Asia into a region of active nonviolence, mutual cooperation, and lasting peace.

### **The “異己” Project**

The “異己” [IKO] Project (Japan, China and Korea “異己” Understanding and Coexistence Classroom Project) began in 2014. The JAIE's International Committee initiated the project involving researchers and practitioners from Japan, China, and Korea. The concept of “異己” or “different self” refers to the other party with different values and positions in a value-pluralistic society. Researchers and educators use the concept as a platform to resolve conflicts between individuals and between nations by recognising the existence of different selves, promoting dialogue between the self and the “different selves” within and across borders, and encouraging students to think about the process of mutual understanding and coexistence individually and collectively. The project has developed, practised, and exchanged lesson plans in the three countries through its flexible and robust network.

This project exemplifies how NEA researchers and educational practitioners can collaborate and build a network to facilitate dialogue among schoolchildren in the region for living together in peace.

### **Nanjing Peace Forum**

Taking the suggestion from the UNESCO Chair on Peace Studies at Nanjing University, the Nanjing Municipal Government and UNESCO co-organize the Nanjing Peace Forum. The first Forum was held in October 2020, on the theme of “Building a Comprehensive, Pluralistic and Lasting Vision of Peace” and involved five cities across five continents. With the theme of “Living in Harmony with Nature for Peace”, the second Forum was held in four regions around the world in October 2021. On that Forum, nearly 500 participants from more than 40 countries and regions exchanged ideas online and offline on topics such as natural environment and human destiny; sustainable development goals and green investment; environmental challenges and youth action; and global green recovery and business. No Forum was held in 2022 due to the pandemic. The third Nanjing Peace Forum was successfully held in September 2023.

This case is an example of how local governments and international organizations can work together and allocate resources to facilitate dialogues on peace that have impacts both locally and globally.

### **UNESCO Chair on Peace Studies at Nanjing University**

The UNESCO Chair on Peace Studies at Nanjing University has introduced a series of courses on peace education to all education levels from kindergarten to university in China. The Chair organizes trainings for seed teachers of peace studies and international summer schools on peace education in China and NEA countries. The Chair has published 20 books, including *Peacebuilding in a Globalized World*; *International Cities of Peace Series* (in English and Chinese); *Peace Education Translation Series*; *Peace Education in Secondary Schools*; *China Journal of Peace Studies*; and *Peace Studies for Sustainable Development in Africa*, among others.

This case highlights the potential contributions of peace scholars in NEA to produce knowledge and the dissemination of peace theory and practice in the region. Such knowledge production is critical to update peace practices relevant to the context

### **East Asian Citizenship Education by the Incheon Metropolitan Office of Education, South Korea**

The East Asian Citizenship Education Policy was launched by the Incheon Metropolitan Office of Education in 2019 with the aim to promote regional identity among its school students so as to enhance their knowledge about, and sense of responsibility for common challenges in the region and develop skills and willingness for cooperation and peace-building. Inclusive of both Northeast and Southeast Asia, East Asian Citizenship Education is defined as “(e)ducation for fostering global citizens who, based on East Asian identities, are able to expand their knowledge and understanding for the region, explore conflicts and challenges in the region from diverse perspectives, and take initiatives for coexistence and cooperation in the region.” (Incheon Metropolitan Office of Education, 2021). Under this policy initiative, curricula, textbooks and a teachers’ guide were developed and disseminated throughout the schools under the Incheon Metropolitan Office of Education, while it also resulted in various policy-driven projects.

This policy initiative emphasizes East Asian identity as an identity situated between national and global layers to address common challenges in the region. Given the local context of Incheon which is increasingly ‘multicultural’, the initiative takes “East Asia” as resources and reference points through which global citizenship education can be translated more concretely into learning opportunities and made more relatable to the learners’ own conditions and lives.

### **Case of Okedongmu Children in Korea**

Okedongmu Children in Korea is an NGO in South Korea. ‘Okedongmu’ means the gesture of putting arms around each other’s shoulders. The organization’s mission is to promote peace in the Korean peninsula through exchange and cooperation between South and North Korean children reflecting the geo-political status of the region. Its activities include peace education lectures and learning materials, support for children and educational environments in North Korea, and also exchange programmes between East Asian children. The drawing exchange programme in East Asia has been operated with multiple institutions in the region since 2001, involving children in Japan, including Korean-Japanese children, South and North Korea.

While this case is heavily contextualized in the South and North Korean relationships, it tends to have eventually and naturally evolved into the NEA sub-regional programme as peace-building in the Korean peninsula goes beyond the issues and stakeholders of South and North Korea. It also exemplifies peace education contextualized in its most salient socio-political contexts.

### **Peace Boat**

A Japan-based international NGO dedicated to promoting peace, human rights, and sustainability, Peace Boat organizes regional and global voyages that include activities centred on experiential learning and intercultural communication both onboard and in-port. It strives to raise awareness and make a positive impact on socio-political, economic and environmental issues by working with organizations and individuals in Japan, Northeast Asia and around the world and using local grassroots actions, international conferences, global networking and media, as well as its ship.

This case uses the unique way of cruise voyages to connect people and offer learning and participatory experiences about peace, human rights, and sustainability. This travel to learn and act shows that peace education can be conducted in creative ways to reach people of diverse backgrounds beyond school age.

## **Cases from Other Regions and Sub-regions**

### **Sri Lanka Unites**

Sri Lanka Unites, an NGO whose mission is to “unite the youth of Sri Lanka from all ethnic and religious groups” has been operating programmes to facilitate reconciliation across different ethnic groups for 15 years. Its projects range from vocational training and degree programmes to online actions tackling hate speech and campaigns engaging young men in promoting gender equality. One of the unique programmes is reconciliation centres, which are located in 8 Sri Lankan regions, encouraging active roles for youth in building peace amidst ethnic conflicts. Believing that local grassroots communities are key agents for changes, centres provide chances for conversations seeking reconciliation across ethnic groups, as well as training and education opportunities playing a role as community centres.

Wide range of projects of Sri Lanka Unites showcase how youth can take leading role and make contributions in reconciliation and peacebuilding in local communities.

#### **Euroclio (European Association of History Educators)**

Established in 1992 with the support of the Council of Europe (CoE), the European Association of History Educators (EuroClio) carries out various projects to fulfil its vision to promote mutual understanding and peace in the region through quality history, heritage, and citizenship education. EuroClio inspires and supports educators and education projects that encourage learners to become responsible and competent citizens who deal with the region's current issues at stake as well as the conflicts of the past. One of the ongoing projects is Learning History that is not yet History II, which addresses recent wars in the Balkans.

This project pursues more pluralistic approaches to the recent wars and empowers educators to deal with them in the lessons through training for teachers and developing educational materials supporting teachers' educational practices.

#### **The "Imagine Project" in Cyprus**

'Imagine' is an Educational Program on Anti-racism Education/Education for a Culture of Peace launched in October 2017, with the agreement of the leaders of the two communities on the island of Cyprus. Cyprus is a deeply divided society due to the protracted nature of conflict between the Greek Cypriot and the Turkish Cypriot communities. Cyprus has been divided since the violent intercommunal clashes between 1963 and 1967 and the Turkish military intervention of 1974 which followed a failed military coup attempt to unify Cyprus and Greece. The island has since then been divided into the northern part (recognized only by Turkey, in which Turkish Cypriots live) and the southern part (internationally recognized Republic of Cyprus, in which Greek Cypriots live). Within this context, 'Imagine' is a confidence building measure aiming to increase contact between the two communities in Cyprus promoting peace, understanding and anti-racism in the context of a holistic understanding of a Culture of Peace and Non-Violence inspired by UN documents, resolutions and plans of action. The programme aims to especially reach areas on the island with fewer opportunities in order to engage in activities that bring members of the two communities together.

'Imagine' is implemented by the Association for Historical Dialogue and Research and the Home for Cooperation under the auspices of the Bicomunal Technical Committee on Education and is funded by the Federal Foreign Office of the Republic of Germany. The project is additionally supported by the United Nations Peacekeeping Force in Cyprus (UNFICYP) and the UN Office of the Special Advisor (OASG).

The Imagine Project is an example of an "encounter" programme. When participants from different sides of the conflict actively engage each other through non-violent and educational means, it is posited that this helps contribute to mutual understanding, respect, and the establishment of open channels of communication.

### **Global Campaign for Peace Education**

The Global Campaign for Peace Education is an international civil society group formed at the Hague Appeal for Peace global conference in 1999. The international network of educators aims to promote peace education among schools, families and community groups to support the transformation of cultures of violence into cultures of peace. The network brings together educators and peace practitioners around the world to share diverse expertise. See the group's Peace Education Global Knowledge Clearinghouse as an example.

This case is an example of a transnational knowledge hub. The Global Campaign aims to foster global solidarity and peacebuilding through acting as an international resource center for peace education policy and practice around the world.

### **Truth and Reconciliation Commission & Shikaya**

In 1994, at the end of the Apartheid period in South Africa, Nelson Mandela and Frederik Williem de Klerk had the challenging task of constructing a new society. From Mandela's perspective, it was critical that perpetrators of crimes under Apartheid were brought to justice. Nothing less could lay the foundation of moving forward for black South Africans. For de Klerk, this threatened stability and trust from the white community going forward. But total absolution from responsibility for past crimes was not possible; public acknowledgement was necessary. The creative result of Mandela and de Klerk's negotiating how to move forward with a new society birthed the truth and reconciliation commission, as did the broader Ubuntu philosophy of South African society: "I am because we are". More can be read on this case in Johan



Galtung's (2004) *Transcend & Transform*.

In the South African context, too, the work of Shikaya supports teachers and school leaders through training programs to help foster critical thinking, compassion, and democratic action among youth, and especially to create spaces of belonging for children of colour and those who feel they do not belong. This work aims to create transformative spaces in classrooms as a prefigurative space for social transformation more broadly. See *A School Where I Belong: Creating Transformed and Inclusive South African Schools* by Dylan Wray, Roy Hellenberg, and Jonathan Jansen for more information.

These two examples showcase the role of restorative justice, innovative conflict transformation, and peace education in divided contexts. The capacities of actors to engage in creative and critical thinking, compassion, collaboration, and democratic deliberation are key aspects of these cases.



# Chapter 4

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## Teaching and Learning Resources

This chapter provides a list of resources for the readers for further exploration, including some resources from China, Japan, and South Korea. The resources include both reading and multimedia resources (e.g., documentaries, film, music, art, dialogue between film directors) organized by resource type, language and theme. Educational levels are also indicated to support educators in implementing the resources into learning activities.

## Key Reading Sources for Educators

### Concept and Framework of Peace and Peace Education

#### In English

Bajaj, M. (Ed.) (2008). Encyclopedia of Peace Education. Information Age Publishing.

*Also available in Korean*

모니샤 바자즈 편. 권순정, 오덕열, 정지수 역. (2022). 평화교육 과거, 현재 그리고 미래를 그린다. 살림터

Boulding, E. (1990). Building a Global Civic Culture: Education for an Interdependent World. Syracuse University Press.

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Galtung, J. (2004). Transcend and Transform: An Introduction to Conflict Work. London, UK: Pluto Press.

Lederach, J. P. (1997). Building Peace: Sustainable Reconciliation in Divided Societies. United States Institute of Peace Press.

Lederach, J. P. (2015). Little Book of Conflict Transformation: Clear Articulation of the Guiding Principles by a Pioneer In The Field. Good Books.

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존 폴 레더락. 박지호 옮김. (2018). 갈등전환 - 갈등을 바라보는 새로운 패러다임. 대장간

Cheng, L. & Spiegel, E. (2015). Peacebuilding in a Globalized World: an Illustrated Introduction to Peace Studies. People's Publishing House.

Morrison, M. L., & Harris, I. M. (2012). Peace Education, 3d Ed. McFarland.

Nario-Galace, J., & Navarro-Castro, L. (2010). Peace Education: A Pathway to a Culture of Peace. (n.p.): Center for Peace Education, Miriam College.

Noddings, N. (2011). Peace Education: How We Come to Love and Hate War. New York: Cambridge University Press.

Page, J. S. (2008). Peace Education: Exploring Ethical and Philosophical Foundations. Information Age Pub.

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

*Also available in Korean*

베티 리어든 지음. 강순원 옮김. (2021). 포괄적 평화교육. 살림터

*Alternative reading for Japanese readers*

リアドン, ベティ・カベスード, アリシア (2005) 藤田秀雄・浅川和也(訳)『戦争をなくすための平和育』明石書店.

Snauwaert, D.T. (Eds.) (2019). Exploring Betty A. Reardon's Perspective on Peace Education: Looking Back, Looking Forward. Springer International Publishing.

Galtung, J. (2007). Introduction: Peace by Peaceful Conflict Transformation—the TRANSCEND Approach. In Handbook of Peace and Conflict Studies, edited by C. Webel and J. Galtung. Routledge.

### In Chinese

刘成(主编). (2022) 和平研究1 [Peace Studies 1]. 南京师范大学出版社.

### In Japanese

竹内久顕. (2011). 平和教育を問い直す一次世代への批判的継承 [Re-examining peace education: Critical legacy to the next generation]. 法律文化社.

村上登司文. (2011). 平和な社会形成のための教育: いきいき平和学習 [Education for building a peaceful society: Active peace learning] (平和教育シリーズ No.4) 京都教育大学教育社会学研究室.

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- UNESCO. (2005). Peace Education Framework for Teacher Education.
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- Freire, P. (2005). Pedagogy of the Oppressed. Continuum.
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## Thematic Focus

### Human Rights Education

Hantzopoulos, M., & Bajaj, M. (2021). *Educating for Peace and Human Rights: An Introduction*. Bloomsbury.

Reardon, B. (1994). *Tolerance: The Threshold of Peace. A Teaching/Learning Guide for Education for Peace, Human Rights, and Democracy*. UNESCO.

### Restorative Practices

Cremin, H., McCluskey, G., & Sellman, E. (2013). *Restorative Approaches to Conflict in Schools: Interdisciplinary Perspectives on Whole School Approaches to Managing Relationships*. Routledge.

Zehr, H. (1990). *Changing Lenses: A New Focus for Crime and Justice*. Herald Press.

### Climate Change & ESD

Meadows, D., Meadows, D., Randers, J. & Behrens, W. (1972). *The limits to growth: A report for the club of Rome's project on the predicament of mankind*. Universe Books.

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Banks, J. A. and Banks. C. A. M. (eds) (2019). *Multicultural Education: Issues and Perspectives* (10th ed.). Wiley.

Leonardo, Z. (2013). *Race Frameworks: A Multidimensional Theory of Racism and Education*. Teachers College Press.

Nieto, S. and Bode, P. (2018). *Affirming Diversity: The Sociopolitical Context of Multicultural Education* (7th ed.). Pearson.

### Gender

Harmat, G. (2019). *Intersectional Pedagogy: Creative Education Practices for Gender and Peace Work*. Routledge.

Reardon, B. (2001). *Education for a Culture of Peace in a Gender Perspective*. UNESCO.

### Media and Information Literacy

D'Ancona, M. (2017). *Post-Truth: The New War on Truth and How to Fight Back*. London: Ebury Press.

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Zembylas, M. (2020). *Affect and the Rise of Right-Wing Populism: Pedagogies for the*

Renewal of Democratic Education. Cambridge University Press.

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Novelli, M., Lopes Cardozo, M., & Smith, A. (2017). The 4Rs Framework: Analyzing Education's Contribution to Sustainable Peacebuilding with Social Justice in Conflict-Affected Contexts. *Journal on Education in Emergencies* 3: 14-43.

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Apple, M. W. and Beane, J. A. (eds) (2007). *Democratic Schools: Lessons in Powerful Education* (2nd ed.). Heinemann.

Neill, A.S. (1960). *Summerhill: A Radical Approach to Child Rearing*. Hart.

Raekstad, P., & Gradin, S. (2020). *Prefigurative Politics: Building Tomorrow Today*. Wiley.

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Bajaj, M. (2015). 'Pedagogies of Resistance' and Critical Peace Education Praxis. *Journal of Peace Education* 12 (2): 154–166.

Noddings, N. and Brooks, L. (2017). *Teaching Controversial Issues: The Case for Critical Thinking and Moral Commitment in the Classroom*. Teachers College Press.

### **Cases**

#### *China*

Liu Cheng, Elly Harrowell, Marcin Tomasz Damek, Lu Deting, Egon Spiegel & Bai shuang. (2022). *International Peace City Series*. Nanjing Normal University Press.

刘成&金波&陈红. (2022). *中学和平教育*. [Peace Education in Middle School]. 南京师范大学出版社.

王正青. (2014) *社会冲突中的和平教育: 学校层面的目标与策略*. [Peace education in social conflict: school-level goals and strategies]. 人民出版社.

#### *Japan*

Orihara, T. (2009). *Peace Education in Japan's Schools: A View From the Front Lines*. *The Asia Pacific Journal: Japan Focus*, 7(16).

#### *South Korea*

배성호 (편). (2017). *평화를 나누는 그림 편지: 한국과 일본 친구들이 주고 받은 희망의 편지* [Illustrated Letters to Share Peace: Letter Exchange Programme between Elementary School Children from Korea and Japan]. 초록 개구리.



## Teaching and Learning Resources

It is encouraged for educators to review the resources below before using them for lessons/programmes. Some resources may contain violent or triggering elements for teachers or learners. Some may also contain ideological tones, which need a cautionary approach. Educators are encouraged to use the resources only when they are comfortable and confident to deal with the contents. It is furthermore recommended that educators debrief the materials appropriately after viewing with students.


### Film / Documentary

#### Politics and Histories in NEA

A City of Sadness [悲情城市] (HOU Hsiao-hsien, 1989, Historical Drama) [#War](#) 


Intermediate

What happened to Taiwanese after the Japanese left.

A Young Patriot [少年小赵] (DU Haibin, 2015, Documentary) [#critical reflection on patriotism](#) 


Advanced

Chinese documentary about nationalism amongst young people.

City of Life and Death [南京!南京!] (LU Chuan, 2009) [#War](#) 

Advanced

A Chinese film about the Nanjing Massacre that is unusually nuanced in its portrayal of Japanese soldiers - as victims as well as perpetrators.

Devils on the Doorstep [鬼子来了] (JIANG Wen, 2000, Comedy/Drama) [#War](#) 

Advanced

Black comedy about the war in China, which provides a complex portrayal of victimhood, while emphasizing the sheer madness and chaos of war.

## Common Curriculum Guide for Peace Education in Northeast Asia


#War, #Starvation

Fires on the Plain [野火] (ICHIKAWA Kon, 1959, Fiction) 

Intermediate

This film depicts the unreasonable fate of Japanese soldiers in extreme conditions on the island of Leyte. Due to the monotonous, violent and unreasonable repetition of the situation, it is not considered to be educational material to be watched in its entirety.

#War


Grave of the Fireflies [火垂るの墓/반딧불의 묘] (TAKAHATA Isao, 1988) 

Intermediate

Advanced

This achingly sad anti-war animation shows what deadly impact wars bring to even the civilians of the country that breaks the war, and how vulnerable and devastated especially youths and children could be in the face of wars.

#World War 2, #Veteran as victims

The Emperor's Naked Army Marches On [ゆきゆきて、神軍] (HARA Kazuo, 1987, Documentary) 

Advanced

Documentary about Okuzaki Kenzo, a Japanese war veteran traumatized by his experiences, who sets out on a mission to expose the truth about a horrific incident involving Japanese troops in Southeast Asia just after the 1945 surrender. It shows how Japanese soldiers are also victims. This film also raises difficult questions about the role of violence in campaigning for peace and justice. Can it ever be justified? What do we think of Okuzaki himself - his aims and his methods?


# World War 2

光明与阴霾—德日二战反思录 [Light and Haze: German and Japanese Reflections on World War II] (China Central Television, 2015, Documentary).

Intermediate

Advanced

#'Comfort Women', #Asia-Pacific War, #Crowdfunding project


귀향 [Spirit's Homecoming, 鬼郷] (CHO Jung-rae, 2016, Fiction) <Intermediate> 

Intermediate

Adapted from Cho Jung-Rae's novel, which draws from real-life testimonies, the film follows the harrowing journey of a Korean girl abducted by the Japanese Imperial Army and compelled into servitude as a "Comfort Woman" for soldiers.

### Discrimination & Inequality

#Anti-racism, #Anti-discrimination, #Prejudice, #Structure of exclusion

A Class Divided (William PETERS, 1985, PBS series FRONTLINE, Documentary) 

Advanced

The Iowa school teacher, Jane Elliott, wanted to teach her third-graders a lesson in discrimination, so she told them that blue-eyed people were superior to those with brown eyes.

*Also available in Korean*


윌리엄 피터스 저, 김희경 역 (2012). 푸른눈, 갈색눈: 세상을 놀라게 한 차별 이야기, 한겨레출판

*Also available in Japanese*

『青い目 茶色い目～教室は目の色で分けられた』(ジェーン・エリオット (Jane. Elliott,

NHK BS1 2007年10月21日 BS 世界のドキュメンタリー)

#North Korean defector, #Difference, #Prejudice

Eunseo [은서] (PARK Joon-ho, 2019, Fiction) 

Basic

This is the story of Eunseo, 37 years old, who came to South Korea as a North Korean defector 20 years ago. She came to live with her mother again after 20 years, who dejected to South Korea.

#Race #Gender #HumanRights


The Help (Tate TAYLOR, 2011, Fiction) 

Intermediate

Peace marked by oppression and inequality cannot endure, a comparison of the perspectives from today and the past highlights this truth, which can be studied alongside the original book.

## Peace Building & Education for Peace

#A divided Korea, #War and Peace, #Reconciliation

AC in Panmunjeom [판문점 에어컨] (LEE Tae-hun, 2018, Fiction) 

Basic

The film deals with the division and difficulties of unification in Korea, through the happenings caused by broken air conditioning in Panmunjeom which is the symbol of confrontation of North and South Korea, and the repairman who came to fix the air conditioner.

#SDG17: Partnership for the goals, #cooperation for common goals

Big Miracle (Ken KWAPIS, 2012, Fiction) 

Basic

Intermediate

Advanced

A good source to deal with 'Peace Sensitivity.' It suggests that US and Soviet Union cooperated based on the universal human values. Teachers can use this to address contemporary international cooperations, especially ones involving complicated contexts including Northeast Asian countries.

#War, #Peace, #Reconciliation, #Women's movement for peace

Crossings (Deann BORSHAY, 2021) 

Intermediate

This film is a documentary about more than 30 international women's peace activists from 15 countries around the world crossing the DMZ from north to south for the end of the Korean Peninsula's war and the peaceful Northeast Asia. This journey was made up of

Nobel Peace Prize winners such as Maerid Maguire and Lima Bowie, and prominent peace activists such as Gloria Steynum and Christine Ann.

[#Peace](#), [#Justice](#), [#Tolerance](#)

Freedom Writers (Richard LAGRAVENESE, 2007, Biography/Drama) 

Intermediate

Advanced

## Reconciliation, Dialogue

[#Peace/Reconciliation](#), [#Solidarity](#), [#Compassion](#), [#Social transformation](#)


Beyond the Divide (Jan SELBY, 2014, Documentary) 

Intermediate

Advanced

Documenting reconciliation between peace activists and war veterans


[#Jeju April 3 incident](#), [#Family](#), [#Diaspora](#), [#Zainichi Koreans \(Koreans in Japan\)](#)

Soup and Ideology [스ूप과 이데올로기, 수프와 이데올로기] (YANG Yong-hi, 2021, Documentary) 

Advanced

Exploring the life experience of the directors' mother, the documentary shows how the history of family reflects the modern history of violence and migration in Northeast Asia.

[#Interactions across differences](#), [#Intercultural Understanding](#)


The Asian Angel [아시아의天使, 당신은 믿지 않겠지만] (ISHII Yuya, 2021, Fiction) 

Intermediate

Advanced

A Japanese family and a Korean family come together by chance into an unexpected journey throughout which they have to communicate, negotiate, and build relationships with their own languages. Such language barriers, together with other differences, present socio-cultural distance, yet there are moments of interlingual understanding and intercultural friendship, leading to a humanistic connection without negating differences.

[#Korean War](#), [#Peace](#), [#Reconciliation](#)

Welcome to Dongmakgol [웰컴 투 동막골] (PARK Kwang-hyun, 2005, Fiction) 

Basic

Set during the height of the Korean War, this film is a humanistic portrayal (released in 2005) of the encounter between South Korean and North Korean soldiers in the idyllic setting of Dongmakgol, Gangwon Province, akin to a utopia. Alongside "Joint Security Area (JSA)" directed by Park Chan-wook, it stands as a defining moment in Korean War cinema.

## Citizens in Action

Counters [카운터스] (LEE Ilha, 2018, Documentary) [👉](#) #Hate speech

Advanced

Documentary of people who led anti-hate speech legislation in Japan. Students can discuss hatred and counter action in their own society based on the story of those who became objects of hate and those who fought against it.

#Nonviolence/Peace, #Solidarity, #Relationship, #Compassion, #Democratic participation, #Social transformation  
Pray the Devil Back to Hell (Abigail DISNEY and Gini RETICKER, 2008, Documentary) [👉](#)

Intermediate

Advanced

Documenting nonviolent resistance led by women activists

## Multipleperspectivity

Rashomon [羅生門] (KUROSAWA Akira, 1950, Fiction) [👉](#) #Multiperspectivity, #Narrative, #Complexity

Advanced

#Shifting Perspectives, #Complexity, #Compassion, #Humanity  
Monster [怪物, 괴물] (KORE-EDA Hirokazu, 2023, Fiction) [👉](#)

Advanced

## Living in Harmony with Nature, Climate Change

Princess Mononoke [もののけ姫, 幽靈公主, 원령공주] (MIYAZAKI Hayao, 1997) [👉](#) #Environmental Destruction, #Human and Nature

Intermediate

Advanced

Under the Dome [穹顶之下] (柴静/CHAI Jing, 2015, Documentary) [👉](#) #Climate Change, #air pollution

Intermediate

Advanced

## Domestic Migration

We were Smart [杀马特我爱你] (李一凡/LI Yifan, 2019, Documentary) [👉](#) #rural migrants, #youth subculture

Intermediate


Advanced

Jia Yi [加一] (蒋能杰/JIANG Nengjie, 2016, Documentary) [👉](#) #rural migrants, #left-behind children

Basic

Intermediate

#rural migrants, #left-behind children

Cotton [棉花] (周浩/ZHOU Hao, 2014, Documentary) 

Intermediate

Advanced

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## Video Clips

### Climate Change

#Nonviolence/Peace, #Climate injustice/Disruption, #Responsibility, Relationship

An Urgent Message for Humanity (Metta Center for Nonviolence, 2021) 

Basic

Intermediate

### Non-violence

#Nonviolence/Peace, #Solidarity, #Compassion, #Ethical behaviors

Nonviolence: Your Inner Power (Metta Center for Nonviolence, 2018) 

Basic

Intermediate

### Peace Building Campaign

#nuclear weapon, #survivor #collective efforts

Setsuko Thurlow's Speech at The Nobel Prize Ceremony 2017 (Nobel Prize, 2023) 

Intermediate

Advanced

## Diaspora, Minorities, and Discrimination

#Afghanistan, #War, #Ethnic minorities, #US Diaspora

- **The Kite Runner** (Khaled HOSSEINI, 2003, Novel)

Intermediate

#Laos, #Displacement, #War, #Migration, #Resilience

- **The Late Homecomer** (Kao Kalia YANG, 2008, Novel)

#make art not war, #Japanese American, #Second World War

- **The Cats of Mirikitani** (Linda HATTENDORF, 2006, Documentary)

#Home, #Hmong, #Refugees

- **The Place Where We Were Born** (Kao Kalia YANG, 2023, Documentary)

#Refugee teachers/students, #Disruption, #Education, #Hope

- **Right Where We Belong: How Refugee Teachers and Students are Changing the Future of Education** (Sarah DRYDEN-PETERSON, 2022, Book)

#Korean/Asian American

- **Minari** (Lee Issac CHUNG, 2020, Film)

Intermediate

#Chinese Korean, #Personal narrative, #Discrimination

- **Chinese Diaspora in South Korea** [중국인 디아스포라 : 한국 화교 이야기] (JIN Yungwang, 2012, Nonfiction)


#Sino-Japanese relation, #Taiwan, #China Town, #Japan


- **無籍/Stateless** (CHEN Tien-Shi, 2005, Nonfiction)

#Zainichi Koreans, #Coming of Age, #Diasporic Identities


- **Break Through!** [パッチギ!, Pacchigi!, 박치기!] (IZUTSU Kazuyuki, 2005, Film)


## Websites

APCEIU GCED Online Campus 

Asia-Pacific Human Rights Information Center (Hurights Osaka) 

Cooling Conflicts 


Humans of Peace Education 


Peace Education Global Knowledge Clearinghouse 

Peace MOMO Toolkit series 

UNESCO Clearinghouse on GCED hosted by APCEIU 

WARMAP (War Memoryscapes in Asia Partnership) 

広島平和教育研究所 [Hiroshima Peace Education Research Institute] 

平和教育事典 (平和教育学の理論と実践) [Encyclopaedia of Peace Education] 

## Books & Stories

### Original Text in English

#Peace, #Violence, #Conflict transformation

A Flying Orange Tells Its Tale: A Fable for Children and Everyone Else (Johan GALTUNG & Andreas GALTUNG, 2007, Story book)

Basic

Intermediate

Advanced

Number the Stars (Lois LOWRY, 1989, Novel) 

Basic

*Also available in Chinese*

数星星 (洛伊丝·劳里, 2009)

*Also available in Korean*

별을 헤아리며 (루이스 라우리 저, 서남희 역, 2008)

*Also available in Japanese*

ふたりの星 (ロイス・ローリー(著), 掛川 恭子・ト部 千恵子(訳), 2013)

#War and Peace

Six Men (David MCKEE, 2011, Story book)

Basic

*Also available in Korean*

여섯사람 (데이비드 매키, 1997)

#Peace/No war, #Responsibility, #Sustainability, #Democratic participation

The Animals' Conference (Erich KÄSTNER, 1949, Story book)

Basic

Intermediate


#Peace, #World War 2

White Bird: A Wonder Story (R. J. PALACIO, 2019, Graphic Novel)

Basic

### Original Text in Japanese

#Peace museums around the world

Museums for Peace Worldwide (Yamane, K. & Anzai, I, 2020, Non-fiction) 

Basic

Intermediate

#Poem, #Okinawa

へいわってすてきだね [It's nice to say hello] (安里有生(詩), 長谷川義史(画), 2014, Story book)

Basic

#Multicultural education, #Migration, #Teacher Workshop

ひょうたん島問題 [Problems in Hyotan Island] (藤原 孝章, 2011, Story book)

Intermediate



Also available in Korean

다문화사회에서 세계시민으로 살기 (타카시 후지와라 저, 세계시민 도서번역연구회 역, 2023)

絵で語る子どもたちの太平洋戦争 [Children talking about the Pacific War through pictures] (岡田黎子, 2013) #Peace, #Violence

Basic

#Peace, #Compassion, #Diversity, #Solidarity, #Relationship

へいわってどんなこと? [What is Peace?] (浜田桂子, 2011, Story book)

Basic

#Atomic Bomb, #Memoirs of boys and girls

原爆の子—広島の子の少年少女のうたえ [Children of the Atomic Bomb: Songs of the boys and girls of Hiroshima] (長田新, 1951)

Basic

Intermediate

Advanced

#Atomic Bomb, #Tricycle at Hiroshima Peace Memorial Museum

伸ちゃんのさんりんしゃ [Nobu's tricycle] (児玉辰春, 1992) 📖

Basic

### Atomic Bombing in Hiroshima/Nagasaki Revisited: Multiple Stories

#survivors, #diaspora in Hiroshima

- **Hiroshima** (John HERSHEY, 1989, Nonfiction)

Intermediate

Advanced

#storytelling for peace, #remembrance, #conflict transformation

- **Experience and Storytelling as Living Education for Peace: A Story from Hiroshima**

Intermediate

#Misinformation, #Posttruth, #Deception, #War Culture

- **The Atomic Cafe** (Libra Films, 1982, Documentary)

Intermediate

Advanced

#survivors outside Japan

- **Hiroshima and Pyongyang** (ITO Takashi, 2011, Documentary)

Intermediate

Advanced

*Korean only*

#survivors outside Japan

- **Cruel Inheritance-Hereditiy** (KIM Hwan-tae, 2012, Documentary)

Intermediate

Advanced

*Korean only*


#ethnic minority, #love story, #Nagasaki bombing

- **樹影/Jyuei** (佐多稲子/SATA Ineko, 1972, Kodansha, Novel)

Advanced

*Japanese only*

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たみちゃんと南の人々びと [Tami and the people from the South] (21世紀をともに生きる地球の仲間, 1987, Story book) 

Basic

Intermediate

Advanced

ピース・ウーマンノーベル平和賞を受賞した12人の女性たち [Peace Women: 12 Women who received the Nobel Peace Prize] (アンゲリーカ・U・ロイツター; アンネ・リュツプファー著, 松野 泰子、上浦 倫人 訳, 2009, Non-fiction)

Basic

Intermediate

Advanced

教育で平和をつくる—国際教育協力のごと [Peace Building through education: The work of international educational cooperation] (小松, 太郎, 2006, Non-fiction)

Intermediate

Advanced

軍隊のない国家—27の国々と人びと [Nations without armies: 27 countries and people] (前田朗, 2008, Non-fiction)

Advanced

### Original Text in Korean

4·3이 나에게 건넨 말 [What Jeju April 3<sup>rd</sup> told me] (한상희, 2023, Essay)

Intermediate

Advanced

10대도 이해하는 전쟁과 평화 이야기 [Story of war and peace for teenagers] (라훈일, 2022, Non-fiction)

Intermediate

Advanced

감기걸린 물고기 [The Fish that Caught a Cold] (박정섭, 2016, Fiction) 

Basic

Intermediate

무기팔지마세요! [Don't Sell Weapons!] (위기철, 2020, Fiction)

Intermediate

소년이 온다 [Human Acts. 少年が来る] (한강, 2014, Fiction)

Advanced


*Also available in English*  
Human Acts (Han Kang, 2014).  
*Also available in Japanese*  
少年が来る (ハン・ガン, 2014).

#Refugee, #Rights of refugee

어느 날 난민 [One day, a refugee] (표명희, 2018. Fiction)

Advanced

#Peace, #China-Japan-South Korea Joint project


평화그림책 [Peace Story Books] (사계절 출판사, 2016, Fiction) 

Basic

Intermediate

## Textbook / Handbook / Resource Pack / Toolkit



#Sustainable Development, #Youth

ESD for the Young from myself to the world (Education for Sustainable Development Research Center, 2010) 

Intermediate

Advanced


#Human Rights, #Diversity, #Inequality, Disparity, #Gap between the rich and the poor

If the World were a Village of 100 people- Workshop Edition [世界がもし100人の村だったら] (Education for Sustainable Development Research Center (ESDRC), Rikkyo University & Development Education Association and Resources Center (DEAR), 2009)  

Intermediate

Advanced

#Positive Peace, #Media literacy, #Reconciliation


“Talk for Peace! Let’s talk more – what we can do to build up peace” [もっと話そう！ 平和を築くためにできること] (Education for Sustainable Development Research Center, Rikkyo University & Development Education Association and Resources Center. 2009) 

Basic

Intermediate

Advanced

#Korean War, #Historical background and influence of Korean War

The Korean War and Its Legacy: Teaching about Korea through Inquiry (Korean War Legacy Foundation, 2019) 

Basic

Intermediate

Advanced

This book fills an important gap by presenting rich primary resources in the form of oral histories, photos, and official documents of the Korean War that enable teachers and students to explore the war through the eyes of those who experienced its intensity and hardships. This unique collection of teaching ideas and resources will enable students to learn about the Korean War in depth and understand the historical background to today's headlines.

### Original Text in Japanese

#Asylum seekers, #Refugees, #Empathy, #Civics

いのちの持ち物けんさワークショップ [Life's possessions inspection workshop] 

Intermediate

#Wars, #Japanese army, #Invasion

資料生徒と学ぶ日本のアジア侵略—十五年戦争から今日まで [Learning Materials for students on Japan's invasion of Asia: From the Fifteen Years' War to the present] (木村宏一郎 編著, 1986)

Advanced

## Common Curriculum Guide for Peace Education in Northeast Asia

#Integrated study, #Various topics on peace, #Active learning

総合学習の時間に生かす これが平和学習だ!! [Peace education for comprehensive learning class] (日教組平和学習冊子編集委員会 編, 2001)

Intermediate

Advanced

#War and peace, #Teaching Hiroshima and Nagasaki

平和 教育の授業づくり [Designing peace education lessons] 

Basic

Intermediate

### Original Text In Korean

#Citizenship #East Asia, #East Asian Citizenship, #Conflict #Cooperation, #SustainableDevelopment


동아시아 시민 [Citizens in East Asia] (인천시교육청, 2021)

Basic

Intermediate

Advanced

#Critical Pedagogies for Peace


모두가 모두에게 배우는 P.E.A.C.E. 페다고지 평화교육 [P.E.A.C.E. Pedagogy: Peace education learning from one another] (이대훈, 2016) 

Basic

Intermediate

Advanced

#Activities for Peace Education

평화교육, 새롭게 만나기 - 진행자를 위한 핸드북 [Peace Education Handbook for Facilitators: Renewed Peace Education] (피스모모, 2019) 

Basic

Intermediate

Advanced

#Food, #Interconnectivity, #Sustainability

맛있는 국제이해교육 - 다문화 시대의 음식과 세계화 [Education for international understanding through food: Globalization and Food in Multicultural Societies] (유네스코 아태교육원, 2007)

Basic

#Soccer, #Interconnectivity, #Peace

우리는 지구촌 시민 - 축구로 배우는 국제이해교육 [We are global citizens: EIU through football] (유네스코 아태교육원, 2004)

Basic

#Education for International Understanding, #Culture, #Peace, #Antidiscrimination


함께 사는 세상 만들기 - 다문화 시대의 국제이해교육 [Learning to Live Together, APCEIU] (유네스코 아태교육원, 2004)

Basic

Intermediate

Advanced

*Also available in Japanese*

日韓共同編集 グローバル化時代をいかに生きるか—国際理解のためのレッスン (ユネスコ・アジア太平洋国際理解教育院, 2008) 





# Appendix A.

## **Various Working Definitions of Peace and Peace Education**

This section presents a range of working definitions of peace and peace education proposed by Expert Working Group members.

## Peace

### Edward VICKERS, Kyushu University

Peace should mean more than merely the absence of violent conflict. Fundamentally, sustainable peace is the antithesis of tribalism. It involves a commitment to acknowledge the shared humanity of those beyond our immediate community or grouping, however that is defined. It is a belief in 'our' uniqueness, chosen-ness or superiority that leads us to deny the equivalent humanity of supposedly inferior 'others'. That denial can persuade us that it is acceptable to kill or subjugate those deemed less worthy. Therefore peace must mean acceptance of the equal worth of all our fellow humans, whatever our differences in language, beliefs or customs.

### SEOL Kyujoo, Gyeongin National University of Education

Peace refers to a peaceful state without violence or conflict, which can be divided into a narrow and broad sense. These two meanings are related to the nature of violent factors that hinder peace. First, peace in a narrow sense refers to the absence of physical and direct violence such as war, terrorism, and riots. Second, peace in a broad sense can be said to be a state in which there is no potential and structural violence such as poverty, discrimination, hatred, or neglect that may lead to such physical and direct violence at any time, if not immediately. In order to comprehensively respond to the various aspects of violence or conflict that are emerging today, it is necessary to aim for such a wide and active meaning of peace.

### MATSUI Ketei, Seisen University

Peace in terms of state of mind is a state where an individual achieves inner peace, feels safe, respected and heard, free from all forms of violence.

Peace in terms of the state of the society, country or the world is a state where it is inclusive, where people and all living creatures can feel safe, free from fear, contentment of having basic needs, free from all forms of violence. Other forms of peace are described as following:





## LIU Cheng, Nanjing University

There are two definitions of peace in peace studies. The first is that there is no war. The destructive results of human resources caused by war, especially the harm to human life, have appeared repeatedly in human history, leaving people with painful historical memories, and war has become an antithesis of peace, the two can no longer exist at the same time, there is no peace in war, or peace means that there is no war. This definition is a static way of thinking, and the biggest problem is that it ignores the causes of war. No war is peace, even if the situation is already very chaotic, but as long as the war has not yet begun, it is still a state of peace? Obviously, this judgement used to be rigid. This limitation of our understanding of the meaning of peace prompts us to devote more resources to the prevention of war. However, war has not been eliminated, especially in modern times, war has spiralled upwards, and modern war poses a certain threat to the survival of human civilization. Nevertheless, peace without war is very important, and it is mainly concerned with all aspects of preventing the outbreak of war, such as the elimination of nuclear weapons, weapons of mass destruction and the reduction of the number of troops. In the field of peace studies, we refer to this type of peace as “negative peace”. Negative peace is more concerned with security issues now and in the short term. Resolving conflicts through diplomacy and negotiation; Peace through the balance of power; Establishment of the League of Nations and United Nations organisations; Promulgation and establishment of

international law, international tribunals; The establishment of a federal government or a world government, for example, is a means of trying to achieve a negative peace.

It was after World War II that academics began to rethink the meaning of peace, giving rise to the concept of positive peace. The second definition of peace goes beyond the absence of war, peace also includes healthy life, the maintenance of human rights, racial equality, gender empowerment, ecological protection and other key themes, peace means to create a beautiful space, it can be the family, community, school, institution, enterprise and institution, the state, the international community, people can live a rich and decent life in it. As a result, “how to create peace with a nonviolent way” has become a theme of concern for more and more peace researchers. Galtung, the father of peace Studies, believes that peace is the creative transformation of conflict in a non-violent way. The concept of positive peace is based on an understanding of the broader social conditions, where justice and equality are fundamental elements of peace and cannot be achieved without the elimination of unequal social structures. Positive peace advocates the elimination of all forms of discrimination based on class, ethics, tribe, age, religion, race and gender, and focuses on future, lasting, comprehensive and genuine peace.

Positive peace encompasses four aspects: First, natural peace: cooperation rather than struggle between species. The second is direct positive peace: composed of verbal and material benevolence, beneficial to the body, mind and heart of the self and others, concerned with all basic needs, survival, happiness, freedom and identity. Love is the epitome of it, the union of body, mind and heart. The third is structural positive peace: replacing repression with freedom and exploitation with equality. The way to accomplish this substitution is dialogue rather than infiltration, integration rather than division, solidarity rather than isolation, participation rather than marginalisation. The fourth is the positive peace of culture: replacing the legitimacy of violence with the legitimacy of peace. Within religion, law, ideology, language, arts and sciences, in schools, universities and the media, a positive culture of peace is established. It means turning on, rather than inhibiting, the different tendencies and talents of human beings.

### **JHO Daehoon, Sungshin Women’s University**

Peace goes beyond the absence of physical violence, terrorism, and war. Indebted to the pioneering works of Johan Galtung and Betty Reardon, peace, being a comprehensive and relational concept, means the eradication (or alleviation) of

various forms of structural violence that create and maintain inequalities within and between groups and societies based on gender, race, religion or socioeconomic status. The culture of peace leads to achieving human security and social/global justice.

### **CHEN Sicong, Kyushu University**

The quest for a universal, context-transcending conceptualization of peace is doomed to fail in the postmodern era. Also, defining peace is a normative act that bears issues about knowledge and power, that is, who has the power and who has no power to define it. Rather than conceptualising what peace is in a normative and universal manner, I believe that an ethical approach to peace is from its opposite, negative side, that is, what is not peace. It means that attention should be turned to the experiences of and claims made by people who feel and think they are violated and not in a state of peace and to the public reasoning of those experiences and claims. Peace goes hand in hand with non-violence in the UNESCO discourse. This is not a tautology but has significant implications. While it typically means achieving peace through non-violent means, it can alternatively be interpreted as that peace is to be achieved through the awareness, elimination and prevention of all forms of violence (from physical to symbolic, from individual to collective, from interpersonal to structural) in the past, present and future.

### **Kevin KESTER, Seoul National University**

Concerning peace, this definition from the Earth Charter (2000) is succinct and useful: “Peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which we are all a part” (Article 16f). This definition is particularly helpful due to its multiple intersecting layers of relationships between humanist, material and natural subjects across various levels and spheres of life. In other words, it resonates with emerging post/modern, new materialist and posthumanist philosophies. Nonetheless, peace is complex and understandably contested with many different meanings to different individuals across cultures (Dietrich, 2012), thus a single set of philosophies and cultural perspectives cannot contain all of peace.

Next, importantly, at the core of the concept of peace is conflict. Thus, to study peace one must examine its central problematique: conflict (and the related concept of violence). A useful definition for conflict is by noted peace scholar Johan Galtung (1996) who claims conflict manifest in the pursuit of incompatible goals by different social

actors. Here, conflict is understood to be a naturally occurring phenomenon in which incompatibility between actors sometimes arises. Yet, it does not need to become violent. It becomes violence when social actors attempt to achieve their incompatible goals through combative and harmful means. Reardon (2001) defines violence as “avoidable, intentional harm, inflicted for a purpose or perceived advantage of the perpetrator or of those who, while not direct perpetrators, are, however, advantaged by the harm” (p. 37). The notion that the harm is avoidable and intentional is key to this definition.

### **KOBAYASHI Makoto, Tamagawa University**

Peace is not merely the absence of wars and military conflicts. In primary sense, peace is the socio-psychological status of human beings in which amicable and cooperative relationships between racial, ethnic, national and religious groups are realised. On the basis of this psychological status, political relationships between and within nations shall also belong to the definition of peace. One important aspect for this peace definition is the fact that if man has a peaceful relationship with someone individually or collectively, this “other” is not perceived as “enemy” or “stranger” any more, but as someone who belongs to his/her own group, namely as a kind of fellow or friend. This distinction between “in-group” and “out-group” constitutes an important criterion for the judgement whether peace is maintained in that concerned relationship. In addition, the transcending of historic trauma would also be an essential element of peace in international relations, particularly through the honest and sincere working of historic trauma and resentment by the fundamental human behavior of apology and forgiveness (cf. “Rapprochement of Cultures”).

### **ABE Hiroko, Tokyo University of Social Welfare**

When we talk about peace in JAIE, our standpoint is usually in line with the Constitution of UNESCO which says, “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.” Enacted in the same year as UNESCO, the Constitution of Japan says, “We, the Japanese people, ... resolved that never again shall we be visited with the horrors of war through the action of government,...” This was the foundation of post-war Japan. The teachers’ union’s strong and emotional motto, “never again let our pupils go to war” had also been a powerful motivation for democratisation of Japan. In the Japanese context, however, such discourse of ‘peace’ has been politicised and tended to be avoided and lost its substance. Meanwhile,

the academic discourse of peace has been developed over time, and now peace has much broader sense: not only negative peace without war, but also positive peace in which we should try to eliminate all forms of violence, including structural violence. I think such broadened concepts of peace have been gathered in the 1974 UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace relating to Human Rights and Fundamental Freedoms, and more recently in UNESCO's Culture of Peace. The concept of peace has become so broad, and it might be difficult to have one concept for all. It is an ideal we have longed to achieve but never succeeded to realize so far. I believe the dialogue about peace among different fields and standpoints itself will contribute to the realisation of peace.

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## Peace Education

### Edward VICKERS, Kyushu University

Education for peace must teach us to transcend tribal or communal boundaries and recognise what unites us to those we habitually see as alien or 'other'. It therefore involves learning to deconstruct or critique any belief in the unique qualities of our own community vis-a-vis other communities. In particular, the idea that our own nation or group possesses a special record of victimhood that lends us moral superiority over others has to be challenged. Peace education therefore needs to teach us skepticism concerning claims to national or communal 'uniqueness' based on chauvinistic interpretations of national culture or history. We need to learn that cultures are not eternal, changeless, sacred entities that demand our unquestioning loyalty, but sets of beliefs and practices that we inherit, question and adapt as we ourselves choose. We also need to learn to see cultures and identities as open rather than rigidly bounded, capable of being shared with others, and of being enriched (rather than threatened) by the process of sharing. Education can contribute to enduring peace by teaching us to see the world and ourselves through the eyes of others. History is especially important here; rather than promoting singular narratives of unique national victimhood, we need to learn to understand how and why others see the past differently. At the same time, history should teach us to recognise in ourselves the potential for doing evil or inflicting suffering on others. Avoiding the dangers of war and violence means seeing these dangers as something for which we

are all responsible.

### **SEOL Kyujoo, Gyeongin National University of Education**

Peace education can also be divided into narrow and wide meanings like peace. Peace education in a narrow sense can be seen as an education that deals with the content and methods necessary to make physical violence such as violence, war, terrorism that directly interferes with peace. On the other hand, peace education in a broad and active sense is an education that provides necessary content and methods to solve physical violence that directly threatens peace, as well as factors that structurally and indirectly hinder community peace such as discrimination, hatred, famine, or poverty. Peace education aims to respect citizens' diversity and basic rights and promote peaceful coexistence of communities at various levels through the process of exploring and analyzing anti-peaceful aspects, causes of conflict and violence, and countermeasures in all areas of human life.

### **MATSUI Ketei, Seisen University**

In order to maintain this peace, people need to have the skills for peacebuilding, peace education offers the learners to understand global problems, to resolve conflict constructively, know and live by international standards of human rights, gender and racial equality, appreciate cultural diversity, and respect the integrity of the Earth. To conduct healing, reconciliation, peacebuilding and peace education, there is a need for actors to perform these processes. Peace education that follows the principles of Culture of Peace and Comprehensive Peace Education develops the actors. Peace education curricula prepares learners to act toward effective cooperation among civil society actors in establishing a foundation of diplomatic relations by peaceful means in Northeast Asia. Peace education needs to reflect the following values suggested by Reardon (1988a): positive human relationships based on the dignity of all persons; stewardship of the planet based on a reverence for the Earth, and global citizenship based on responsibility to a world community." (p. xv). Peace education has an important social purpose. It seeks to transform the present human condition by "changing social structures and patterns of thought that have created it." (Reardon, 1988b). It is about peace education programs to build skills to achieve the objectives needed to reconstruct and reframe diplomatic relations in Northeast Asia, Common curriculum (a curriculum that allows students and civil society of the Northeast Asian countries to work and learn together). Peace education also needs to include

fieldwork experiential learning opportunities through exchange programs.

### **LIU Cheng, Nanjing University**

Peace education is first and foremost “education about peace”. After clarifying the full meaning of peace, then carry out “education for peace”.

The road to peace begins with understanding and dialogue, which is not the same as agreement, but avoids conflicts arising from differences. The second step is characterised by mutual tolerance. Without mutual tolerance or even forgiveness, reconciliation is difficult to achieve. Reconciliation is the idea and power of interdependence. The third step is the mutual acceptance that goes beyond simple tolerance, where the original differences become the reason for enriching oneself. The fourth step is to value other groups as well as special traditions and treasures. As we build a bridge together towards each other, we discover that another world is just as wonderful. The highest and final step is the linking of the human community to one another, where humanity becomes a community of solidarity and love. In such a community, “Every form of beauty has its uniqueness; Precious is to appreciate other forms of beauty with openness; Appreciate the beauty or value of others with diversity and integrity, and the world will become a harmonious whole.”

### **JHO Daehoon, Sungshin Women’s University**

As an essential part of global citizenship education, peace education is 1) to develop learners-as-citizens’ capacities necessary to identify issues and dilemmas of peacebuilding, and 2) to make thoughtful decisions on and ultimately participate in the alleviation and elimination of physical and structural violence occurring at local, national, regional, and global levels.

### **CHEN Sicong, Kyushu University**

Education for peace is inherently education against violence (this is similar to my argument that education for social justice should be oriented as education against social injustice in Chen (2022)). It is education that provides students with the knowledge of possible forms of violence, invites students to reflect on and equips them with the skills to express and reason past and present experiences of being violated, and encourages students to explore ways and take actions to eliminate and prevent violence in and beyond schools. For this project, education against violence is also about educating students to be aware of and able to take action together

to eliminate and prevent those issues of violence shared across Northeast Asian societies. A strategy for education against violence in Northeast Asia is to draw upon related knowledge, skills and attitudes already commonly articulated in the national curricula (see Chen (2020)) for similar expressions of knowledge, skills and attitudes related to global citizenship in the Japanese and Chinese national curricula).

### **Kevin KESTER, Seoul National University**

Concerning peace education, it can be understood as both an educational philosophy and a practice (Bajaj, 2008; Reardon, 1998b). As an educational philosophy, peace education focuses on teaching and learning the knowledge and values of tolerance, respect, human rights, democracy, and crucially, non-violence. As a practice, it seeks to teach learners the different skill sets of how to resolve conflict without resorting to violence. Peace education may be understood as an amalgam of two academic subfields: peace studies and peace pedagogy. Peace studies examines the causes of war, security, and nonviolence; the teaching of nonviolent communication and conflict resolution techniques; and the study of notable peace leaders, such as Nelson Mandela, Lach Walesa, Wangari Maathai, and the Dalai Lama. This version of peace education is most often found embedded in social science departments, such as sociology, politics, anthropology, or history. Peace pedagogy, on the other hand, focuses on the transformation of various educational methodologies, structures, content, and pedagogy to combat violence in all its forms. Peace pedagogy, for example, may involve the study of alternative artistic and narrative methodologies; storytelling; cooperative and democratic teaching methods; inclusive policies; and the examination of leading peace educators, such as John Dewey, Maria Montessori, Paulo Freire, and Betty Reardon (Bajaj & Hantzopoulos, 2016). This source of academic practice is usually located within departments of educational theory or teacher education.

### **KOBAYASHI Makoto, Tamagawa University**

Peace education shall be educational intervention which aims at the nurturing of peace-minded personality and the fostering of cognitive, socio-emotional and behavioural skills contributing to conflict resolution between national, ethnic and religious groups. It shall promote the awareness of different levels of identity in his/her personality, particularly the awareness of supra-national identity (in the sense of European citizenship or Asian citizenship etc.) and the global identity. In this sense,



global citizenship education (GCED) shall provide the psychological foundation of peace education because we need to transform our identity by enlarging the boundary of in-group to the whole human family as one single species on the earth. In my view, therefore, peace education shall be fundamentally identity education which requires some significant transformation of the self-other relationship.

### **ABE Hiroko, Tokyo University of Social Welfare**

Peace education has been exercised in various forms but basically in two ways: education about peace and education for peace. In the post-war Japanese context, education about peace as an open curriculum had been mainly studying about war, Hiroshima, Nagasaki, Okinawa, nuclear, history and the Constitution of Japan, and as hidden curriculum, teachers' union movement for democracy in school management. But such practices have been vulnerable to politicisation and being trivialised to lose their substance. On the other hand, education for peace, which aims to equip students with knowledge, skills, values and attitude for culture of peace have been also exercised broadly in Japan, in various different contexts, for example in moral education, classroom management, extracurricular activities, or other forms without being recognized as 'peace education.' Such practices have surely promoted skills and competencies for peace, for example, 'learning about others', 'respect for others', 'conflict resolution skills' or 'self-consultation skills' and so on. However, these accumulated efforts and practices have not been fully conceptualised as peace education and not discussed in the context of peace discourse so that students and teachers have not been aware of peace and violence and deeper understanding of them.

As a Japanese participant, I have to mention that the term 'peace education' itself sounds a bit political and it might be difficult to convey our concept of peace education to Japanese local teachers and schools. For this reason, it will be a challenging but quite significant task to re-conceptualize and re-construct peace education in Japan for this project. Through the dialogue about peace education among researchers and teachers in the three countries, I hope, will form more concrete peace education for Northeast Asia.

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# Appendix B.

## Examples of Lesson Plan and Programme Design

This appendix presents a collection of the examples submitted by some of the educators from the three countries who participated in the pilot implementation of this guide. The examples were modestly edited by the drafting team for clarity only.

The lesson plans and programme designs in this appendix are not intended to be “exemplary models”. They are examples provided by experienced educators to show the possibilities for implementation of the peace education principles outlined in this guide. Readers are encouraged to critically analyze the examples and brainstorm contextually relevant ways to implement peace education in their settings.

### **Contents**

Lesson Plans

School Project (Whole School Approach)

Beyond K-12 Education

LESSON PLAN | Case 1 | China

## Growing Toward the Sun, Cultivating Peace

Contributor: LU Tianyang

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### From the Guide

- **Target Level :** Basic

- **Topic**

- Peace
- Respect
- Relationship
- Ethical Behavior

- **Learning Objectives**

Understand peace, show respect for and build peaceful relationships with others, and behave in an ethical way

---

### Lesson Overview

- **Target Grade:** Kindergarten (ages 3-6)

- **Key questions**

What is the right relationship with oneself, family, environment, and others?

- **Goals**

Use peaceful language to practice the principles of equality, respect, safety, freedom, acceptance, inclusiveness, understanding, and communication

- **Integration strategies:**

Considering the age characteristics of 3-6-year-old children, this program includes direct action and concrete imagery and pays attention to children's existing life experiences and gradually forming self-awareness

- **Outline**

This program, entitled "Growing Toward the Sun, Cultivating Peace", follows the "positive peace" concept, intending to allow each child to become who they are meant to be, enabling them to develop further each day based on their existing foundation.

## Main Ideas

### ● Pedagogical Framework

This programme encompasses four aspects: direct peace, structural peace, ecological peace, and cross-cultural understanding. From an ecosystem perspective, it also involves parents, teachers, and community entities to provide a psychological environment for the child's peace education, culminating in the formation of a community peace map.

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## Process / Lesson Flow

The program proceeds at three stages:

1. self-awareness, 2. understanding others, and 3. adapting to the environment.

### **1. Self-awareness.**

Newly enrolled children are encouraged to actively explore their own potential and strengths, learning how to live in peace with themselves. Children are offered more freedom of choice, both in the classroom and in life, ensuring they have the opportunity and the right to make autonomous decisions. The goal is to shield the children, ensuring they aren't excessively exploited by adults, and to preserve the innate possibilities they inherently possess. Once children recognize their own energy and have a nascent understanding of who they are, they can interact with their peers more securely and with clearer boundaries.

### **2. Understanding others.**

Children are encouraged to live together, collaborate, and gradually understand others through their interactions with their siblings, establishing connections in their own unique ways. From a young age, children employ non-violent methods to communicate, laying the foundation for peaceful interactions. When these children establish peaceful bi-directional connections with multiple peers, they naturally form their own small "peace community".

### **3. Adapting to the environment.**

Children are introduced to some societal norms, learning how to avoid causing harm and how to avoid getting hurt. With the seeds and patterns of peace sown early on, they transition into primary school life.

These stages can also be understood as "with oneself", "with family", "with environment", and "with others".

**A. With Oneself (Direct Peace)**

Children will learn to take good care of their own bodies; express their emotions appropriately; and act preparedly in a safe environment. Every day, before the start of instructional activities, children, guided by their teachers, adjust their breathing, focusing on walking in a line without disturbing one another and maintaining a steady pace. Children, listening to music, calmly and attentively transition into a learning state within three minutes of walking. Montessori teaching tools are unique and self-correcting, allowing children to self-adjust during their operations. This leads to the formation of proactive observation, self-reflection, and the habit of self-change, spontaneously generating intrinsic motivation.

**B. With Family (Structural Peace)**

Children learn to express their emotions in appropriate ways, to coexist peacefully with their siblings, and to convey their wishes to their parents. Through surveys and fostering pro-social emotions in children, they are encouraged to voice their displeasures constructively. This aims to ensure they can protect their own needs while also meeting the needs of their loved ones.

**C. With Environment (Ecological Peace)**

They maintain orderliness in their surroundings, developing the habit of returning items to their original places. They learn to clean tabletops and floors, organize and store operational materials, ensuring that “after their passage, it’s as if they’ve never been there”. Additionally, in combination with traditional culture, the educational philosophy of “nurturing the young righteously and enlightening wisdom through richness” is practiced. This approach includes imparting seasonal education, adhering to the cycles of the seasons, valuing life, and respecting animals and plants.

**D. With Others (Cross-cultural Understanding)**

The program promotes non-violent communication, teaching children to express their needs and desires using positive expressions such as “I think, I want, I hope” when interacting with peers. Conflicts among peers are inevitable, but resolving these disputes is a vital part of peace education. A “Peace Table” is set up in every classroom. When conflicts or disagreements arise among children, they come to sit at the Peace Table to express their needs or emotions. Initially, they require teacher reminders and guidance. Over time, children instinctively approach the Peace Table to autonomously negotiate resolutions. And teachers have observed that after these Peace Table discussions, children usually return to activities hand in hand.

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## Further Information

### • Tips & Reflections to Share with Educators in NEA

To provide children with a more comprehensive “soil” for peaceful growth, another direction is also important: the cultivation of peace in adults. This involves three main adult stakeholders (teachers, parents, and the community), forming a three-part community peace education map.

1. Peace Messenger - Teacher Map: Teachers should progress alongside the children during the cultivation of peace. They prepare in advance: based on observation, they prepare themselves and the environment. The child comes first, and the teacher follows, adhering to the 3H principle: “Help the child speak for themselves, help the child do it themselves, and help the child think for themselves.” They listen to the child, support the child, and encourage the child. Protection involves trusting the child’s intrinsic motivation. They adhere to the “Three Nos”: not labeling, not comparing, and not viewing the child’s actions from an adult’s perspective. This ensures the child remains undistracted, which enhances concentration and strengthens their sense of self-efficacy. Additionally, they practice patience: the physical and mental development of children aged 3-6 is characterized by orderliness, individuality, and distinctiveness. By applying the FFC praise method and respecting the individual differences of children, the gardeners trustingly “wait for the flowers to bloom”.
2. Peaceful Family - Parent Map: Parents need to be supportive of peace education and active participants. Systematic guidance is provided to parents. A biannual “Meet and Learn Together” parent training program helps parents understand the importance of addressing marital relationships before parent-child relationships; the significance of listening to their child more than letting the child listen to adults; the value of giving children the chance to choose rather than making arrangements for them; and the importance of empathizing with a child’s emotions over explaining. Additionally, better understanding of the developmental process of young children would be helpful.
3. Peace Collaborative Community Map: Strong support from the entire community is also needed.

Currently, the number of infants and toddlers with autism spectrum disorders is on the rise, bringing significant challenges to families. There are attempts to employ the

principles and methods of peace education to enhance the social integration abilities of these children. Following the goal of “People-Centered, Positive and Forward-Looking, Peaceful Evidence-Based, and Holistic Approach”, there can be three major objectives: “Promoting children’s peaceful adaptation, ensuring a joyful childhood; Enhancing parents’ peaceful efficacy, fostering families that grow towards the sun; and Disseminating peaceful education methods to facilitate societal harmony.”

To achieve this, there can be maps designed for parent consultations and teacher consultations, allowing “children from the stars” to also draw energy from peace education. They will experience a “free yet protected space”, gradually opening up their windows, and joining us in “growing towards the sun and cultivating peace”.

## LESSON PLAN | Case 2 | China

### Facing History and Ourselves

Contributor: SHANG Yuanyuan

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#### From the Guide

● **Target Level:** Intermediate

● **Topic**

- Peace
- Identity

● **Learning Objectives**

Face history and ourselves to develop “national identity and global care” (家国情怀 人类关怀)

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#### Lesson Overview

● **Target Grade:** Secondary

● **Key questions**

- Who are we?
- How to face history?
- How to relate the nation to the global community?



### ● Goals

Integrate students' social cognition, historical research, and civic participation

### ● Integration strategies

This plan is based on the English Curriculum Standards (2017 edition) to expand students' world vision and international vision and to combine social and educational resources to form the content of peace education.

### ● Outline

This plan draws upon and localizes the ideas from Facing History and Ourselves (<https://www.facinghistory.org/>), adding content and fieldwork about the Nanjing Massacre.

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## Main Ideas

### ● Pedagogical Framework

To localize FHAO's ideas, the course

- incorporates Chinese cultural elements (e.g., use Yan Geling's *The Flowers of War* (严歌苓《金陵十三钗》) to help students understand the Nanjing Massacre from a literary perspective.)
- integrates social and educational resources (e.g., use the "Lesson before Departure tailored by Zijincao International Peace School" to help students going to study abroad bear history in mind and cherish peace; visit the Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders, Iris Chang Memorial Hall, and the John Rabe and International Safety Zone Memorial Hall)
- infuses and creates unique teaching modes, including
  - a) trans-disciplinary teaching contents from English to history, Chinese and current affairs, and Chinese and foreign philosophical thoughts
  - b) multi-modality teaching resources (build a diverse teaching resource library; use chapters from the book "Peacebuilding in a Globalized World" by Liu Cheng and Egon Spiegel to help students "change perspective", realize "human potential" and understand "conflict transformation" through negative peace and positive peace and Martin Buber's words: I need you to discover me.)

### ● Evaluation Plan

The evaluation system is dynamic and multi-dimensional.

### Process / Lesson Flow

The teaching contents is designed based on different themes.

Theme 1 The Individual and Society

Theme 2 We and They

Theme 3 Conformity and Obedience

Theme 4 The Holocaust and The Nanjing Massacre

Theme 5 Bystanders and Rescuers

Theme 6 Choosing to Participate

(Theme 4 Borrow Picasso's painting "Guernica" to illustrate war and violence. The Nirvana and the renewed will carry faith and peace to come to life inevitably.)

## LESSON PLAN | Case 3 | Japan

### Building Friendships, Loving Nature

Contributor: YANO Junichi

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#### From the Guide

● **Target Level:** Basic

● **Topic**

- Cognitive
- Socio-emotional

● **Learning Objectives**

Know the importance of biodiversity and interdependence of humans and nature.

Develop attitudes of care, compassion, and concern for others and for nature.

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#### Lesson Overview

● **Target Grade:** From 1st to 4th Grade

● **Key questions**

How can elementary school students engage in educational exchanges that connect hearts and minds for peace?

● **Goals**

Through activities for intercultural understanding and environmental stewardship, the

students can learn values of care, develop a sense of respect for and appreciation of diversity, and build healthy relationships with others and with nature.

- **Subject / Chapter:** Cross-curricular learning centered on either life studies or integrated learning

- **Integration strategies**

Students will engage in educational exchange through what they have learned in various subjects, working with friends to consider content to present, research, and devise ways to communicate.

- **Outline**

Title: Rainbow Bridge of People and Culture

Theme: Educational exchange with an open mind for peace

Introduction of self and school/community

Exchange of letters of self-introduction

Ranking Favorite Things in the Classroom [Lesson Plan 1]

Introduction of local nature and specialities

Handmade Christmas and New Year's cards

Introduction of vegetables grown in the Life Studies [Lesson Plan2]

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### Main Ideas

- **Pedagogical Framework**

- Cooperative Learning, Group Projects
- Project Based Learning through values education
- Learning where value is created through discussion

- **Evaluation Plan**

- Were you able to communicate about yourself and local culture and nature to others in an easy-to-understand manner?
- Were you able to think about the contents of your presentation while dialoguing with your classmates?
- Were you able to communicate your thoughts and feelings along with the facts you researched and experienced?
- Through the educational exchange, have you been able to understand and try to respect the thoughts and feelings of others?

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## Process / Lesson Flow

- **Lesson Plan Example 1:** Ranking Favorite Things in the Classroom (Favorites and recommendations)

Teacher/Instructor : Let's introduce the "Top 3 Favorite Things in the Classroom" to our friends. What favorite things would you like to share?

Class: How about our top 3 favorite foods?

Class: Ranking favorite snacks would also be good.

Class: I also like the top 3 dishes I would like to try in the country of exchange.

Class: I like to introduce places I'd like to visit in their country.

- Notes

- Since children's ideas are diverse, we would like to discuss from the perspective of "recommendations that will make their friends happy" when deciding the ranking content.
- We would like to decide the content of the ranking based on the perspective of valuing people, culture, nature, other living creatures, etc.
- As much as possible, we want to enable children to express their opinions with reasons and rationales so that they can understand each other and their friends' ideas.

Teacher/Instructor : Let's all prepare our ranking presentations.

- \* Students research traditional foods, snacks, clothing, buildings, etc. of the countries with which they will interact using books and the Internet when preparing their presentations.
- \* Students can also conduct an activity by interviewing friends of other grades and parents about their favorite foods.
- \* They can express themselves not only through words, but also through pictures, photos, and short videos.
- \* Before the exchange, pairs, groups, and classes should collaborate on devising methods to prepare presentations and engage in practice sessions with one another so that they can experience the benefits of working together with their peers to deliver effective presentations.
- \* In educational exchanges, we should respect the cultural diversity of each other's countries and value mutual trust from understanding.
- \* After the exchange, reflect on the activities themselves to help them recognize the value of each other's contributions. Value students' opinions and interests in delving deeper into the culture of the other country.

● **Lesson Plan Example 2** : Introduction of vegetables grown in the Life Studies (Introducing contact with nature in the community)

Teacher/Instructor : Let's introduce our vegetable growing in exchange! What kind of content would you like to introduce?

Class: I want to introduce them to what kinds of vegetables we have been growing.

Class: I want to tell them what activities we did to produce vegetables.

Class: I want to introduce our feelings and wishes when we are growing vegetables.

Class: I want to tell them about the difficulties we had when animals came to our school at night and ate our peanuts while we were growing them.

Class: I want to tell them that the footprints we found in the field turned out to be civets when we looked them up on the internet.

Class: I want to tell them that we all talked about how to solve the problem so that the civets don't come.

Class: I want to tell them that we put garlic, which smells not a favorite for civets, and that we all built a fence around the field.

Class: We want to tell them the joy we feel when we harvest vegetables.

Class: I also want to tell them that we made tofu from soybeans we grew.

Class: I also learned that soybeans were introduced to Japan via China and the Korean peninsula.

Class: We also learned from my research that there are other processed products made from soybeans, such as miso, soy sauce, and natto, in addition to tofu.

Class: I also learned that many of the vegetables we eat are grown in exchange countries.

○ Notes

- Students tell each other about their experiences and activities for nature and for culture in the community.
- It is beneficial to encourage students not only to acquire knowledge but also to share the excitement of cultivating vegetables and the satisfaction of harvesting them.
- Value the experience of how students have taken action to solve problems that have happened around them.
- It is also important to realize that we have benefited from the other country by learning about the origin and transmission of vegetables.
- It is essential that both parties, as world citizens, respect each other's people, culture, and nature.

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## Further Information

- **Key Resources / Worksheet**

<https://worldheritagesite.xyz/>

[https://www.mext.go.jp/a\\_menu/shotou/eiyou/syokuseikatsu.htm](https://www.mext.go.jp/a_menu/shotou/eiyou/syokuseikatsu.htm)

- **Tips & Reflections to Share with Educators in NEA**

- Encourage mutual trust through respect and mutual understanding of diversity.
- An open mind is essential for heart-to-heart interaction.
- Learning about culture leads to learning about people.
- It is easier for students to relate to topics that are familiar to them in their daily lives, such as their favorite foods, animals, etc.
- As a theme to convey, activities through the SDGs are also great. For example, learning that throwing away plastic bottles produces microplastics, discussing and acting on how they can help solve the problem in their daily lives, etc.
- It is also good to introduce to each other what they have practiced in class, such as chorus, dancing, playing musical instruments, etc.
- Students can also draw a picture of a peaceful, livable town and introduce each other to what makes them happy.

## LESSON PLAN | Case 4 | Japan

### A Message for Peace

Contributor: ODA Yukie

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## From the Guide

- **Target Level:** Intermediate
- **Topic:** Peace, human rights, critical media literacy, respect, compassion, ethical behaviours, and social engagement
- **Learning Objectives**
  - Peace: Contribute to creating a peaceful society by creating a poster about 'peace'.
  - Human Rights: Capture what Japan did during the colonial period with human rights-based values and responsibilities.
  - Critical Media Literacy: Critically perceive contemporary news reports and social networking sites on the history of Japan and Korea.

- Respect: Treat people from different social and cultural backgrounds with respect with regard to their reactions to T-shirts with designs of 'atomic bomb' and 'rejoicing in liberation'.
- Compassion: Understand events and experiences from the perspective of others by looking at photographs of people rejoicing in the 'atomic bomb' and 'liberation from colonialism'.
- Ethical behaviours: Create a 'peace' poster and take responsibility for disseminating it to others.
- Social Engagement: Critically reflect on what Japan did during the colonial period and also on the state of contemporary media.

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### Lesson Overview

● **Target Grade:** Junior High 1<sup>st</sup> Grade

● **Key questions**

How to learn from the modern history of Japan and South Korea and create a peaceful Northeast Asia

● **Goals**

- Know the modern history of Japan and the Korean Peninsula, as well as the historical background of Koreans in Japan (knowledge and skills).
- Can imagine the position of different people.
- Be able to design a poster to tell someone else what they have learnt (thinking, judgment, expression)
- Acquire a critical view of the media and a view of history that values the dignity of each individual (attitude towards social participation).

● **Subject / Chapter**

Social studies geographical areas, world regions, Asian states

● **Integration strategies**

The subject matter is to be set along with a broad overview. In addition to the subjects recommended in the Courses of Study, the Asian Province deals with the modern history of Japan and South Korea in order to 'overcome the past' and preserve the dignity of people living today.

● **Outline**

First, learn about BTS, a popular K-pop group. Then, by writing what they can imagine from the two photos on the T-shirts (a photo of political prisoners and a crowd celebrating liberation from colonialism in front of Seodaemun prison and a photo of

the mushroom cloud of the atomic bomb), the students realise that without knowledge and imagination they can easily be swept away by waves of information. The students are then asked to explain the photo of the jubilation of liberation and to present the students' knowledge of the atomic bomb from their primary school days. Furthermore, by listening to the testimonies of hibakusha living in Korea, the students realise that the hibakusha were not only Japanese.

Then, to imagine the joy of liberation from colonialism, the students are divided into seven groups and read photographs from the colonial era. They then share them with the whole group by presenting them and arranging them in a chronological table. The chronology is also explained by YUN Dong-ju, who studied at Doshisha University during this period.

Finally, as a summary of the study, a poster on the theme of 'peace' is created, using the lessons learned from the events surrounding the BTS T-shirts. They then critically reflect on the work of the other students in the class in terms of design and message, and write a report reflecting on their own work.

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## Main Ideas

### ● Pedagogical Framework

- [Activity 2] Photo language for each group to look at two pictures on a BTS T-shirt and imagine what was drawn on it.



- [Activity 3] Photo language for each group to imagine what happened during the colonial period.
- [Activity 4] Commitment to action to create posters with messages related to 'peace'.



### ● Evaluation Plan

[Activity 5] Student evaluation report. Students select and critique the two best works in terms of design and message, and consider the messages conveyed by the works created. They reflect on their own work to see how they can further convey the message.

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### Process / Lesson Flow

**[Activity 1]** Get to know BTS!

- Find out about BTS' message of 'peace' in the broadest sense by looking at newspaper articles and some of their speeches at the UN.

**[Activity 2]** Looking at the two pictures on the BTS T-shirts, what do you think is drawn on the T-shirts?

- Make your assumptions clear by writing down what you imagine. See the need for critical thinking.

**[Activity 3]** What happened during the colonial period? Let's read from the photos.

- Photo language for each group. Imagine what happened in those times, based on what you can read from the photos. Recognise the need to see things from different perspectives. Acquire knowledge of history.

**[Activity 4]** Make a poster with a message about "peace" using the T-shirt worn by BTS.

- Commitment to action. The message will be added to the design and sent out.

**[Activity 5]** Critique the posters and reflect on their work.

- Critique and select the best in terms of design and message, and reflect on your own work to think about how you can communicate your message to society.

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### Further Information

#### ● Key Resources / Worksheet

- The Korean Community in Japan and Korea in the 21st Century: A Historical Study of the Zainichi Koreans in Japan, edited by Keiki Kato, Hitotsubashi University Faculty of Sociology (2021).
- The Moyamoya of 'Japan and Korea' and Me as a University Student, Otsuki Shoten.
- Zainichi Koreans in Japan: 100 Years of Zainichi Koreans in Japan in Photographs, edited by Zainichi Koreans Historical Archives (2008), Akashi Shoten.
- SHIN Ki-Soo (ed.), The History of the 'Japan-Korea Annexation' as Told by Video Images (1987), Labour Economics, Inc.
- MIZUNO Naoki, ANZAKO Shikko, Yuka, SAKAI Hiromi and KATSUMURA Makoto,

“Zuroku: Shokuminchi Chosenni Ikiru-Kannkoku/Minjoku Mondai Kenkyujo Syozo Siryokara” (2012), Iwanami Shoten.

- HIRANO Nobuto, Hibakusha Beyond the Sea: For Understanding the Issues of Hibakusha in Korea (2009), Yatsuki Shokan.
- HuffPost: 11 December 2018 ‘BTS A-bomb T-shirt issue: What is the “unspeakable” background? K-POP research, analysis by a leading expert ‘The uproar over the atomic bomb and Nazi imagery was a lesson that grown-up K-POP must be aware of outside perspectives,’ Satoshi Ishido.
- [https://www.huffingtonpost.jp/entry/bts-matter\\_jp\\_5c5aafbfe4b0cd19aa947fb5](https://www.huffingtonpost.jp/entry/bts-matter_jp_5c5aafbfe4b0cd19aa947fb5) (最終閲覧日 2021年9月20日)
- Is the Bulletproof Boys’ T-shirt really a symbol of patriotism Hangyeoreh Newspaper 13.11.2018
- <https://japan.hani.co.kr/arti/politics/32095.html> (最終閲覧日2023年3月26日)
- BTS 2018 UN Speech. <https://www.youtube.com/watch?v=LE-CfffIPZA>
- BTS 2021 UN Speech. <https://www.youtube.com/watch?v=cXATUFrELFw>

#### ● Tips & Reflections to Share with Educators in NEA

It would be good if educators in Japan, South Korea and China each developed lessons based on universal values such as respect for human rights, rather than being restricted by the curricula indicated by their countries.

## LESSON PLAN | Case 5 | Japan

### Fukushima: Working Together to Solve Environmental Problems

Contributor: FUJII Sawako

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#### From the Guide

##### ● Target Level

- Advanced
- Intermediate

##### ● Topic

- Advanced: Diversity
- Intermediate: Compassion/Social Transformation

- **Learning Objectives**

- Advanced: Examine claims of difference and suggest ways to accommodate differences
- Intermediate Compassion: Understand events and experiences from others' perspectives
- Intermediate: Social Transformation Make action plans for social: transformation in local, regional, and national contexts

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## Lesson Overview

- **Target Grade:** High School, from 1<sup>st</sup> to 3<sup>rd</sup> Grade

- **Key questions**

What opinions can be expressed on an issue from different perspectives?

- **Goals**

In response to the reality of Fukushima, which they learned about after hearing the student council president's report, students can realise the importance of understanding and empathising with others in a reality where different ideas are intertwined.

- **Subject/ Chapter:** Student council activities in special activities located in the Japanese Course of Study

- **Integration strategies**

The work of the student council, one of the special activities in the Course of Study, is "to work voluntarily and practically with students of different ages to plan, share roles and cooperate in solving various problems in order to enrich and improve school life" (Courses of Study, 2018, Ministry of Education, Culture, Sports, Science and Technology). Based on this objective, the school aims to learn about various social issues and enlighten the entire student body.

- **Outline**

The president of the student council, who participated in the Peace Study Tour to the site of the Tohoku earthquake and subsequent Fukushima Daiichi nuclear power plant accident, reported on the issue she had raised: "There are different opinions about the overseas release of ALPS treated water stored on site, and we would like to discuss how to think about this in the student council, and with regard to such points, students considered the idea of measures for treated water from different perspectives.

The aim of this lesson was not to propose a solution for ALPS treated water, but to learn and understand the diversity of thinking and learning from people in different positions. To do this, we discussed the following four viewpoints in small groups and tried to verbalise them using sticky notes.

The purpose of this group activity is for each person to learn, empathise and understand that there are other points of view than their own.

Viewpoint 1: People living in Fukushima where treated water is stored.

Viewpoint 2: Administrators taking measures to solve the problem of treated water

Viewpoint 3: People in neighbouring Asian countries across the sea

The groups then present their views to each other and share what the other groups have thought. The purpose of this activity is not to propose a solution, but to recognise the diversity of opinions and the importance of continuing to think. Each group reflects on their own ideas and how they can be linked to future activities.

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### Main Ideas

#### ● Pedgogical Framework

The whole activity is mainly a group activity of the students. The KJ method, where students write their ideas on sticky notes in groups, is used.

- 1) Listen to a report on the “Tohoku/Fukushima Peace Study Tour” by the student president.
- 2) Explanation of the damage caused by the Tohoku earthquake and the damage and current situation at the Fukushima Daiichi Nuclear Power Plant to supplement the report.
- 3) Divided into groups, students imagine their thoughts on the overseas discharge of ALPS process water from four different perspectives and write them on sticky notes.
- 4) Share the opinions of each group. Students present their ideas to each other.
- 5) Individual reflection

Reflect on what they have thought about during this activity, especially the diversity of opinions and what has become clear as a result of changing perspectives.

#### ● Evaluation Plan

Expect to expand your learning as a new student council and as individuals through mutual reflection.

### Process / Lesson Flow

- 1) Introduction: Explanation of the purpose and procedure of this class.
- 2) Report on the Tohoku/Fukushima Peace Study Tour by the Student Council President.  
Explain using the report prepared by PowerPoint.



- 3) Explanation of the damage caused by the Tohoku earthquake and the damage to the Fukushima Daiichi nuclear power plant and the current situation, to complement the teacher's report in (2).
- 4) Group activity: Generating and verbalising ideas about the overseas discharge of ALPS process water from four different perspectives.



- 5) Sharing the ideas generated by each group; and presentation of the ideas generated in each group.



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## Further Information

- **Key Resources / Worksheet**

Ministry of Economy, Trade and Industry

[https://www.meti.go.jp/earthquake/nuclear/hairo\\_osensui/shirou\\_alps/no4/](https://www.meti.go.jp/earthquake/nuclear/hairo_osensui/shirou_alps/no4/) (最終閲覧日: 2023.8.18)

- **Greenpeace homepage**

[https://www.greenpeace.org/japan/campaigns/story/2023/08/24/61694/?en\\_](https://www.greenpeace.org/japan/campaigns/story/2023/08/24/61694/?en_) (最終閲覧日: 2023.8.18)

- **Tips & Reflections to Share with Educators in NEA**

Rather than focusing on political interests, it would be good if lessons were aimed at helping people living in Asia to understand the diversity of ideas and the fact that different perspectives can lead to 180-degree differences of opinion.

## LESSON PLAN | Case 6 | Japan

### A Dialogue for Peace

Contributor: HIRASAWA Kaori

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## From the Guide

- **Target Level:** Intermediate
- **Topic:** Developing a culture of peace and human rights
- **Learning Objectives**

The objective of this lesson plan is to support students to explore their identities with an aim toward fostering peace through solidarity and ethical behaviors.

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## Lesson Overview

- **Target Grade:** 3<sup>rd</sup> Grade, Senior High School
- **Key questions**

Building a Culture of Peace through Dialogical Reasoning and the Ethics of Debate: How Can a Northeast Asian Identity be Constructed?

- **Goals**

- Develop dialogical reasoning that seeks consensus without coercion (communicative

rationality) achieved through dialogue, using the knowledge and skills acquired in the ethical and historical fields.

- Explore how Northeast Asian identity can be constructed through the development of communicative rationality.

- **Subject / Chapter:** Ethics and History

Cross-curricular learning centered on either life studies or integrated learning

- **Integration strategies:**

Familiarize students with international normative documents, including UNESCO's Constitution (1945), Article 26 of the Universal Declaration of Human Rights (1948), the UN Decade of Education for Sustainable Development (ESD) 2005 -2014 (2002), the SDGs Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, namely: Goal 4.7:

"By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development."

- **Outline**

- Explanation of the purpose of the course and a lecture reviewing the ethical field. To review Habermas and deepen understanding of his theories of dialogical reasoning and debate.
- Beginning a dialogue on the theme of "Using Habermas' dialogic reasoning and the ethics of debate to examine the differences in the way 15<sup>th</sup> of August is perceived by the three countries of China, Japan, and South Korea. Through dialogue, students will learn about the rules of dialogue. Through the dialogue, students will also think about "Northeast Asian identity" in their own way, and consider and share their thoughts on "how Northeast Asian identity can be constructed.

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### Main Ideas

- **Pedagogical Framework**

A cross-curricular lesson combining history and ethics will be offered to students in the third year of upper secondary school. Students have been learning about the Second World War since primary school and have acquired basic knowledge and skills. However, the knowledge and skills are largely and exhaustively focused on their own country and are not sufficient for them to understand that the 'end of the war' in neighbouring

countries was different from ours. It fails to develop an attitude of understanding different cultures and multiple perspectives on the history of the war.

This class will be an opportunity for students to learn about “15<sup>th</sup> of August” in each of the three countries through dialogue among themselves through Habermas’ theory, which is handled in the field of ethics. Students will also discuss how the “Northeast Asian identity” can be constructed through dialogue, after defining the “Northeast Asian identity” in their own way.

Through experience, students will learn not only to understand “15<sup>th</sup> of August” in each of the three countries and “how the identity of Northeast Asia can be constructed,” but also the importance of dialogic reason without coercion, which is realized through dialogue, in order to build a culture of peace. By keeping in mind the ethics of discussion, students will learn the techniques of dialogue and apply what they have acquired and learned to their future lives.

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## Evaluation Plan

### ● Formative assessment

Mutual assessment between students, reflection sheets, in-class observations by teachers, etc.

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## Process / Lesson Flow

- Theme of the class: “How can a North East Asian identity be constructed?”
- Exercise format: student participation (a teaching style that leaves it up to the students)
- The lesson flow

	Students Activities	Learning Objectives
<b>Introduction</b>	- Review of modern and contemporary history studied so far (in brief) - Reflection on the field of ethics (currents of contemporary thought)	
	- Understanding the flow of today's lesson (Teacher explains that the lesson will be based on Habermas' theory)	



<p><b>Group Work</b></p>	<ul style="list-style-type: none"> <li>- Decide the roles to play</li> <li>- The role you take on (as a member of one of the CJK countries, you take on the identity of one of the CJK countries).</li> <li>- If the country you are responsible for is not your own, try to understand it by imagining how the people of that country feel and by being close to them.</li> <li>- Research the “15th of August” in the country you are responsible for (Cultivate different perspectives, different values and critical thinking by checking historical facts).</li> <li>- Share what they have researched (time for dialogue and discussion). (Continue the dialogue in the light of the reason of dialogue and the ethics of debate, which is the knowledge already acquired).</li> <li>- Give feedback to each other (Give feedback to each other, paying attention to the notes on giving feedback on the worksheet).</li> </ul>	<p>Cognitive: Peace, violence, human rights, critical media literacy</p> <p>Socio-emotional: Respect, compassion, solidarity</p> <p>Behavioural: Democratic participation, active nonviolence, ethical behaviors</p>
<p><b>Summary</b></p>	<ul style="list-style-type: none"> <li>- Students fill in their impressions.</li> <li>- Students share their impressions with each other.</li> <li>- Students write down their thoughts on the theme of the lesson: ‘How can a Northeast Asian identity be constructed?’</li> <li>- Students share them with each other.</li> </ul>	

## Further Information

### ● Key Resources / Worksheet

- 高校倫理 令和2年発行 実教出版
- アプローチ倫理資料集2020 とうほう
- 詳説歴史総合 2022年出版 実教出版
- 山口祐弘 訳『 理性の腐蝕 』せりか出版
- 徳永恂 訳『 啓蒙の弁証法 』岩波文庫
- 日高六郎 訳『 自由からの逃走 』東京創元社
- 河上倫逸・M. フーブリヒト・平井俊彦ほか 訳『 コミュニケーション的行為の理論 』
- 清水多吉・朝倉輝一 訳『討議倫理』法制大学出版会

### ● Tips & Reflections to Share with Educators in NEA

The students themselves will consider how a Northeast Asian identity can be constructed by stripping away their own national identities and presenting and interacting as citizens of one of three national identities - China, Japan or Korea.

LESSON PLAN | Case 7 | South Korea

## Digital Citizenship to Overcome Hatred and Fake News

Contributor: HWANG Jimin

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### From the Guide

- **Target Level:** Basic, Intermediate
- **Topic:** Digital Citizenship
- **Learning Objectives**
  - Understand that what one does in digital spaces has an impact on others;
  - Develop safe and responsible social media habits; and
  - Navigate digital environments in a safe, responsible, and respectful way.

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### Lesson Overview

- **Target Grade:** 6th Grade, Elementary School
- **Key questions**

What is hate speech? Why does fake news spread easily online? What are the responsibilities of citizens in a digital world?

- **Goals**

This lesson aims to

- understand the dangers of indiscriminate hate speech (Cognitive domain);
- emphasize the necessity of cultivating a culture of responsible digital citizenship (Socio-emotional domain); and
- find out what I can do and put it into practice as a good digital citizen (Behavioural domain)

- **Subject / Chapter:**

<Moral Education> Unit 3. Reflection on myself

<Korean> Reading Unit. Read books and expand your thinking

<Creative experience activities> Voluntary activities

- **Outline**

This lesson is designed to foster digital citizenship for peace by providing students with opportunities to think deeply about the indiscriminate expressions and hate speech in the digital world, the proliferation of fake news resulting from it, the fostering of conflicts relying on anonymity, and other related issues. Through this, students will

develop appropriate responses to these challenges and nurture their capacity for digital citizenship.

To effectively engage and immerse students in the topic, the lesson utilizes the picture book *The Fish That Caught A Cold*. This Korean children's book is about a fish named Angler who divides fish by colour and expresses hatred toward an entire group of fish in a particular colour. The book deals with the rumour that a fish in red caught a cold, which spreads and causes the red fish to be isolated from the community and encounter stigma and discrimination.

The lesson activities are designed to encourage students to consider the underwater world of fish portrayed in the book as a metaphor for the digital realm.

This lesson also aims to prompt students to further reflect on the patterns of online hate and criticism directed towards countries such as Korea, China, and Japan collectively, from the perspective of peace in Northeast Asia.

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### Main Ideas

#### ● Pedagogical Framework

Utilizing a book as the primary resource, this class may include engaging activities as follows.

<Warm-up Activities: Prior to the main discussion on the book>

The teacher can begin the discussion by analyzing only the cover and title, encouraging students to envision stories related to the lesson's theme. This approach aims to spark interest and enthusiasm among learners, creating an inviting and engaging classroom atmosphere while steering the class toward the topic. Students will then share their opinions and imaginative concepts regarding the title, "The Fish Caught a Cold", guided by pre-reading questions. These questions will be revisited at the end of the class to ascertain shifts in students' thoughts and attitudes.

<Discussions on the book>

After collectively exploring the book through various approaches, the class will delve into the subject of digital hate, using real-life events as focal points. By bridging this discussion with the contents of the picture book, students will share their inferences and thoughts on who the anglerfish in the digital world might represent and why such occurrences unfold.

<Activities for deep learning>

For a more thorough learning experience, we can introduce some variation. The class can engage in an advanced discussion exploring how certain interactions with

individuals can be easily — and problematically — over-generalized as "stereotypes" due to our biases, and how these biases can escalate into hate speech directed at specific groups online. At this stage, students will be prompted to consider the online expression patterns of the three major countries in Northeast Asia, where instances of unconditional disparagement or hate speech towards one another are often prevalent. Additionally, students will be encouraged to draw connections between these situations and the themes presented in the picture book. This approach enables students to cultivate digital citizenship skills while critically examining the prevalence of hate speech in Northeast Asia.

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## Process / Lesson Flow

### 1. [Introduction] Imagine the story only through the title and the cover

- Imagine the content of the story by observing the cover of the book
- Share your thoughts freely about the title "The Fish That Caught A Cold"

Pre-reading questions:

- Is it possible for a fish to catch a cold?
- How could we tell if a fish were to catch a cold?
- What thoughts would cross your mind if you were a fish that caught a cold?

### 2. [Book Exploration] Read the book together

- Understand the content by reading the book *The Fish That Caught A Cold* together

#### <Tips for Engaging Reading>

- 1) If not all students can see the actual book due to limitations in the number of volumes, they can review it together using the classroom TV or utilizing instructional videos.
- 2) Pause at significant scenes and engage students in discussions by asking questions about 'Why did that happen?' and 'What do you think will happen next?'
- 3) If necessary, you can use the worksheet as an activity during reading, but you can also proceed in an open question-and-answer format.
- 4) As picture books have limited text, it is recommended that the teacher adopt the role of storyteller and read aloud the book in a vivid and realistic tone

### 3. [Into the Real World] Identifying hatred in the digital world

- Guide the students to interpret the 'under the sea' in terms of the 'digital world'.
- Raise the question of whether the proverb 'where there's smoke, there's fire' applies in the digital world.
- Encourage students to find relevant, real-world news articles - the teacher provides a few articles in advance, and students look for more on their own.  
(Examples: anti-Asian hate cases related to COVID-19, fake news cases, witch-hunting public opinion cases, AI deep fake cases, etc.)
- Ask students to think about following questions:
  - Why does hate and rumour production spread more easily in the digital world?;
  - 'Who is the anglerfish?'; 'For example, who are the groups of fish of each colour?'; 'Why is it so easy to believe it?'; and
  - If you were a fish in the sea when you heard the rumour that a fish of a different colour has a cold, how would you react and why?

### 4. [Deep Reflection] What if a single red fish was actually sick?

- Consider whether the fish's reaction would still be misguided even if only 'one' of the red fish was sick.
- Discuss in small groups (or pairs) whether it is appropriate to say, 'The red fish are sick. Be careful! only when a few red fish were sick.
- Share thoughts on expressions such as 'Koreans are like this, Chinese are like this, Japanese are like this' in the digital world.
- Share thoughts on whether it is acceptable to evaluate or express hate toward an entire group based on the experiences of some individuals or a minority under the guise of 'freedom of expression', and whether there are any other issues associated with it.

### 5. Wrapping up

- Share thoughts freely about the initial question at the beginning of the class once again.
  - Is it possible for a fish to catch a cold?
  - How could we tell if a fish were to catch a cold?
  - What thoughts would cross your mind if you were a fish that caught a cold?
- Write down at least one action you want to take to counteract indiscriminate hate speech and present it to the class.

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## Further Information

- **Key Resources / Worksheet**

The Fish That Caught A Cold (Jeongseop Park, 2016)

Digital device for news search activity

- **Tips & Reflections to Share with Educators in NEA**

### 1. Possibility of adjusting the level of instruction

- When teaching at the basic level, educators can skip the fourth activity, [Deep Reflection], and focus entirely on understanding the contents of the book and developing the ability to distinguish between real news and fake news.
- When teaching at the advanced level, the fourth activity [Deep Reflection] can be expanded by integrating with the 'Argumentative Writing' unit of the (Korean) language curriculum, incorporating discussions about unconditional criticism online based on the perspective of peace in Northeast Asia. Alternatively, educators can extend the class to the second session and raise the level of the class by guiding students to write down their opinions using worksheets and share them during each stage of debate activities.

### 2. Suggestions for Cross-subject Approache Extra Activities

- Educators can facilitate a "Redrawing the Picture Book" activity, which aligns with the expression unit of the art curriculum. During this activity, students have the freedom to select scenes they wish to alter and redraw them, or they can reimagine the entire storyline while preserving the characters and setting, but modifying the conclusion. The finished picture books serve as a means to assess students' comprehension of the lesson's overarching theme.
- In alignment with the drama unit of the Korean language curriculum, students can craft scripts inspired by their learning and enact them as a theatrical production. Incorporating both just and unjust scenarios within the play allows for a comprehensive assessment of learning outcomes.
- Utilize the teaching method of "Hot Seating" from the Korean language curriculum to develop an interview-style activity. For example, students portraying characters such as 'anglerfish' and 'fish of different colours' can participate in a question-and-answer session to gain a concrete understanding of each perspective. This activity can be further expanded to encompass perspectives relevant to Northeast Asian peace. Extending the Hot Seating activity to include viewpoints such as "individuals

posting malicious comments from China," "upright Chinese individuals," and "Japanese individuals witnessing the malicious comments" can effectively contribute to achieving the lesson objectives.

## Lesson Plan | Case 8 | South Korea

### Critical Media Literacy and Role-play for Respect of Diversity and Human Rights

Contributor: OH Yongjin

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#### From the Guide

- **Target Level:** Intermediate
- **Topic:** Critical Media Literacy, Hate Speech, Anti-discrimination
- **Learning Objectives**
  - (Diversity) Understand social and cultural diversity and identify various forms of discrimination
  - (Critical Media Literacy) Evaluate reliable information sources and investigate underlying assumptions; and Consume and create diverse forms of media responsibly and critically
  - (Compassion) Understand events and experiences from others' perspectives
  - (Solidarity) Cultivate a sense of solidarity beyond one's own immediate community

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#### Lesson Overview

- **Target Grade:** From 9<sup>th</sup> Grade to 12<sup>th</sup> Grade
- **Key questions**

How can we understand and respect diverse perspectives and positions while also exercising critical thinking and guiding diverse opinions towards a direction of public good, including anti-discrimination, human rights, and peace?
- **Goals**
  - Students will be able to understand conflict and explore peace-oriented public values by identifying and analyzing news on violent conflicts from various perspectives and examining different positions and perspectives expressed or

implied in the selected news through role plays.

- Students will also learn how to exercise critical media literacy to reflect on the problems of hate speech and discrimination and how to work out with diverse perspectives in view of the common good, global citizenship, and peace.

- **Subject / Chapter:** Social Studies

- **Outline**

This lesson encourages students to exercise open-mindedness and critical reflections towards various positions and opinions by analyzing specific conflicts through a critical reading of news coverage and reconstructing them in role-play. In this process, students will be able to explore peaceful ways to compromise various (conflicting) interests and perspectives.

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## Main Ideas

- **Pedagogical Framework**

Project-based learning (news analysis, role-play activities)

- **Evaluation Plan**

Key evaluation criteria are as follows:

1. [Critical analysis of conflict situation]
  - In analyzing the selected news, can students identify and elaborate on the conflict situations and the actors involved while analyzing the events presented in the selected news?
  - Can students critically analyze assumptions and prejudices underlying the news report?
  - Can students research beyond the news report for further information or distorted facts?
2. [Role-playing diverse positions and viewpoints]
  - Can students reconstruct conflict situations and diverse positions and viewpoints extracted from the news into role-play scenarios? Can they enact them effectively by embodying different roles and engaging in dialogue and actions that reflect those perspectives? Do they effectively demonstrate their grasp of diverse perspectives and positions through role-playing?
3. [Reflection and discussion for peace building]
  - Can students reflect on the situations and diverse viewpoints in pursuit of



publicness<sup>1</sup> and peace?

- Can they articulate such reflections into effective arguments? Can they effectively and creatively translate such reflections and arguments into advocacy materials in various modes?

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### Process / Lesson Flow

For this lesson, students will be asked to

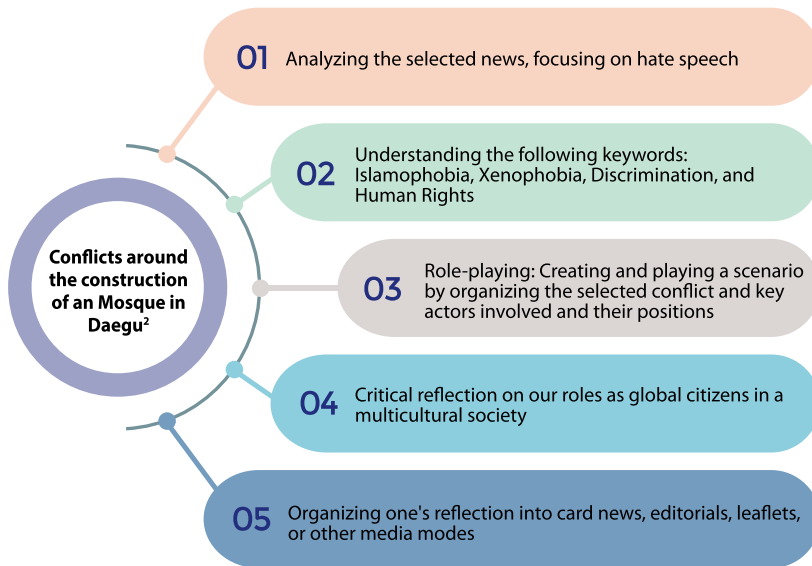
1. Research and review online news dealing with conflict situations and select news that presents highly conflicting opinions from different groups of people or values of publicness.
2. Review various opinions on the issue by analyzing the texts of the selected news and comments
3. Reconstruct the conflict situations into role play, elaborating on characters and situations. To enrich the scenarios, details and further diversified ideas can be borrowed from other domestic or international incidents similar to the case presented by the selected news.
4. Enact the role-play. This activity will allow students to experience being the person situated in concrete contexts and events and to understand conflicts from a certain position.
5. Write a news column (or any other forms of communication/media) from their own perspectives on the issue/case, including causes, major points of clashes, and solutions.
6. Share summaries of their columns with (or present their advocacy materials to) the whole class and discuss what they can do to contribute to peace-building in their own lives.

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1 "The nature that concerns the entire general populace rather than individual or organizational entities," defined by the National Institute of Korean Language's Standard Korean Dictionary, 'publicness' encompasses various meanings such as 'common to the community,' 'official,' 'public as a whole,' 'open to the public,' and more. Publicness is not unilaterally determined by anyone; rather, anyone who is affected by social decisions should be able to participate in the decision-making process. Since the 'process' is crucial, the state or government cannot be the sole guarantor of publicness. In other words, publicness can be understood as being aware that we live in the same world, discussing various issues that occur within that same world together and democratically resolving them. (Seung-woo Ha (하승우) (2014). Publicness 공공성. Book World 책세상)

## Example theme 1

### Examining Hatred, Discrimination, and Human Rights: Through critical media literacy on a real-life case and role-play



Students will undertake the task of identifying news articles pertaining to the establishment of an Islamic mosque in Daegu, South Korea. Then, they will be guided through a process of critical analysis, examining the complex interplay of conflicts among key stakeholders, particularly in terms of the prevalence of hate speech and xenophobia and in view of the public good. Subsequently, students will actively participate in role-playing exercises, drawing upon their analytical insights to embody various viewpoints and positions relevant to the incident. This immersive approach aims to provide students

<sup>2</sup> This refers to “a series of conflicts since 2020 between Muslim international students at Kyungpook National University who are willing to establish the Islam mosque for the growing number of Muslim students at the university and local residents who oppose the construction. The case was known to the public with the pig heads and Islamophobic placards displayed in the alley as well as the Supreme Court’s decision against the district office’s order to suspend the construction.” (Reference: Se Eun Gong. Muslims in South Korea want to build a mosque. Neighbors protest and send pig heads, NPR, May 24 2023.) <https://www.npr.org/2023/05/24/1176132837/south-korea-mosque-muslim-students-tensions>

## APPENDIX B. Examples of Lesson Plan and Programme Design

with a nuanced understanding of the conflicts at hand and foster empathy towards diverse perspectives. Central to these discussions are fundamental principles such as anti-discrimination, respect for human rights, cultivation of critical media literacy, and the cultivation of a sense of global citizenship among participants.

A local resident who has been living for 20 years in the area where the mosque is scheduled to be built. She hung a pig's head in the alley in front of the construction site to protest against the construction  
(A local resident in her 60s)

A Muslim student who came to South Korea to study four years ago and has been getting along well with the locals until recently. Being one of the Muslim students leading the construction of the mosque, he has recently experienced conflicts with the local residents who are opposing the construction.  
(A Muslim student in his 30s)

A high-ranking official of the city hall who decided to halt the construction due to the residents' complaints. She plans to run for city council in the next election  
(A city hall official in her 50s)

A Christian student who is studying at the same university as the Muslim exchange students and has become close with them. He has also had positive experiences and memories, including receiving significant help from locals while traveling in Islamic countries.  
(A Christian college student in his 20s)

A pastor who publicly criticizes Islam and Muslims, claiming that if the mosque is built, it will cause significant harm to the residents.  
(A pastor in his 40s)

A local resident who is Korean but has come to believe in Islam. He needs a place to pray.  
(A local resident in his 30s)

A YouTuber who generates significant revenue by producing Islamophobic content centred around mosque construction.  
(A YouTuber in her 30s)

A high school student who has close Muslim friends. He feels saddened by the spread of negative stereotypes about Muslims in South Korea.  
(A high school student)

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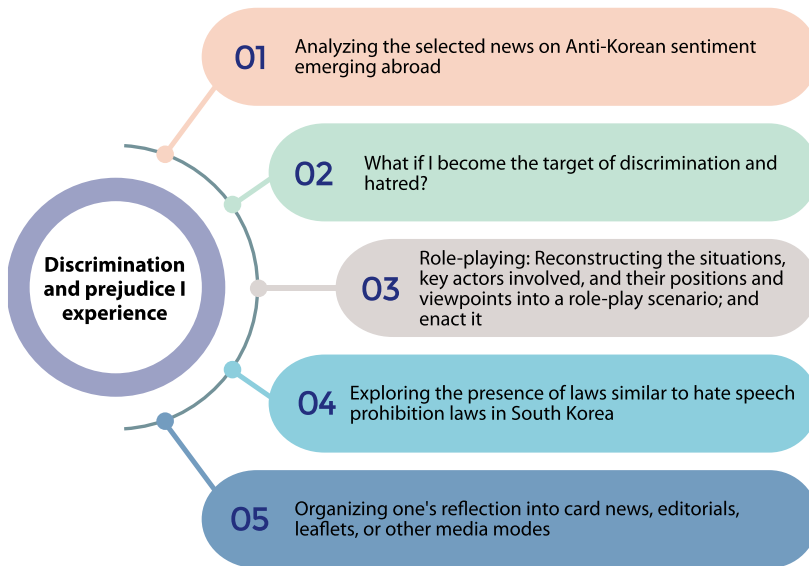
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Active engagement with media goes beyond mere observation; it entails immersing oneself in the narrative by embodying characters to experience them firsthand. Role-playing facilitates this immersion by enabling individuals to inhabit various personas relevant to the issue at hand. Through this dynamic, individuals can intimately experience and comprehend specific situations and diverse perspectives, contemplating how they would react in given circumstances or navigate conflicts. Such an experiential approach fosters a deeper, more empathetic understanding of the intricacies of particular scenarios and the underlying thoughts and motivations of those involved.

Simultaneously, it is imperative to engage in critical reflection on the assumptions and prejudices inherent in or conveyed by media coverage of the event.

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### Example theme 2

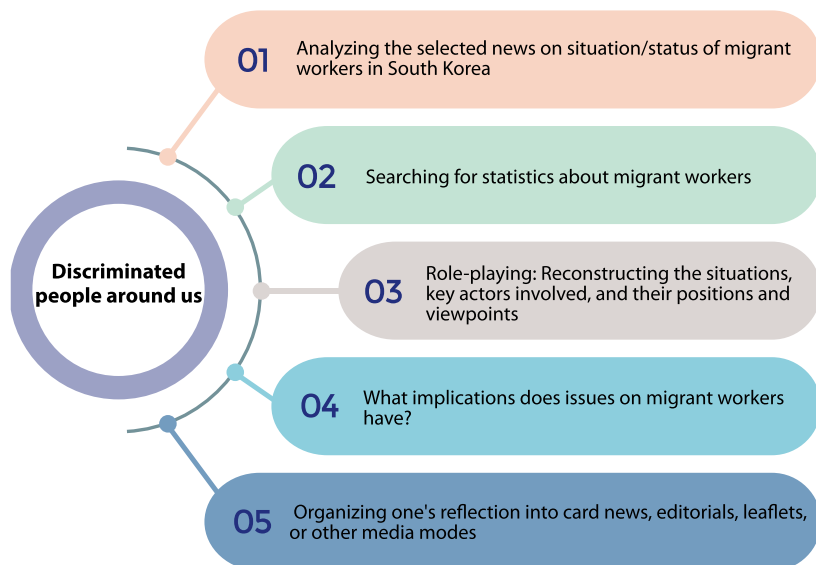


Through news coverage addressing discrimination and hatred against Zainichi Korean (Korean Japanese), students will gain insight into the lived experience of victims and the pervasive issues of discrimination and bias they face. Additionally, they delve into peace-driven initiatives aimed at resolving the challenges encountered by these individuals.

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### Example theme 3

The presence of immigrant workers in South Korea is steadily growing each year. It can be said that the society is sustained thanks to migrant workers' contribution. Yet, if the society fails to recognize and empathize with the myriad challenges faced by immigrant workers, the Korean society may become another perpetrator of discrimination.



### Further Information

- **Key Resources / Worksheet**

<https://padlet.com/askyouridea55/padlet-tvypoxm1nkvvdsng>

- **Tips & Reflections to Share with Educators in NEA**

In my teaching approach, my goal was to create an immersive learning environment where students could not only empathize with diverse narratives but also steer towards a peace-centered mindset. I accomplished this by selecting contentious topics and reimagining them through interactive role-playing activities. Through these exercises, students engaged with multiple viewpoints and conflicts, honing their ability to critically analyze news perspectives while refining their own. Moreover, I emphasized the importance of 'publicness' in cultivating values and attitudes conducive to peace. Furthermore, I believe it would be particularly impactful to juxtapose cases of discrimination against other groups students may feel "foreign" to them with instances of discrimination against groups they personally identify with or have close ties to their experiences.

SCHOOL PROJECT | Case 9 | Japan

## International Understanding in the School Life

Contributor: KOBAYASHI Makoto

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### From the Guide

- **Target Level:** Intermediate
- **Topic:** International Understanding in the School Life
- **Learning Objectives:** Acquisition of intercultural literacy to understand commonness & cultural diversity of school life beyond borders for realizing peace and human solidarity

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### Lesson Overview

- **Key questions**

How can we realize partnership and solidarity of youth beyond political and ethnic conflicts through the utilization of ASPnet?

- **Goals**

- **Target Grade:** 10 – 12 Grades (High School)
- **Subject/ Chapter:** Integrated Study (Cross-Disciplinary Study))

- **Integration strategies**

This program aims to enhance the students' level of intercultural literacy by the three-fold joint learning in collaboration with 1) ASPnet abroad, 2) university students, and 3) local community.

- **Outline**

The students experience exchange with the ASPnet high school in Volgograd in Russia by the exchange of letters with mutual questions about the school life in the partner country and the online meeting for encounter. The letters to Russia are prepared in collaboration with university students, and the presentation by the high school students about the exchange with the Russian high school is commented by university students as well.

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## Main Ideas

### ● Pedagogical Framework

This exchange programme with the Russian ASPnet member school aims to promote the respect for cultural diversity and thereby the motivation to realize peaceful partnership with youth beyond national and cultural boundaries. One remarkable characteristic of this programme consists in the three-fold collaborative learning: 1) Collaboration with the Russian ASPnet partner school, 2) collaboration with university students as a kind of tutoring, 3) collaboration with the local community for the evaluation of their presentation.

### ● Evaluation Plan

ACCU, School Board, Tokyo Metropolitan Board of Education constitute an evaluation committee for assessment.

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## Process / Lesson Flow

### ● January - March

Preparatory online meetings between the teachers of Yamasaki High School and the teachers of Volgograd No.9 Gymnasium about the implementation procedures of the international exchange programme.

### ● April – July

ACCU, School Board, Tokyo Metropolitan Board of Education constitute an evaluation committee for assessment.

### ● July

The students send their message and questions to Volgograd No.9 Gymnasium.

### ● September

The students receive answering message from the students of Volgograd No.9 Gymnasium and research the details of the answering letters from Russia.

### ● October- November

The students prepare the answering sheets on the counter questions from the Russian partner students in collaboration with the students of Tamagawa University (ASPnet).

### ● November

The students send their answering sheets to Volgograd 9<sup>th</sup> Gymnasium.

### ● December

On the basis of their letter exchange with mutual questions, they have an online (Zoom) meeting with the counterpart of the Russian ASPnet school, with the support of their

teachers and the university students as assistants.

● **February**

In a school event, the students hold presentations about the results of their exchange programme with the Russian high school.

● **March**

As a side event of this presentation festival, the evaluation committee consisting of experts from ACCU, Board of Education, universities, and the local community convenes an assessment meeting about this international exchange programme and conveys their review comments and evaluations to the students and the teachers of Yamasaki High School for the improvement of the programme into the next stage.

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### Further Information

● **Key Resources / Worksheet**

[https://www.metro.ed.jp/yamasaki-h/unesco\\_school.html](https://www.metro.ed.jp/yamasaki-h/unesco_school.html)

● **Tips & Reflections to Share with Educators in NEA**

This exchange programme with the ASPnet member school in Volgograd turned out to be quite effective in nurturing multi-faceted view of the world and the motivation for international solidarity in the minds of the students. With regard to the peace education in North-East Asia, it seems to be quite suggestive that the students of Yamasaki High School have acquired the confidence through this programme that they can construct a peaceful and friendly partnership with a Russian ASPnet school in spite of political conflicts due to the current Ukrainian crisis. "Peace and human solidarity beyond national and political conflicts" would be a core objective to attain by this international exchange programme.

## SCHOOL PROJECT | Case 10 | South Korea

### **Building a Culture of Peace in Schools: Dealing with School Violence through Restorative Practices and Community-Building for Positive Peace**

Contributor: HAN Sang-Hee

This is a case from a middle school in Jeju, South Korea, which shows peace education with a whole-school approach. The presented school tried - and still continues to try - to



build a culture of peace in the school by grounding its management of school violence on the 'restorative justice paradigm.'

### 1. Introduction

This is a project implemented in our school as part of creating a restorative school culture based on the restorative justice paradigm. At our school, during the establishment week of the new semester, all faculty and staff gathered to discuss and create our school's operating goals and philosophy for the new school year. The common opinion expressed, first and foremost, was that they all did not want to go through any difficult and conflictive situations caused by school violence, and if such school violence were to arise, they wanted to find ways to restore relationships in school the community, instead of using a retributive approach that resorts to punishment and expulsion.

In response, the vice principal first introduced the concept of restorative justice and practices, drawing on lessons learned from the restorative justice process of the Jeju Uprising, known as the Jeju 4.3 Incident. The procedure was to agree on the paradigm of restorative justice. Based on this initial discussion, shared vision, and agreed procedures, the school carried out the year's educational activities with the goal of "building a restorative school culture."

Retributive justice is a method of resolving the problem when a wrong occurs by distinguishing between the victim and the offender and punishing the offender in proportion to the wrongdoing. However, this leaves educators with more questions than solutions: if the perpetrator is punished based on retributive justice, will the perpetrator truly reflect on and regret his or her wrongdoing and never do it again? Can the punishment of the perpetrator truly heal the victim and restore the damage inflicted on the victim? Will the increase in punishment bring about a decrease in the crime and recidivism rate, and will it ensure the safety of the community?

At the meetings, teachers shared experiences and views that confirmed that – from their perspective – retributive punishment did not bring about recovery for the individuals involved and the community. Instead, this process simply separated the perpetrator and left the victim as a victim without a proper process of healing. Additionally, this still left the community unsafe and with broken relationships. It neither brought sustainable safety to the community nor educational opportunities for individuals and relationships to grow and mature. Retributive justice focuses on 'balancing out' the distribution of justice through retaliation, but it often ends with more suffering for all parties involved.

In contrast, restorative justice aims at a series of processes that identify those who have suffered harm when wrongdoing occurs, and then take voluntary responsibility of the person(s) inflicting wrongdoing and engage the victim and the community as well, all working together to ensure that the damage is recovered as much as possible. Through this, those involved experience the process of recovering damage, relationships, community, responsibility, and justice.

The school aims to create a restorative school culture, and the three main stakeholders of education – students, parents, and teachers – have embarked on a journey to create a restorative school based on restorative justice. For this, the school has been operating the following projects: Sharing the school philosophy of creating a restorative school culture through the faculty council; sharing practice cases and models for creating a restorative school culture; training on creating questions in view of a restorative culture; leading restorative dialogue and conducting restorative mediation; operating a teachers' community of professional development for restorative justice; establishing restorative contest clubs by grade level; providing parents with workshops on restorative dialogue; and running restorative trust-building clubs.

The following is a whole-school or whole-class project design aimed at educating and facilitating students and teachers to create a restorative school culture. It is designed into three modules in sequence: Understanding the restorative justice paradigm and sharing philosophy; understanding and applying how to construct guiding questions to solve the problems in view of restorative justice; and restorative justice in practice.

## 2. Project Design

Modules & Objectives	Main Lines of Activities	Key Learning Contents	References / Materials
<p><b>[MODULE 1] Understanding Restorative Justice</b></p> <p>Objectives</p> <ul style="list-style-type: none"> <li>- to understand the concept of restorative justice and its underlying philosophy;</li> <li>- to make the concepts relevant to real-life contexts; and</li> <li>- to translate the key concepts and ideas into practical and shared visions and goals of participating communities</li> </ul>	<ul style="list-style-type: none"> <li>· Being introduced to the concept and paradigm of Restorative Justice</li> <li>· Reflecting on and discussing what you (as a group or community) can and want to restore when violence (in a broader sense) is inflicted (by using real-life incidents or potential problems)</li> <li>· Sharing restorative school/class practice cases and models that aim at restoring positive relationships and communities</li> </ul>	<ul style="list-style-type: none"> <li>· The limits of retributive justice recognized empirically</li> <li>· Understanding the restoration of damage, relationships, responsibility, community, and justice through restorative justice</li> <li>· Restorative practice model                             <ul style="list-style-type: none"> <li>- For all students: Building relationships based on respect and trust</li> <li>- Relationship recovery discussion group in case of problem behaviour</li> <li>- Active intervention and mediation activities for problems such as school violence( restorative mediation activities)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>· Understanding the paradigms of Retributive Justice vs. Restorative Justice (Material 1 below)</li> </ul>
<p><b>[MODULE 2] Guiding Questions for Restorative Justice</b></p> <p>Objectives</p> <ul style="list-style-type: none"> <li>- to introduce the concept of guiding questions for restorative justice and how to construct such questions; and</li> <li>- to enhance one's ability to apply such questions to real life situations</li> </ul>	<ul style="list-style-type: none"> <li>· Understanding the five structural frameworks of restorative questioning for problem-solving</li> <li>· Practice restorative questioning</li> </ul>	<ul style="list-style-type: none"> <li>· Questions for restorative justice start with changing perspective (understanding the 5 elements of recovery)</li> <li>· Five Guiding points in view of restorative justice to solve problems                             <ul style="list-style-type: none"> <li>- Understanding the situation</li> <li>- Identifying impact</li> <li>- Taking voluntary responsibility</li> <li>- Articulating the relationship to (re-)build</li> <li>- Growth (Articulating lessons learnt and reflections)</li> </ul> </li> <li>· Applying five guiding questions for restorative justice to real-life situations</li> </ul>	<ul style="list-style-type: none"> <li>· Five Guiding Questions for Restorative Justice (See Annex 3 below)</li> <li>· Determine the issue and formulate guiding questions in view of restorative justice</li> </ul>
<p><b>[MODULE 3] Restorative Justice in Practice: Tools and Steps</b></p> <p>Objectives</p> <ul style="list-style-type: none"> <li>- to introduce tools and activities; and</li> <li>- to enhance one's ability to apply such tools in real-life situations</li> </ul>	<ul style="list-style-type: none"> <li>· Critical reflection for recovery and writing a pledge/ commitments</li> <li>· Solving real-life problems by applying questions for restorative justice</li> </ul>	<ul style="list-style-type: none"> <li>· Critically reflecting on ways for recovery; and Writing a set of promises/ commitments organized by five-step restorative questioning)</li> <li>· Finding examples of restorative justice being practised well all around us</li> </ul>	<ul style="list-style-type: none"> <li>· Practice restorative questioning as a way to resolve conflict situations</li> <li>· Choose your own case and write a statement for your commitments</li> </ul>

● **Recommendations and Additional Notes**

- This project/programme was implemented by setting a goal to create a restorative school culture through consultation with all faculty and staff when establishing the new semester curriculum and establishing a practical model for restorative schools.
- Sharing understanding of the restorative justice paradigm and the 5-step questioning method through training teachers, parents, and students.
- Operating restorative conversation meetings permanently to improve relationships at each grade level.
- Operating trust circles permanently to build relationships at the class level.
- Applying restorative questioning permanently not only to resolve problems and conflicts but also as a broader school communication method.

**3. Resources**

**[Reference]**

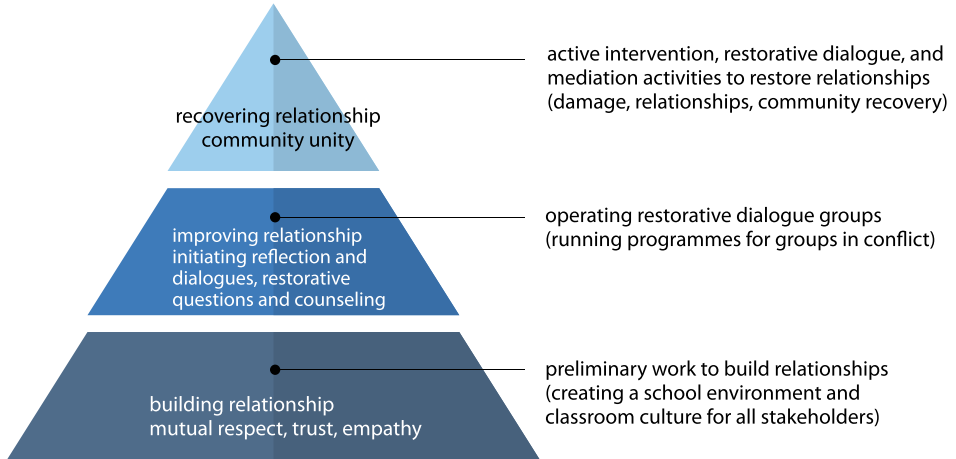
이재영 (2022). 회복적 정의 세상을 치유하다. 피스빌딩. (Jaeyoung Lee (2022), Restorative Justice to Heal the World. Peace Building.)

Zehr, Howard (2002). The Little Book of Restorative Justice. Intercourse, PA: Good Books

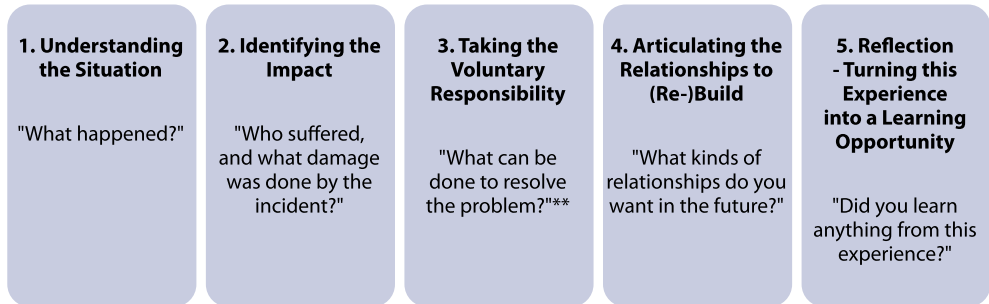
**Annex 1. Retributive Justice (traditional criminal justice) vs. Restorative Justice**

	<b>Retributive Justice</b>	<b>Restorative Justice</b>
How to understand "wrongdoing"	violation of rules	violation of relationships and community
How to understand the consequences of wrongdoing	punishment	damage occurred → taking responsibility → fulfilling responsibility → damage recovered
Duty Bearer (who has to take responsibility and act upon)	individual & state	individual & community
Key Questions	What laws have been violated? Who did it? What do the offender(s) deserve? (What kind of punishments are appropriate?)  (Zehr, Howard (2002). The Little Book of Restorative Justice, Intercourse, PA: Good Books)	Who has been hurt? What are their needs? Whose obligations are these? What are the causes? Who has a stake in the situation? What is the appropriate process to involve stakeholders in an effort to address causes and put things right? (Zehr, Howard (2005). Changing Lenses – A New Focus for Crime and Justice. (3rd ed) Scottsdale PA: 271)

**Annex 2. Integrated Approach for Restorative Communities (Practice Model for Restorative Justice)**



**Annex 3. Framework of Restorative Justice: Five Guiding Questions\***



\* These questions were constructed for school violence by modifying the questions suggested by Howard Zehr below. (Zehr, 2005).

\*\* Making the person who inflicted the violence as well as all stakeholders involved reflect on this question and encouraging them to take a voluntary responsibility to recover and restore relationships.

BEYOND K-12 EDUCATION | Case 11 | Japan

## Designing a Course on Constructive Controversy

Contributor: MATSUI Ketei

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### From the Guide

- **Target Level:** Intermediate / Advanced
- **Topic:** Constructive Controversy
- **Learning Objective**

At the end of the course, students should be able to:

1. Understand the constructive controversy procedure to structure and manage intellectual conflicts.
2. Collaborate skillfully and follow the norms of cooperation and the rules of rational argumentation.
3. Develop necessary skills to criticize ideas not people.
4. Take another's perspective.
5. Develop the best possible case for the assigned position, and present that case to the audience.
6. Discuss options and challenge other's cases to strengthen their own rationales.
7. Review the best arguments for all the options and reach a decision by consensus.
8. Produce solutions and display high-level reasoning and greater mastery and retention of new knowledge gained.
9. Generate high quality, creative solutions.
10. Reflect on the decision-making process and improve future performance.

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### Course Overview

- **Key questions**
  - What is the difference between debate and constructive controversy?
  - How can disagreement occur in a cooperative context to make it more constructive as opposed to destructive?
  - How can students learn to be skillful collaborators, skills much needed in peacebuilding?
- **Goals**

Appraising arguments in a structured way to achieve a positive outcome.

- **Target Grade:** University / Adults Education

- **Subject / Chapter (Unit)**

Could be included in Peace Studies and/or Conflict Transformation curriculum or program.

- **Outline**

Students will learn that controversy and disagreement can be constructive by developing a receptive mindset and follow the right approach. Students will learn to make better decisions based on good reasoning and consideration for other perspectives and views. Constructive controversy is a way of testing solutions and understanding various factors involved in decision making. Constructive controversy involves deliberative discussions aimed at creative problem solving. It can be contrasted with debate (a competitive process where one aims to “win” over the other).

Controversies are common in daily life. The skills needed to engage in constructive controversy are also crucial to maintaining democracy. Students will learn to be skillful collaborators. By learning the norms of cooperation and the rules of rational argumentation, students will be able to develop necessary skills that include criticizing ideas not people, and being able to take another’s perspective.

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### Main Ideas

- **Pedagogical Framework**

Development of skills to recognize that differences of viewpoint are inevitable and that such differences must be aired openly with civility.

Learning that controversy can often lead to new creative solutions to problems, especially when it occurs in an atmosphere of civility, collaboration and common purpose.

Development of good reasoning skills and listening skills as well as considerate attitude for other perspectives and views.

Learning the norms of cooperation and the rules of rational argumentation for students to develop necessary skills that include criticizing ideas not people.

Learning the process of the following:

- Theory
  - a) Summarizes, Subsumes Research Into Meaningful Conceptual Framework (Makes Sense Of What We Know)
  - b) Guides Future Research (What We Need To Find Out)
  - c) Guides Practice (What To Do In Applied Situations)
- Research

- a) Validates Or Disconfirms Theory
- b) Thereby Leading to its refinement, modification, or abandonment
- Practice
  - a) Is Guided By Validated Theory
  - b) Reveals Issues and Inadequacies That Lead To Refining Theory

● **Evaluation Plan**

Students will be evaluated on attendance, homework, class participation, presentation and written report.

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**Process / Course Flow**

**<Day 1 Orientation>**

1. Introduce the meaning and process of Constructive Controversy as opposed to Debate:

What is Constructive Controversy?

- a) Constructive controversy involves deliberative discussions aimed at creative problem solving.
- b) It is not a debate (a competitive process where one view “wins” over the other),
- c) It is not concurrence seeking (which suppresses disagreement and consideration of alternatives), or
- d) It is not various individualistic processes.
- e) When there is a problem, people form an initial conclusion and supporting rationale.
- f) When confronted with others’ differing opinions and rationales, people become uncertain of that initial opinion
- g) This uncertainty makes people search for more information and more valid forms of reasoning.
- h) In constructive controversies this search for more information and more valid forms of reasoning is a cooperative effort, seeking to accommodate the perspectives and reasoning of others. It yields creative solutions and positive feelings among the parties.

2. Know controversy rules:



- a) I am critical of ideas not people
- b) I seek the best reasoned judgment, not winning
- c) I encourage everyone to participate
- d) I listen to everyone's ideas, even if I do not agree
- e) I restate what others say if it is not clear
- f) I try to understand all sides of the issue
- g) I first bring out the different ideas and views, then I put them together
- h) I change my mind when evidence indicates I should do so

3. Know controversy procedure:

- \* Prepare → Our best case is ...
- \* Present → The answer is...because
- \* Open Discussion → I disagree because...
- \* Perspective → You should agree with me because...
- \* Reversal → Your position is...because...
- \* Synthesis → Our best reasoned judgment is...

4. Practice sample constructive controversy session:

Was Peter Pan Right or Wrong?

Peter Pan believed that staying young in Never-Never Land was the ideal way to live. Was he right or wrong? Is it better to:

Position 1: Stay Young and Never Grow Up?

Position 2: Grow Up and Leave Childhood Behind?

- a) Assign an advocacy team to each of the positions.
- b) Each team develops the best possible case for their assigned position, and presents that case to the whole group.
- c) The group then turns to open discussion of the options. Teams challenge other's cases, and seek to strengthen their own rationales.
- d) Constructive controversy then requires next that "advocacy teams reverse perspectives and positions by presenting one of the opposing positions as sincerely and forcefully as they can.

- e) In the final decision-making stage, all group members drop their advocacy, review the best arguments for all the options, and reach a decision by consensus.
- f) The group may then reflect on how the decision-making process went, and how future performances could be improved.

**<Day 2>**

1. Choose a controversial topic of interest.
2. Assign an advocacy team to each of the various possible courses of action, pro and con.
3. Each team develops the best possible case for their assigned position, and presents that case to the whole group.
4. The group then turns to open discussion of the options. Teams challenge other's cases, and seek to strengthen their own rationales.

**<Day 3>**

1. Constructive controversy then requires next that "advocacy teams reverse perspectives and positions by presenting one of the opposing positions as sincerely and forcefully as they can
2. In the final decision-making stage, all group members drop their advocacy, review the best arguments for all the options, and reach a decision by consensus.
3. The group may then reflect on how the decision-making process went, and how future performances could be improved.

<Notes> Instructions for Day 2 and Day 3 can be repeated for other topics.

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**Further Information**

● **Key Resources / Worksheet**

<https://karlsmithmn.org/wp-content/uploads/2017/08/Smith-MSU-4-11-13-controversy.pdf>

● **Tips & Reflections to Share with Educators in NEA**

Conflict is inherent in decision making and learning situations. It is a procedure for ensuring that effective decisions in which all alternatives are given serious consideration and critically analyzed before deciding on which alternative to implement. It is also a

procedure for maximizing learning in training and learning situations. In well structured controversies, participants make an initial judgment, present their conclusions to other group members, are challenged with opposing views, become uncertain about the correctness of their views, actively search for new information and understanding, incorporate others' perspectives and reasoning into their thinking, and reach a new set of conclusions. This process results in significant increases in the quality of decision making and problem solving (including higher-levels of cognitive and moral reasoning, perspective taking, creativity, and attitude change about the issue), motivation to learn more about the issue, positive attitudes toward the controversy and decision making processes, the quality of relationships, and self-esteem. (Source: David Johnson, 2008, from Constructive Controversy: The Value of Intellectual Conflict)

### BEYOND K-12 EDUCATION | Case 12 | South Korea

The following example presents ideas and concepts for peace education for a wide range of educators and learners beyond schools. The ideas presented are most useful in peace education programmes or courses organized by NGOs, community centres, and civil societies, but they can also be translated into extra-curricular activities within schools or school-community collaborations.<sup>1</sup>

### Peace is Everyone's Right!

Contributor: MOON A-Young

This course/programme is designed to navigate the intricate debates and multifaceted nuances that arise when we approach peace through the lens of human rights. On December 19, 2016, the United Nations General Assembly adopted a resolution declaring the Right to Peace (A/RES/71/189). By virtue of the Universal Declaration of Human Rights

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**1** These key concepts, ideas, and understandings can be organized into extra-curricular activities for youths, but they can also be organized as 창의적 체험활동 (Creative Experiential Learning) in South Korea or Courses of Study in Japan, both of which are still guaranteed space within the formal curriculum but not limited to subjects. In South Korea, some schools would collaborate with NGOs in the designing and implementation of such activities. The following is an example of the programme composition.

established in 1948, the global community unequivocally acknowledged the inherent rights of every individual, thereby underscoring the premise that every person born onto this planet is entitled to certain inalienable rights. *What does it entail to regard peace as a fundamental human right?*

### Background and Guiding Questions

This section can serve as background knowledge and a conceptual framework for educators, as well as the actual content that educators may adapt and incorporate in their lectures or introductions. The questions offered in the text can act as guiding prompts for programme design or the actual questions for learners to contemplate and discuss.

Thousands of people have already lost their lives as the Russia-Ukraine war continues and the violent conflict between Israel and the Gaza Strip escalates. *In a world fraught with such turmoil, what does it truly mean to educate for peace? Is peace adequately addressed within the realm of public education? And how should educators navigate the topic of peace within their teaching?*

In addressing the issue of peace within education, there is a fundamental premise that we must keep in mind. Firstly, peace is not confined to specific nations. This perspective finds its roots in the Palme Report adopted by the United Nations in 1982. Olof Palme, then Prime Minister of Sweden, introduced the concept of "common security," suggesting that nations and peoples can only feel safe when their counterparts feel safe, and thus cooperation even with perceived adversaries is needed for genuine security. In other words, he advocated for the idea that true security necessitates the ability to cooperate even with those considered adversaries. While this notion aimed to transcend the binary divisions of the Cold War era and promote coexistence, it was met with resistance from the international community.

While the concept of common security still primarily identifies states as the central actors in security, it unequivocally acknowledges that security is not confined to specific countries. It emphasizes the imperative for cooperation beyond national borders. This notion of common security, initially centred around nation-states, expands with the introduction of the concept of 'human security,' proposed by the United Nations Development Programme in its 1994 Human Development Report. Human security broadens the traditional understanding of security subjects, extending beyond the nation-state to encompass individuals, and expands the scope of security from solely military realms to encompass

non-military domains as well. This means that health, education, culture, economy, politics, and all other sectors are now considered integral to security. For example, the COVID-19 pandemic posed a clear threat to security and made it clear that responses focused solely on military security proved ineffective in addressing such health-related crises. Despite its potential, the concept of human security did not receive widespread acceptance among United Nations member states. *Why this reluctance occurred remains a pertinent question.*

Expanding the scope of security from the state to the individual signifies the imperative to address and rectify anything posing a threat, even to a single person. In Johan Galtung's conceptual framework, this expansion can be seen as broadening the understanding of security from a notion of negative peace to one of positive peace. However, some governments perceive the acknowledgement of human security as potentially undermining national sovereignty. Consequently, the international community has yet to reach a consensus on the concept of human security. Within the international community, where the state remains the primary actor, the understanding of peace issues is still largely confined within the "state" framework. This often leads to discussions centred on a state-centric view of peace. Moreover, civilian casualties resulting from armed conflicts justified by national security concerns are frequently categorized as "collateral damage." *Can the loss of a single life indeed be considered collateral?*

By the same token, it is also crucial to recognize that the duty of promoting peace should not solely rest on conventional state actors. The prevalent belief that only states possess the authority to make decisions regarding wars and that civilian casualties resulting from such actions are deemed as "collateral damage" contradicts democratic principles. Essentially, all members of society should be able to participate in decision-making regarding peace. Democracy hinges on individuals coming together to form a collective society. Yet, when democratic values intersect with security concerns, their efficacy often diminishes. This is primarily attributed to the frequent conflation of peace with national security, leading to instances where state actors wield unilateral authority over peace-related decisions.

The educators striving to implement peace education in a world where news of war is a daily reality can find themselves burdened by these premises. They may fear being criticized for breaching political neutrality if their efforts are misconstrued as endorsing specific positions in conflicts like armed warfare. Moreover, there is the added concern of inadvertently broaching

However, tackling peace in education extends beyond addressing peace solely within one's country. It involves delving into a notion of peace that is shared collectively across countries. This approach assumed a multilayered relationship among diverse actors, spanning not only states but also encompassing civil society, businesses, academia, and the education sector. Furthermore, the process of peace education, premised on this multilayered relationship, naturally brings about complexity. This complexity arises from the fact that all countries in the world are interconnected and influence one another. The world functions through the interplay of diverse entities that transcend national boundaries. Consequently, addressing peace in education necessitates moving beyond nationalism and statism. In the era of climate crisis, for instance, peace education requires endeavours that surpass anthropocentrism.

*How, then, can we cultivate within education the imagination for peace that transcends nationalism and statism?* To facilitate such an experience, the concept of the 'Right to Peace' should be introduced. As its name implies, this term denotes our entitlement to peace. *So, how should we best comprehend this entitlement to peace?*

On November 12, 1984, a pivotal moment unfolded as the United Nations General Assembly adopted a historic resolution titled the "Right of Peoples to Peace." This resolution emphasizes that people have a sacred right to peace and can demand that states renounce the use of force in international relations. It stands as a seminal event, marking the formal recognition by the global community of the fundamental right to peace. Subsequently, in efforts to assess the implementation of this groundbreaking resolution, the UN General Assembly called upon governments and non-governmental organizations to contribute their perspectives. Regrettably, the response fell short as the majority of nations refrained from submission. Furthermore, during the initial vote in 1984, abstentions predominated among the world's major powers. It's somewhat ironic, if not bordering on nonsensical, that reports emerged during the United Nations debate on the right to peace, indicating that the U.S. representative cited the difficulty of initiating war if peace were recognized as a right, as a rationale for reservations about acknowledging the right to peace itself. (Roche, 2003: 129). *What does it entail to regard peace as a fundamental human right?*

This course is designed to navigate the intricate debates and multifaceted nuances that arise when we approach peace through the lens of human rights. On December 19, 2016, the United Nations General Assembly adopted a resolution declaring the Right to Peace (A/RES/71/189). By virtue of the Universal Declaration of Human Rights established in 1948, the global community unequivocally acknowledged the inherent rights of every individual, thereby underscoring the premise that every person born onto this planet is

entitled to certain inalienable rights.

*So, what does it truly signify to grant peace the status of a recognized human right? What are the reasons for certain countries to voice skepticism in the discussion on the Right to Peace, and why is the discussion on the right to peace, which expands the scope of security and human rights, not discussed more actively? Even as we speak, countless lives are being tragically lost. In situations where the so-called “national security” is perceived to outweigh the security of its people, what role should education play amidst such moral dilemmas? Consider the profound potential for mutual learning as we collectively delve into the intricacies of peace as a fundamental right.*

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### Programme Details

- **Topic:** Peace is Everyone’s Right!
- **Goals:** To present peace as a human right and to expose the learners to a range of questions and reflections on the notion of peace as a human right.
- **Key Learning:** By delving into the Right to Peace, this course aims to shed light on the following points: Firstly, the right to live in peace extends beyond the borders of any specific country. Secondly, the responsibility for peace is not solely vested in the state; individuals, groups, and nations alike play pivotal roles in fostering peace. Thirdly, achieving peace as a universal right necessitates concerted efforts towards harmonious coexistence involving the coordination of diverse perspectives and the reconciliation of competing interests. Fourthly, amidst the urgency of the climate crisis, meaningful discourse is essential, fostering mutual learning about the right to peace—a concept applicable not only to humans but to all living beings cohabiting on Earth.
- **Target participants:** From 4th-grade elementary school to adults. The complexity and depth should be adjusted accordingly to match the proficiency level and prior knowledge of the target the target learners.
- **Number of sessions:** 7 sessions in total
- **Topics by session**
  - Session 1: Understanding the concept of human rights - History and changes in human rights discourse, human rights by generation, and their meaning
  - Session 2: Getting to know the concept of peace - Focusing on Johan Galtung’s concept of peace/violence
  - Session 3: Getting to know the third generation of human rights – the meaning of the right to solidarity and the meaning of the right to the environment, the right to development, and the right to peace

- Session 4: Getting to know the right to peace – The meaning, significance, and practical limitations of enjoying the right to peace
- Session 5: Getting to know Northeast Asia from the perspective of the right to peace
  - Viewing and interpreting the history of each country and the history of conflict between countries from the perspective of the right to peace
- Session 6: Expanding the right to peace as a right for ‘all’, not just humans – How can we guarantee the right of non-human beings to live in peace?
- Session 7: Declaration of the right to peace that I make – Making a declaration of the right to peace necessary for coexistence in the era of the climate crisis

- **Class type:** individual research and group learning

- **Class method:** This is a participatory project-based class that requires learners to conduct research, propose discussion topics, and assign tasks tailored to individual learners' circumstances, thereby fostering organic discussions.

- **Notes on Northeast Asian Contexts**

The current relationships between South Korea, China, and Japan are characterized by complexities and challenges. Examining the political dynamics of each nation alongside the broader international landscape, efforts toward peaceful coexistence seem elusive. The Stockholm International Peace Research Institute (SIPRI) reports that South Korea, China, and Japan all rank among the world's top 10 in terms of military spending, fueling concerns about the escalating potential for conflict in Northeast Asia. Media outlets frequently highlight this growing possibility of war in the region. In light of these realities, educators bear the responsibility of integrating such geopolitical complexities into educational frameworks, fostering an environment conducive to hospitality rather than hostility in Northeast Asia.

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## APPENDIX B. Examples of Lesson Plan and Programme Design

United Nations. (1984). Declaration of the People's Right to Peace, 1984 <https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-right-peoples-peace>

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# Common Curriculum Guide for Peace Education in Northeast Asia



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