

Publisher's message

TOWARD A NEW CULTURE OF SANGSAENG



Dr. Samuel Lee, Director of APCEIU

This quarterly magazine *SangSaeng* has been designed by our UNESCO-affiliated regional institute, the Asia-Pacific Centre of Education for International Understanding, to carry out our mandated task: to promote and develop education for international understanding in the schools and civil society of the Asia-Pacific region, toward a culture of peace; and to facilitate international and intercultural dialogue, communication and information sharing among those involved in EIU and actively working for peace in this region.

The word *SangSaeng* (相生) has been chosen as the title to symbolize the goals and dreams of our educational work for international understanding and also to identify our mission of peace building in the Asia-Pacific culture and context. *SangSaeng*, originating from Confucian-Taoist philosophy, means not only living together, but also helping each other for life together, and presupposes the dialectical process of transformation from SangGeuk (相克), a stage of confrontation and struggle against each other, to the stage of reconciliation and cooperation for mutual life. So it represents the full meaning of both negative and positive peace.

This magazine *SangSaeng* will share stories of successful educational work and people's struggles for peace, human rights and sustainable development in the spirit of *SangSaeng*. It will carry articles, information and reports on important issues and problems in the Asia-Pacific region, home to more than half of the world's population with their diverse religious, cultural and ethnic backgrounds.

I find it very significant that APCEIU is publishing its first edition of *SangSaeng* in the year of "Dialogue among Civilizations," and at a time when education for peace and cross-cultural dialogue is being recognized as more necessary than ever before, due to the fear and anxiety of terror and war. Expressing my deep gratitude to UNESCO, PROAP, and the 45 UNESCO member countries in the Asia-Pacific for their support and participation in our common task, I hope this magazine will positively promote a culture of *SangSaeng*, and deepen our understanding of other cultures and of ourselves.

CONGRATULATIONS ON SANGSAENG'S FIRST ISSUE

On behalf of the Ministry of Education & Human Resources Development, the Republic of Korea, I extend congratulations to the Asia-Pacific Centre of Education for International Understanding upon the publication of the first issue of its quarterly English-language magazine, *SangSaeng*.



The Asia-Pacific Centre of Education for International Understanding was established in December 2000 by the agreement of UNESCO and the Government of the Republic of Korea, to promote dialogue, cooperative research and educational activities for mutual understanding toward a culture of peace in the Asia-Pacific region. One very important area of APCEIU work is its publications, through which the manifold experiences, opinions and activities of the people of this diverse region can be shared.

Conflicts, terrorism and wars, as particularly expressed in the recent tragic events in the U.S., have spread throughout

the world to terrifying, heretofore unimaginable levels. Peace making and peace education therefore have become the most urgent task for all peoples and nations everywhere.

In light of this, the publication of *SangSaeng* is timely as well as meaningful and marks a big step in our concerted efforts for the building of a culture of peace.

I hope and expect that *SangSaeng*—through its articles and exchanges among peace educators and other concerned persons in Asia and the Pacific region—will play a creative role toward the building of a culture of peace in our region and the world.

Wan Sang Han, Ph.D.

Deputy Prime Minister of Education, Republic of Korea;
Chairperson of Korean National Commission for UNESCO

It has been almost one year since APCEIU was launched in August 2000 in Korea, with the strong support of UNESCO and its Member States in the Asia-Pacific region. Since its inception it has been trying to identify the diverse needs as well as the available resources for the development of education for international understanding (EIU). Considering that APCEIU's important mission is to promote and develop EIU through implementation of research projects, organization of training workshops and production of teaching materials, it will be important to take full advantage of the abundant intellectual resources available in this region.



Since UNESCO's foundation in 1946, EIU has been one of its priority areas of concern. Now, as our world is changing rapidly and becoming more interconnected through the process of globalization, we are increasingly called upon to explore better ways and means to achieve the goals of EIU. The strongest point of education for international understanding as initiated by UNESCO lies in its flexibility which allows various voices and experiences from the Member States to be reflected and mobilized. It is

necessary, therefore, to further strengthen regional and international cooperation for the development of EIU and its effective application to our rapidly changing societies. It is my belief that the most important mission of APCEIU is to take the lead in cooperating with UNESCO and other concerned Intergovernmental Organizations (IGOs) and Non-Governmental Organizations (NGOs). I believe that *SangSaeng* magazine will contribute to the sharing and disseminating of valuable resources for the development of education for international understanding.

I feel pride that *SangSaeng* will be the vanguard for education for international understanding in the Asia-Pacific region. My hope is that it will light the way for education for international understanding not only for the region but for the world as a whole.

Dr. Yersu Kim

Secretary-General,
Korean National Commission for UNESCO

INTRODUCING THE ASIA-PACIFIC CENTRE OF EDUCATION FOR INTERNATIONAL UNDERSTANDING

A new UNESCO-supported center—the first regional center in the field of international education—has opened in Seoul, Korea, and begun its work of teaching and learning, researching, sharing of information, and linking up with other organizations and persons for the building of a culture of peace in the Asia-Pacific region.

The Asia-Pacific Centre of Education for International Understanding (APCEIU) was established in accordance with the resolution of the 30th Session of the UNESCO General Conference (October-November 1999) and the agreement of UNESCO and the Korean Government in August 2000. Its mandate—education for international understanding (EIU)—is linked closely with the principles and issues underlying genuine peace in community: participatory democracy, protection of human rights, social and economic equity, ecological sustainability, and peaceful and just resolution of conflicts.

Historical background

When the United Nations was founded in June 1945, in the wake of two brutal world wars that had inflicted unprecedented levels of suffering upon humanity, its Charter set forth the UN mission: to enable all human beings to live on earth together in peace. In order to carry out the UN mission in the fields of education, science and culture, UNESCO (the United Nations Educational, Scientific and

Cultural Organization) was established in November 1945. Its Foundation Charter declared, “Since wars began in the minds of men, it is in the minds of men that the defences of peace must be constructed,” and stated that the only way to establish world peace and human prosperity was to overcome ignorance and distrust through the teaching of mutual understanding and respect, freedom, justice, peace and the value of human dignity. UNESCO thus has placed a high priority on education for international understanding and cooperative projects to build a peaceful world.

One of UNESCO’s most important actions was



The APCEIU Advisory Committee (l. to r.): Samuel Lee, Kaisa Savolainen, Kim Shin-Il, Kwon Tae-Joon, Lee Sang-Joo, Toh Swee-hin, Iwamoto Wataru

the adoption in 1974 of the “Recommendation Concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms,” the document that is the basis for its current EIU policy. This Recommendation expanded the scope of educational concerns to include major global issues, and enabled EIU to spread throughout the world as a new kind of education essential for world peace and human survival.

Two decades later, in 1995, the 28th Session of the General Conference endorsed the “Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy,” supporting the growing momentum among peoples and communities for a holistic and multi-dimensional approach to the building of a nonviolent, just and sustainable world community. Recognizing the increasingly non-peaceful state of the world—worsening racial discrimination, human rights violations, the widening gap between rich and poor, religious intolerance, and increasingly violent and destructive wars—the “Integrated Framework” urges educational institutions and non-governmental organizations to educate the public for the practice of peace, democracy, respect for human rights, and sustainable development. Since the adoption of the “Integrated Framework,” EIU has been understood as “integrated education for a culture of peace.”

Establishment of APCEIU

It is against this historical background that the initiative for the establishment of APCEIU has been taken by the Korean Government, through the Korean National Commission for UNESCO—a pioneer of EIU within Korea and an active proponent of international understanding and cooperation. With the recommendation of the UNESCO

head office, KNCU appointed two experts—Toh Swee-hin and Jagdish Gundara—to carry out a feasibility study. In September 1998, their report strongly recommended the founding of APCEIU in Korea, on the following grounds: 1) there is a high level of enthusiasm and commitment for EIU and APCEIU among various sectors of Korean government and society; 2) Korea is undergoing a nonviolent transition towards democracy and global interdependence; 3) the existing financial, institutional and organizational capacity is adequate to establish and maintain APCEIU; 4) there is a wide spectrum of understanding and experience related to EIU in Korea; and 5) the Asia-Pacific regional climate is supportive of such a center. Therefore the report recommended that APCEIU should be established by UNESCO and the Republic of Korea, in consultation and coordination with related international, regional and national agencies, and through dialogue with various sectors of Korean society; and that from the start it should be cognizant of the many problems caused by globalization and of the need to take a multi-dimensional and integrated approach to education for peace.

The main functions of APCEIU are outlined in the Agreement between UNESCO and the Government of Korea:

- a) to strengthen national and regional capacities in planning and implementing a broad range of practices in education for international understanding toward a culture of peace;
- b) to encourage and facilitate collaborative links between Asia-Pacific initiatives and other regional, international and global efforts in education;
- c) to implement research and development of the philosophy, teaching methods and curriculum of education for international understanding and for a culture of peace;
- d) to organize training workshops and seminars;
- e) to produce and disseminate teaching materials and other publications.

The feasibility study recommended further that the center ensure participation by the region’s indigenous and vulnerable groups, and promote EIU as a constructive strategy towards democratic and sustainable participation in the region.

Three subsequent meetings—a regional consultation (April 1999), an international symposium (August 2000), and the first Advisory Committee meeting (May 2001)—elaborated on these recommendations. They emphasized the need to “train the trainers,” integrate EIU into all parts of



The APCEIU staff: seated (l. to r.) - Kim Jong-Hoon, Samuel Lee, Yeon Heung-Sook, Marion Kim; standing - Lee Seung-Mi, Chang Seo-Hee, Kang Myung-Ok, Jung Ji-Seok, Shin Sang-Wu.

the school curriculum, train both school teachers and civil society leaders, help teachers to develop their own curricula in synergy with university researchers, train school administrators and educational policy makers, collect information about ongoing peace efforts in the Asia-Pacific region and draw them into the EIU network, learn from each other's concrete experiences, utilize expertise from the Asia-Pacific region, and develop the multi-religious, multi-ethnic perspective that is essential for conflict resolution in this region of many faiths and cultures.

According to the ROK-UNESCO Agreement, the Korean Government, through the Education Ministry, provides the buildings and facilities for APCEIU, is responsible for supervising its operations and expenditures, and reports to the UNESCO Director-General each year on the center's activities and development. In exchange, UNESCO Headquarters has promised to provide technical and financial support for projects and programs, to dispatch experts for consultation when needed, and to encourage its member countries, UN organizations and donor agencies to cooperate with the center.

APCEIU is housed in the recently renovated and expanded Korea UNESCO Youth Centre in Ichon, Kyonggi Province. This fully equipped center in the countryside is the venue for APCEIU's teacher training workshops, conferences and other meetings. In addition, APCEIU has an office in the UNESCO Building in Myong-dong, central Seoul. Presently it has a small staff of nine, which will be expanded gradually to manage the diverse program of international work.

— Marion Kim

The above article is based on the following documents:

- 1) "Final Report of the Regional Consultation Meeting on the Proposal for a Regional Centre of Education for International Understanding in Asia and the Pacific" (April 1999)
- 2) "Final Report of the Commemorative International Symposium for the Opening of the Asia-Pacific Centre of Education for International Understanding" (August 2000)
- 3) "TASKS of APCEIU" (May 2001)
- 4) "Minutes of the 1st Advisory Committee Meeting of APCEIU" (May 2001)

SEVEN MAJOR AREAS OF APCEIU WORK

I. STUDY AND RESEARCH FOR DEVELOPMENT OF EIU

- 1) Asia-Pacific Forum on International Understanding
- 2) Interdisciplinary Study Seminar of Korean Scholars on EIU
- 3) Asia-Pacific Experts Workshop on EIU
- 4) Research on Situation of EIU in the Asia-Pacific and Strategies for Its Development
- 5) Study of Problems in Conflict Zones, and Methods of Peace Education

II. STRENGTHENING AND SYSTEMATIZING EIU IN THE SCHOOLS

- 1) Nationwide EIU Training for Korean Teachers
- 2) Training and Seminars for Korean School Administrators
- 3) Development of EIU Curricula and Textbooks
- 4) Asia-Pacific Teacher Training in EIU
- 5) Asia-Pacific Workshop for Professional Teacher Trainers

III. SPREADING AND DEEPENING EIU IN CIVIL SOCIETY

- 1) Education and Training of Social Movement Leaders on Peace, Human Rights, Development and Environment
- 2) Formation of a Culture of Life Together with Foreigners
 - a) Dialogue Meeting with Foreign Residents of Korea
 - b) Solidarity with Migrant Workers of Asia-Pacific Countries
- 3) Lectures on International Understanding for Overseas Travelers

IV. TRAINING COURSES ON EIU FOR PROFESSIONAL GROUPS

- 1) EIU Course for Managers/Workers of Korean Companies Overseas
- 2) EIU Course for Korean Public Administrators of International Affairs

V. EIU THROUGH INTERNATIONAL EXCHANGES AND EXPERIENTIAL LEARNING

- 1) Sub-regional Exchanges and Experiential Learning
- 2) Exchanges and Experiential Learning for Asia-Pacific NGO Leaders

VI. DEVELOPMENT AND DISSEMINATION OF EIU EDUCATIONAL MATERIALS AND INFORMATION

- 1) Documentation Center
- 2) EIU through Internet
- 3) Development and Publication of EIU Teaching Manual
- 4) Publication of Academic Journal on EIU
- 5) Asia-Pacific Magazine on EIU (English)

VII. INTERNATIONAL COOPERATION AND NETWORKING FOR PROMOTION OF EIU

- 1) Consultation on EIU Policy with APCEIU Member States
- 2) International Advisory Committee
- 3) Participation in International Meetings
- 4) Networking and Cooperation with Expert International Organizations on EIU
- 5) Foreign Interns, Consultants and Visiting Professors

EDUCATION FOR INTERNATIONAL UNDERSTANDING: TOWARD A CULTURE OF PEACE

Toh Swee-Hin (S.H.Toh)*, University of Alberta, Canada



Over the past several decades of political, economic, social and cultural changes and developments throughout the world, the idea of education for international understanding (EIU) has evolved through the work of innumerable educators, researchers, institutions and organizations. Initially, the focus in school and tertiary programs tended to emphasize the need to increase the level of knowledge about other nations, societies and cultures as a key means to promote better, more “peaceful” international (economic and political) and intercultural relations. Especially in universities of the “North,” area studies of different regions and countries expanded and found their way into school-based curricula. In part, EIU was deemed important and helpful in the development of human resources needed to implement foreign aid programs. It was also a response to the increased internationalization of campuses due to the growing numbers of foreign/overseas students.

By the 60s, however, a variety of social and political forces and movements were beginning to

impact on this earlier focus of EIU. First, it was no longer viewed only in terms of understanding the relations between “nations” or “societies” across political and economic boundaries. EIU would need also to look closely at local and internal issues, and at problems of one’s own society that might significantly influence the direction and nature of international relations. Furthermore, conceptual perspectives on EIU began to reflect a spectrum of frameworks of understanding and analysis, from “conservative” and “liberal” to more “critical” paradigms. Underpinning the critical approaches was a questioning of the power inequities characterizing the international order of nation-states, and the need to overcome such gaps if the original vision of “world peace” was to be fulfilled. Third, the evolving theory and practice of EIU took on a host of societal, international and increasingly global issues deemed urgent at all levels of life.

One major exemplar was, of course, the peace—or more accurately, disarmament—movements that grew in protest against the atomic bombings of Hiroshima and Nagasaki, and then against the Cold-War-inspired nuclear arms race. In recent

decades, disarmament education has also emphasized the need to abolish the conventional weaponry that fuels so many armed conflicts worldwide. Similarly, following the proclamation of the “Universal Declaration of Human Rights,” many institutions, NGOs and individuals have promoted education for human rights as a necessary and vital dimension of EIU. Also emerging in the 60s was the movement field called “development education,” which challenged the mainstream idea of development as modernization, and criticized the unjust economic order underpinning world hunger and other symptoms of poverty and marginalization. This was followed throughout the 70s by a heightened concern over environmental destruction. Education for environmental care therefore began to enter school programs and the wider arena of non-formal citizenship education. A last-but-not-least exemplar of the changing notion of EIU found its roots in the growth of multicultural societies (especially in the North) due to international migration. Thus multicultural education within such nations also came to be recognized as consistent with the idea of EIU. The considerable diversity of cultures from all parts of the world within a society was represented, in effect, by the “world” within institutions, including classrooms and workplaces.

Besides the contributions of both formal and non-formal educational institutions and civil society agencies to the promotion of EIU in its evolving forms, the work of international agencies and organizations also has been influential. For this, within the United Nations family UNESCO’s role has been vital. Since the historic 1974 “Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms” was adopted at its 18th session, UNESCO has expanded and intensified its efforts to harness education in the service of world peace. Through its numerous disciplinary and inter-disciplinary programs and projects, UNESCO has also facilitated and catalyzed the work of educational agencies and educators at all levels of society across such inter-related fields and movements as peace education, human rights education, development education, inter-cultural education, anti-racist education, non-sexist education, education for tolerance, environmental education, disarmament education, global education, values education, media literacy, citizenship education, education for democracy and international education. These inter-related fields and movements highlight and affirm the idea that EIU is necessarily multi-dimensional and holistic.

Two decades after the 1974 “Recommendation,” these multiple strands of EIU and their inter-connectedness are again highlighted and further elaborated in the “Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy,” endorsed by the General Conference of UNESCO at its 28th session in November 1995. Such a strong global consensus on the

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essential and urgent role of education in grounding individuals, communities, nations and the world on the principles of peace, human rights and democracy would not, of course, have been feasible without the parallel efforts of innumerable other agencies, organizations and movements. The growing momentum worldwide among peoples and communities to assert a strong and legitimate role for civil society in building a nonviolent, just and sustainable national and global order is undoubtedly one of the inspiring legacies of this violent and conflict-ridden century. UNESCO’s role in promoting a culture of peace through its trans-disciplinary program has also provided vital opportunities for countries, organizations and individuals to share knowledge and experiences related to educating for and building a peaceful, sustainable and equitable world. This role has been affirmed through the United Nations’ Declaration of the year 2000 as the International Year for the Culture of Peace, and 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. The Associated Schools Program of UNESCO has also expanded youth participation in the multiple dimensions of education for international understanding worldwide.

Toward a Culture of Peace

In sum, it is most meaningful to conceive of EIU as an educational movement and nonviolent force for the building of a culture of peace in all spheres of life, from local and national to international and global levels. EIU must foster values, awareness, knowledge and skills enabling all peoples, communities, institutions, nations and

movements to join in hand, heart and spirit to move towards a nonviolent, just, compassionate and sustainable world. It is clear that we have become entrenched in multiple realities and forms of violence, and the challenge for the next century and indeed millenium is how we can move—individually and collectively—from a culture of violence to a culture of peace.

In its historic declaration of the International Year for a Culture of Peace, the United Nations is not only reminding the world community of the scourge of war, the continuing nuclear threat and other manifestations of direct physical violence. We are also being called to acknowledge and to overcome violence in all its physical and non-physical forms and levels. As UNESCO has emphasized in its pioneering transdisciplinary programme established in 1992,

a culture of peace is a growing body of shared values, attitudes, behaviors and ways of life based on non-violence and respect for fundamental rights and freedoms, on understanding, tolerance and solidarity, on the sharing and free flow of information and on the full participation and empowerment of women. While it does not deny the conflicts that arise from diversity, it demands non-violent solutions and promotes the transformation of violent competition into co-operation for shared goals. It is both a vision and a process, a vast project, multi-dimensional and global, which is linked to the development of positive alternatives to the functions previously served by war and militarism.

Besides the numerous UNESCO-initiated conferences and forums, and the efforts by some governments to implement National Culture of Peace programs, a recent inspiring demonstration of how the culture of peace is being woven slowly but surely, throughout the world, occurred at the Hague Appeal for Peace in May 1999. At this historic event, more than 8,000 persons representing groups, movements, communities, institutions and agencies, including the UN Secretary-General, several Nobel Peace laureates, and NGOs from every sector of advocacy, shared ideas, strategies, lessons, hopes and dreams for building a more peaceful, just, sustainable and compassionate world. Building a culture of peace, as reflected in these ever-expanding circles of transformation, is like weaving a tapestry from multiple threads or dimensions.

Dismantling the culture of war

Clearly, one major theme in building a culture of peace lies in the dismantling of a culture of war. Continuing work is needed to abolish nuclear weapons, despite some steps forward in the post-Cold War era. Much more must be

done to promote negotiated nonviolent resolutions of the increasing numbers of internal armed conflicts, albeit the fragility shown by several peace accords illustrates the challenges we face in building sustainable peace. Equally essential are campaigns to abolish the arms trade, which fuels the engines of war, diverting scarce national resources into weapons instead of applying them to meet basic human needs. On the positive side, the historic treaty banning land mines has crystallized the efforts of ordinary citizens in cooperation with state agencies to enhance the safety of innumerable peoples worldwide.

The culture of war in “micro” spheres of life also must be overcome: domestic violence, gun proliferation, media violence, violent video games and war toys. In response to a deepening culture of violence within school communities, many programs have emerged to build values, skills and practices of conflict resolution and nonviolence, such as “no war toys” campaigns, peer mediation and parent-school collaboration in building safe and caring schools and homes. Furthermore, programs in critical literacy are needed to help learners use the media and the internet wisely, rejecting sites and attitudes of violence.

Abolishing the root causes of structural violence

EIU toward a culture of peace also must focus strongly on abolishing the root causes of structural violence, whereby unjust social and economic systems deny some members of society—indeed, the majority of the world’s population—their basic needs. As pointed out by development NGOs in the North and the international context, along with grassroots movements in the South, the dominant modernization paradigm of development has over-emphasized economic growth policies that largely benefit North and South elites and the industrialized world, while marginalizing rural and urban poor majorities. In recent years, structural injustices have been aggravated by the forces of globalization and liberalization, controlled by the powerful nation-states, transnational corporations and international agencies and regimes. A true culture of peace promotes local, national and international policies based on social justice and a more equitable world (e.g. the Jubilee campaign for debt cancellation, fair trade, simpler lifestyles, corporate responsibility and accountability, people-centred aid). It integrates into the school curriculum, issues and problems of hunger, poverty, rich-poor inequalities within countries and between North and South, the marginalization of women and indigenous peoples in

dominant paradigms of development, and the consequences of globalization policies in trade (e.g. WTO), investments (e.g. transnational corporations) and financial flows (e.g. debt crisis). Under a culture of peace, learners are empowered to participate in social projects and activities (e.g. UNESCO Associated Schools; school-NGO linkages; lobbying Government and official/private agencies) that help to build people-centred development in the South and equitable North-South relationships.

Promoting human rights

Thirdly, EIU for a culture of peace must continue to meet the enormous challenge to promote and respect human rights as embodied in the “Universal Declaration” and successive covenants, conventions and charters. Standing against the entrenched power structures of state, private interests, socio-cultural systems and global agencies, which continue to trample human rights and dignity, brave and dedicated human rights campaigners must educate and mobilize citizens and institutions to resist such violations and to advocate basic rights in all spheres and at all levels of life. The many campaigns to protect the human rights of specific sectors (e.g. women, children, indigenous peoples) bear witness to the ongoing courageous struggles to universalize human rights as part of the culture of peace. Worldwide, human rights education is expanding in formal institutions and nonformal sectors. In addition, however, if learners are to be motivated to promote human rights and responsibilities, then their educational institutions need to reflect consistency in upholding the human rights of students, teachers and other stakeholders (e.g. school discipline and codes of conduct, and administrator-teacher-learner-parents relationships).

Living peaceably with the Earth

Living in non-violence with planet Earth is also a vital theme of EIU to build a culture of peace. As indigenous wisdom teaches us, we need to live in ways that care for the “seven generations.” Unless human beings relate to the natural environment with an ethic of inter-generational responsibility, future generations will not be able to survive. Even before the Rio Conference on Environment and Development, the impact of the environmental movement on individual citizens, institutions and governments was clearly noticeable. Citizens in virtually all regions and countries have been empowered to speak out and act to live in peace with Mother Earth, by following more sustainable lifestyles and lobbying governments and

business to change practices that cause environmental destruction and unsustainable development. This recognition of the scale of the ecological crisis facing humanity and our planet has in turn catalyzed the integration of environmental awareness and action into school curricula and community education. However, while

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the call to practice the “3 Rs” (recycle, reuse and reduce) is by now a familiar theme in environmental education programs, the deep roots of the crisis need to be addressed. This means meeting the urgent challenge to overcome excessive consumption and shifting from “quantity of life” to a “quality of life paradigm.” As well, the world economic order must be transformed to reflect green justice between North and South.

Cultivating dialogue, respect and reconciliation

A further theme in a peace-oriented EIU focuses on the age-old and continuing conflicts between peoples of different cultures and ethnic/racial identities. These not only cause tensions in societies, but increasingly lead to tragic violence, ethnic cleansing, genocide or war. Often, competition for resources and territories and demands for redress of historical injustice are the underlying causes of such conflicts, rather than cultural differences per se. The dominant modernization paradigm further marginalizes indigenous and aboriginal peoples, who are portrayed as standing in the way of growth and progress (e.g. mining, logging, agribusiness). Through critical dialogue and collaborative activities, conflicting or divided cultural/ethnic/racial groups, communities and nations are able to understand the root causes of their divisions, to cultivate respect of each other’s beliefs and traditions, and to seek reconciliation and healing of differences. It should be emphasized that intercultural peace must go beyond superficial celebration of differences or diversity, and be built upon principles of social justice, respect for all races, and human rights.

Building inner peace

Finally but not least, while the multiple dimensions of EIU explored thus far focus on visible relationships and structures of human life, there is a growing consensus that the inner dimensions and sources of peaceful values and practices must never be ignored. In cultivating inner peace, peoples from diverse traditions, faiths and cultures are better prepared ethically, emotionally and spiritually to work for outer or societal peace. The growing movements of inter-faith or inter-religious dialogue and reconciliation also contribute positively to a sharing of mutual wisdom and strategies for strengthening inner peace. At non-formal levels and increasingly in formal classrooms, adult and young learners are being encouraged to practice spiritual self-cultivation that has beneficial effects on their inner personal, psychological and emotional health, and their interpersonal and social relationships.

Pedagogy: the “how” of EIU

A final, crucial dimension of EIU relates to the issue of “how,” or “process.” Advocates of a critical and holistic EIU agree wholeheartedly that EIU is not just the content or what is educated and understood. Equally important is how it is taught, viz. the pedagogical principles embodied in the teaching-learning process. These principles are:

holism, so that problems of violence and conflicts are understood in an inter-related way; EIU encompasses all levels and modes of education (formal, nonformal, informal); and EIU is focused not just on the marginalized sectors of society, but also seeks to reach those in positions of power and advantage;

values formation, which recognizes the crucial role of education in developing appropriate values (e.g. justice, compassion, reconciliation, nonviolence, sustainability) to underpin a culture of peace;

dialogue, whereby EIU is taught not as “banking” (as the Brazilian educator Paulo Freire so meaningfully described the traditional method) but rather in a mode of dialogue, critical thinking and problem-posing, so that students are also teachers and teachers are also learners; and

critical empowerment, so that learners are empowered and conscientized in a hopeful and constructive way to take personal and social action for transformation, beyond the culture of violence towards a culture of peace and nonviolence.

The experiences of effective EIU worldwide have

confirmed that such pedagogical principles are optimized when participatory teaching and learning processes and methodologies are employed. But if such pedagogies are to be fully implemented, there is of course also the need to reform dominant and conventional educational systems that stress hierarchical, over-competitive and examination-centred structures and methodologies. Likewise, as declared in the “Education for All” campaign and the recent Dakar World Conference on Education, the present marginalized status and conditions of work of many teachers worldwide, especially in South contexts, and the basic quality of educational facilities are in urgent need of improvement, which will certainly facilitate responsible work by teachers and schools to implement EIU.

In sum, EIU toward a culture of peace finds active expression in—and draws from—specific movements to resolve problems and issues of peacelessness, conflict and violence. The inter-relatedness of the different forms of violence and conflicts constitutes a call to all of us who seek to build a culture of peace, to join our hands, hearts, minds and spirits for both individual and societal transformation. UNESCO’s Manifesto 2000 (Internet: www.unesco.org/manifesto2000) reflects such a spirit of interdependence and global solidarity, reading in part:

I pledge in my daily life, in my family, my work, my community, my country and my region, to:

1. Respect all life... 2. Reject violence... 3. Share with others... 4. Listen to understand... 5. Preserve the planet... and 6. Rediscover solidarity ...

The well-known Buddhist teacher Thich Nat Hanh has wisely reminded us that none of us is ever just a “being.” Rather, we are always “inter-being,” which is a most appropriate metaphor for the complex challenge of moving away from a culture of violence towards a culture of peace. In this light EIU is, in a deeply metaphorical way, education for “inter-being understanding.”

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Editor's Note:

We extend greetings to our readers upon publication of this first issue of *SangSaeng*, APCEIU's quarterly English-language magazine.

We have tried to gather useful information and ideas from diverse persons and parts of our Asia-Pacific region, and hope that this first attempt—though it falls short of our goal—will be the start of a flourishing exchange. We invite you to send articles, or to introduce persons who can write on topics related to education for peace: concrete experiences and methods of peace education, nonviolent resolution of conflicts, structural causes of violence and war (ex. economic injustice, human rights problems, violations of Mother Earth), or holistic analyses of the causes of conflict and peace in particular states or localities. *SangSaeng* also welcomes your comments in the form of letters. (While respecting free expression, *Sangsaeng* reserves the right to print or not print, and to edit contributions, for reasons of length, and based on peace and justice principles.)

Please include your contact information (e-mail and postal addresses, telephone and fax numbers) with all communications.

We look forward to mutual sharing of our visions and actions for peace.

—Marion Kim

FIRST ASIA-PACIFIC TEACHER TRAINING WORKSHOP

ON EDUCATION FOR INTERNATIONAL UNDERSTANDING

LEE Seung-Mi, Program Specialist, APCEIU Dept. of Education Development

The voice of the emcee sang out, announcing the opening of the “Teacher Training Workshop on Education for International Understanding in the Asia-Pacific Region,” in Ichon, Korea on the morning of July 10, 2001. Amid the messages and congratulatory remarks, the 30 delegates from 17 countries were introduced. “We have 19 international participants from 14 countries and 11 local participants. Will each participant please stand briefly as your country and your name are announced. Ms. Giovannina Lina from Australia...Mr. Lhendup Dukpa from Bhutan...Ms. Saule Isavekova from Kazakhstan...” There was enthusiastic applause as each delegate stood and greeted the gathering. But the name of the Kazakhstan delegate was met by silence. Ah! The delegate of that country was on her way from the airport at that moment. There are not many airlines joining the countries of the Asia-Pacific region; therefore some participants had difficulties in

arranging their flights to fit the workshop schedule. The delegate from Bhutan arrived two days early, as flights operate only twice a week between Bhutan and Korea. Furthermore, it took three days for him to arrive: two days from his home to the airport in Bhutan, over the Himalayas, and one day from Bhutan to Korea.





A Laos-Japan team-teaching presentation

It was a workshop that called for extraordinary effort--not because of the work load itself, but because of the short time for preparations by the newborn organization, Asia-Pacific Centre of Education for International Understanding (APCEIU), which was carrying out its first cooperative project with the Asia-Pacific Network for International Education and Values Education (APNIEVE). And what made the workshop's success more doubtful was the poorly developed communications network among the countries in the Asia-Pacific region. The work was hindered by the lack of internet access and facsimile transmissions in some areas. After the arrangement of the workshop program with APNIEVE, the invitation letter for the workshop was sent out to the National Commissions for UNESCO on June 4. Due to the lateness of the invitation and the slowness of communications, the APCEIU staff anxiously checked the mailbox, internet and fax daily, looking for replies from the National Commissions to determine how many countries could nominate their participants by the deadline.

This workshop was implemented with funds from UNESCO /PROAP (UNESCO Principal Regional Office in Asia and the Pacific) as a Funds-in-Trust project of the Korean government, for educational development in

underdeveloped countries of the Asia-Pacific region. To realize the objectives of the project, it was desirable for as many delegates as possible to participate in the workshop and follow up by disseminating the philosophy and methodology of education for international understanding (EIU). Fortunately, our invitation drew an unexpectedly favorable response, thanks to the National Commissions for UNESCO, whose ready, active cooperation enabled the workshop to take place.

Two nominated teacher participants could not join the workshop due to unavoidable circumstances, and ultimately 28 delegates from 14 countries--Australia, Bhutan, India, Indonesia, Kazakhstan, Korea, Laos, Malaysia, Oman, Philippines, Sri Lanka, Thailand, Uzbekistan and Vietnam--took part. They were joined by the director of the trainer team, Dr. Lourdes Quisumbing, and five workshop trainers: Joy de Leo, Twila Punsalan, Rene Romero, Loreta Castro and Mari Lourdes Baybay; several experts from related Korean organizations; and keynote speaker Dr. Toh Swee-hin, who also played the role of advisor for the whole process of the workshop.

Just prior to the teacher training workshop, an experts and trainers workshop on education for international understanding was held (July 8-9, Ichon Centre), in order to enhance the discussions

Asian and Pacific educators linked for peace



on desirable directions, teaching materials and methodology of EIU, and to promote the effectiveness of the teacher training workshop. This experts workshop was attended by 15 international and local experts and six teacher trainers.

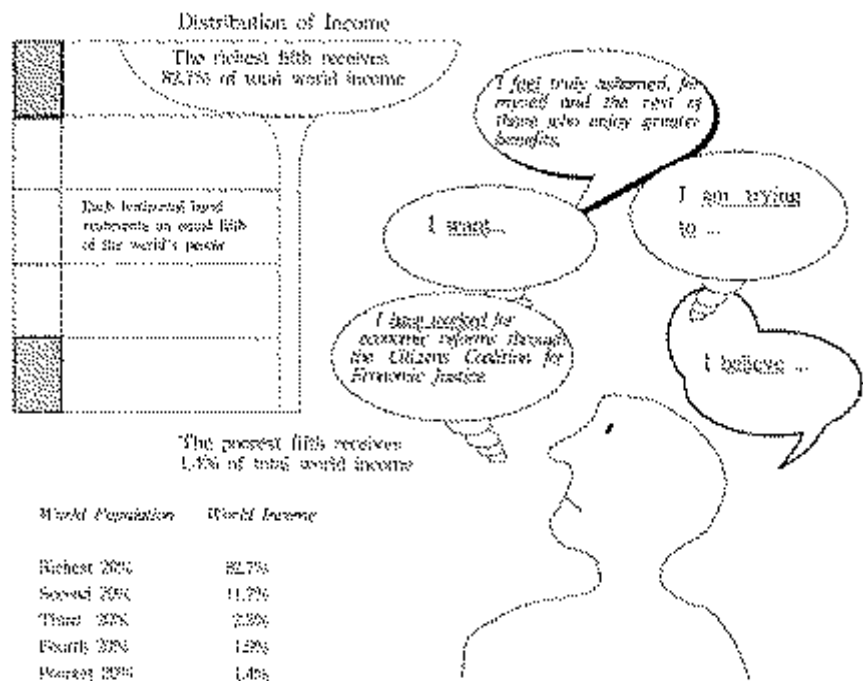
The teacher training workshop was officially opened on July 10 by Dr. Samuel Lee, director of APCEIU. He emphasized the important and urgent task of education for international understanding for the overcoming of conflicts, violence and wars among different regions, ethnic groups and cultures, which have increased and threaten world peace more seriously since the end of the Cold War. Dr. Lourdes Quisumbing, president of APNIEVE; Dr. Cha In-Suk, former Secretary-General of the Korean National Commission for UNESCO; and Mr. Minami Tetsuhito, associate expert in ACEID (Asian Center of Educational Innovation for Development) offered congratulatory remarks. These were followed by the keynote address, "Teaching for International Understanding, Learning for a Peaceful Future," presented by Dr. Toh, who used a metaphor of Buddhist cosmology to illuminate the key themes of education for compassionate citizenship, namely, the "eight-fold path": 1) dismantling the culture of war, 2) living with justice and compassion, 3) lighting the candle of dignity, 4) active harmony among cultures, 5) caring for the seven generations, 6) renewing roots of inner peace, 7) a holistic vision as a

SAMPLE WORKSHOP LESSON

“Economic Inequality among Asia-Pacific Countries and Implications for Human and Social Development”

Procedure:

1. Display map of Asia with countries colored according to perceived levels of development, for recognition of unequal developmental levels.
2. Have group members reflect on the “Cup of Shame,” the champagne glass-shape that represents global economic distribution: the richest fifth of the world’s population has 82.7% of total world income, and the poorest fifth only 1.4%. (Use poster and/or printed handout.)
3. Group members write their feelings, attitudes, reactions and responses in the balloons, then discuss this reality and share their various responses.



(From *The Human Development Report*, UNDP, 1992)



Learning Korean mask dancing

Throughout the workshop sessions, all the participants took an active part in the lessons, sharing ideas and experiences from their own contexts with other group members and partners; presented their group work to the class; did a role play; and each prepared and team-taught a lesson.

pedagogical principle of education for international understanding, and 8) critical empowerment to bridge theory and practice, reflection and action. He closed with a maxim: "The heart of education is to educate the heart."

The main program began after lunch, with an orientation to the teacher training led by Dr. Quisumbing. She described the characteristics of

the workshop which would try to translate the macro view to the micro view of our own personal lives and our work in our own settings. Then she gave the participants an opportunity to exchange views on developing the dimension of education for EIU and for a culture of peace and harmony. The participants from different countries and cultures were asked to reflect quietly and seriously on the meaning of "peace," the components of peace, and creative ways to foster friendship and cooperation. Then, together with persons from other countries whom they had just met for the first time, the participants turned their insights into moving group works and explained the meanings of their visual images of peace to the audience.

The training was based on the APNIEVE sourcebook, *Learning to Live Together in Peace and Harmony*, which has three major emphases: 1) the meaning of learning to live together, 2) core and related values for living together peacefully and 3) the development of learning experiences that will help teacher trainees and students actualize such values. Learning to live together in peace and harmony requires that relationships at all levels are committed to peace, respect for human rights, practice of social justice, and promotion of sustainable development (UNESCO/PROAP, 1998), which were recognized as the core values of the teacher training workshop.

From day two (July 11), the participants were divided up according to elementary, secondary and tertiary levels of education, and the workshop proceeded with simultaneous group sessions. On this day, "cultural diversity" and "tolerance" were the themes of the morning session, and "conflict management" that of the afternoon session. On day three (July 12), the workshop studied "human rights" in the morning session and "democracy" in the afternoon. On day four (July 13), the morning discussion was on "sustainable development."

Throughout the workshop sessions, all the participants took an active part in the lessons, sharing ideas and experiences from their own contexts with other group members and partners; presented their group work to the class; did a role play; and each prepared and team-taught a lesson. During the workshop, teacher participants frequented the PC room, the office with its copy

machine, and the work room, devoting themselves to preparing their class lessons. They all showed passion and eagerness to learn big and small things from each other. Some voluntarily set up an exhibit of various cultural items such as photos, costumes, wares, ornaments and books from their countries.

“Time flew like an arrow” for the participants. On July 13, the afternoon session was used as a time for APCEIU and APNIEVE to synthesize and evaluate the workshop. The participants’ remarks were full of praise for the workshop and the arrangements made for their stay in Korea. One said, “I am completely overwhelmed. This experience made me a newborn teacher and human being.” Another said, “I promise I will apply what I learned during the four days to my life and my school.” The final session ended with the handing out of certificates to all participants, and closing remarks by APCEIU Director Lee.

Afterwards, we exchanged mailing addresses and photos taken during the workshop. The photos remind us of this unforgettable time, which also included various cultural activities. At the “cultural evening” on opening day, the participants introduced their countries and cultures with costumes, maps, songs, performances or special products. On the second day, they visited the nearby pottery village and made ceramic ware with their own hands; and on the last evening, everyone visited an ancient Korean palace and a traditional market in Seoul. Several participants stayed on

longer as guests in Korean participants’ homes, in order to visit educational institutes and schools in Korea.

We still remember the flushed cheeks and twinkling eyes of the participants as they shared their ideas and methods in the workshop. We were all touched by each other’s ardor to make the world more peaceful through relationships among our different religions, cultures, ethnicities, genders and races. Admittedly, the workshop could have been better in some ways: first, only 28 delegates from 14 countries among the 45 UNESCO member states attended; second, each country sent only one or two delegates, so there is some doubt about how well the results will be disseminated in their contexts; and third, the period of the workshop was too short for participants to learn and absorb deeply the five or six key concepts of international understanding.


This workshop was the first step on a long journey. In future, more delegates from more countries will participate to search for ways of overcoming the conflicts between nations and of crossing over the geographic and cultural hurdles in the Asia-Pacific region; and over time, such workshops will furnish a multitude of teachers with outstanding capacity as facilitators and educators for international understanding.



Philippine trainers and Korean interns

A HOLISTIC FRAMEWORK FOR PEACE EDUCATION

Loreta N. Castro*, Director, Center for Peace Education / Miriam College, Philippines



As we prepare to cross the threshold into the 21st century, we are challenged to look back and to look forward. We find that this century has been full of the horror of war and other forms of violence and suffering and we ask ourselves if we can have more positive prospects in the next century. Can we leave behind the culture of war, violence and suffering which has largely characterized the 20th century and develop in its stead a culture of peace as the spirit of the new century and new millennium?

In confronting this challenge, we realize that education is an important asset and a principal means available to us to build a culture of peace. Indeed, education is at the heart of both personal and social development and surely it can be an instrument in energizing us to work for a more human and peaceful world.

What is meant by a culture of peace?

A holistic vision is articulated by UNESCO in its Declaration on a Culture of Peace.¹⁾ A culture of peace is the set of values, attitudes, traditions,

modes of behavior and ways of life that reflect and inspire:

- respect for life and for all human rights;
- rejection of violence in all its forms and commitment to the prevention of violent conflict by tackling their root causes through dialogue and negotiation;
- commitment to full participation in the process of equitably meeting the developmental and environmental needs of present and future generations;
- promotion of the equal rights and opportunities of women and men;
- recognition of the rights of everyone to freedom of expression, opinion and information;
- devotion to principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals.

It can be gleaned from the foregoing Declaration that peace is not merely the absence of war and direct violence. It also means the absence of structural or indirect violence manifested by the highly inequitable distribution of power and resources.²⁾ Peace is a holistic concept consisting of

1) A Consolidated Report submitted by the Secretary-General of the United Nations to the fifty-third session of the General Assembly, *Towards a Culture of Peace*, 1998.

two main ideas: the idea of a “negative peace” which refers to the absence of war and other forms of physical violence, and the idea of a “positive peace” which refers to the presence of non-exploitative relationships or conditions of justice and well-being such that the root causes of conflict are diminished.³⁾

The comprehensive concept of peace also includes the various levels, beginning with personal peace and expanding to wider circles, as shown in the figure “Levels of Peace” (p. 21).

Toward a Holistic Framework of Peace Education

The movement toward a culture of peace is not automatic. It is, in fact, a process of social transformation which requires conscious choices and sustained efforts. One such conscious choice is to educate for peace. How do we define and conceptualize peace education?

In trying to define and conceptualize peace education, it is useful at the outset to acknowledge its multi-dimensionality and comprehensiveness, which flow from a holistic understanding of peace and of the many interconnected issues of peace and peacelessness.

Peace education aims at 1) making people critically aware of the problems and roots of peacelessness as well as the opportunities for and roots of peace, and 2) enabling them to cultivate skills and values which encourage behavior and action toward a culture of peace. Put in another way, the goal of peace education is to make a person critically aware, concerned, and committed to act or behave in ways consistent with the knowledge, skills and values learned.

What are some key knowledge areas, skills and values which form this holistic framework?

The following list is based on a survey of peace education literature available to this writer and a survey of key informants. The list is not an exhaustive or definitive one because the field of peace education continues to evolve with the increasing exchanges, experiences and subsequent

insights of peace workers.

Some Knowledge/Content Areas

1. Holistic Concept of Peace

It is important that students understand that peace is not just the absence of direct/physical violence but also the presence of conditions of well-being, cooperation and just relationships in the human and ecological spheres. This perspective will help them analyze peace issues in an integrated way.

2. Conflict and Violence

Conflicts are a natural part of a person’s social life, but they become problems of violence depending on the methods of conflict resolution used. Students can study the problems of violence in various levels from the personal to the global and including direct, structural, socio-cultural and ecological violence. They can also examine the roots and consequences of violence.

3. Some Peaceful Alternatives

a. Disarmament - Students can be introduced to the goal of abolishing war and reducing global armed forces and armaments. It is good for them to see the folly of excessive arms and military expenditures and the logic of re-allocating resources toward the satisfaction of people’s basic needs (e.g. food, housing, health care and education).

b. Nonviolent Conflict Resolution - Students can study cases of individuals and groups who have adopted nonviolent conflict resolution and nonviolent methods in working for change. They can examine the ways in which nonviolent conflict resolution methods can be applied in their lives.

c. Human Rights - It is important for students to have an integral understanding of human rights and to reject all forms of repression and discrimination based on beliefs, race, ethnicity, gender and social class. They should be encouraged to respect the dignity of all, especially the weak and powerless.

d. Human Solidarity - Many commonalities bind together divergent cultural, local and national

2) Johan Galtung (1995), “Violence, Peace and Peace Research,” in Michael Salla, et al, *Essays on Peace*, Queensland: Queensland University Press, pp. 4-5.

3) Betty Reardon (1982), “Response: Needs in Peace Education Development,” *Teachers College Record* LXXXIV (Fall), pp. 237-239.

groups. All humans have common basic needs and aspirations and a shared membership in an interdependent human/global community. We have only one home (planet earth) and a common future. Students can look at how to increase inter-cultural and inter-group trust, empathy and respect, as well as to discourage stereotyping and prejudice.

e. **Development Based on Justice** - Students can be made critically aware of the realities and tragic consequences of structural violence and how a philosophy of development based on justice is a preferred alternative. They need to understand that development is not economic growth alone but also the equitable sharing of its fruits.

f. **Democratization** - It is important for students to understand that democracy provides the environment within which people's fundamental rights, interests and wishes are respected.

g. **Sustainable Development** - Students need to understand the interdependent relationship between humans and the natural environment and understand the changes that are necessary to ensure the well-being of the earth's ecosystem such that it can continue to meet future and present needs. They need to rediscover the wisdom of our indigenous peoples who have always respected nature.

Attitudes/Values to Cultivate

1. Self-Respect - Having a sense of their own worth and a sense of pride in their own social, cultural and family background as well as a sense of their own power and goodness which will enable them to contribute toward positive change.

2. Respect for Others - Having a sense of the worth and inherent dignity of other people, including those with social, cultural and family backgrounds different from their own.

3. Respect for Life/Nonviolence - Valuing of human life and refusal to respond to an adversary or conflict situation with violence; preference for nonviolent processes such as collaborative problem-solving and other positive techniques as against the use of physical force and weapons.

4. Global Concern - Caring for the whole human community, going beyond the concern they

have for their nation or local/ethnic community.

5. Ecological Concern - Caring for the natural environment, preference for sustainable living and a simple lifestyle.

6. Cooperation - Valuing of cooperative processes and the principle of working together toward the pursuit of common goals.

7. Openness/Tolerance - Openness to the processes of growth and change as well as willingness to approach and receive other people's ideas and experiences with a critical but open mind; respecting the rich diversity of our world's cultures and forms of expression.

8. Social Responsibility - Willingness to take action to contribute to the shaping of a society characterized by justice, nonviolence and well-being; sense of responsibility toward present and future generations.

9. Positive Vision - Imagining the kind of future they prefer with a sense of hope and pursuing its realization in ways that they can.

Skills Needed

1. Reflection - The use of reflective thinking or reasoning, through which they deepen their understanding of themselves and their connectedness to others and to the living earth.

2. Critical Thinking and Analysis - Ability to approach issues with an open but critical mind; knowing how to research, question, evaluate and interpret evidence; ability to recognize and challenge prejudices and unwarranted claims as well as to change opinions in the face of evidence and rational arguments.

3. Decision-Making - Ability to analyze problems, develop alternative solutions, analyze alternative solutions considering advantages and disadvantages, and having arrived at the preferred decision, ability to prepare a plan for implementation of the decision.

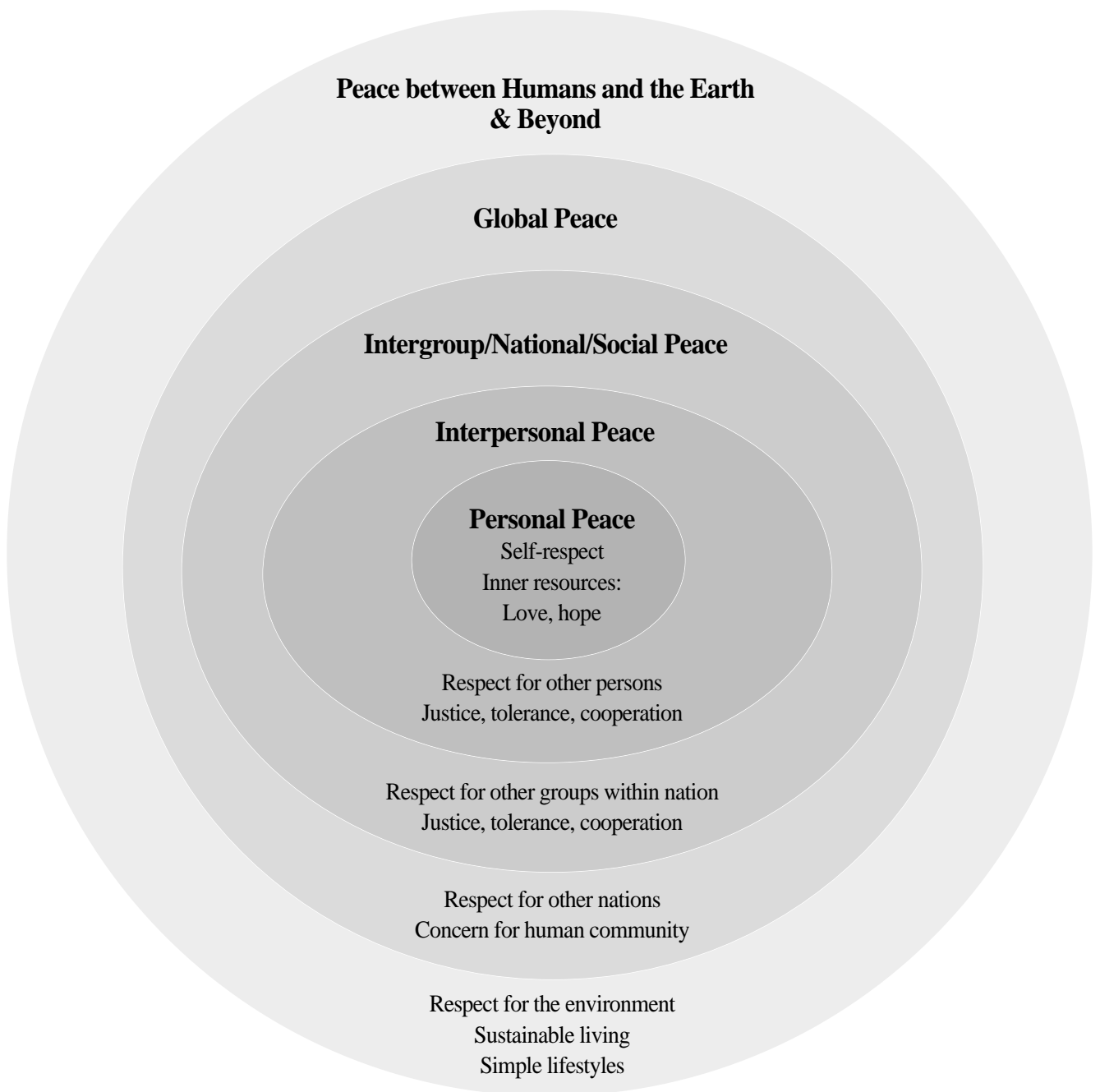
4. Imagination - Creating and imagining new paradigms and new preferred ways of living and relating.

5. Communication - Listening attentively and with empathy as well as the ability to express ideas and needs clearly.

6. Conflict Resolution - Ability to analyze

Levels of Peace

Our understanding of peace should include the various levels of relationships, beginning with personal peace and expanding to wider circles.



conflicts in an objective and systematic way and to suggest a range of nonviolent solutions. Conflict resolution skills include appropriate assertiveness and collaborative problem-solving. Communication skills are important foundational skills in conflict resolution.

7. Group Building - Working cooperatively with one another in order to achieve common goals. (Cooperation and group-building are facilitated by mutual affirmation and encouragement by the members. The assumption is that everyone has something to contribute, everyone is part of the solution.)

Certainly, the specific content of peace education will have to be appropriate and suited to the students' level and characteristics. Peace education should be done through infusion into the various subjects of the curriculum.

A Peaceable Teaching-Learning Process

A corollary point that has to be made is that content alone is not sufficient to maximize the effectiveness of a peace education program. Peace has to be both the end and the process. If one is concerned about developing self-respect, appreciation of diversity, empathy, concepts of fairness and nonviolence, then they must also be reflected in the process of learning.

What is the place of the educator in a pedagogy for peace? The teacher with his or her greater knowledge in particular areas, and often more relevant experience, has the responsibility of contributing his/her knowledge and experience at particular points in what essentially should be a dialogue between teacher and students. Each person in the educational process, teacher and student, should contribute what they know and pose questions that will illuminate the dialogue and further each other's understanding. In a sense, each person is simultaneously a teacher and a learner, respecting the knowledge of every other member of the group or class, knowledge which is gained from experiences, readings and other

sources. The use of the dialogue process is derived from the principle that teachers and students are equally worthy persons.⁴⁾

A dialogical process stands in contrast to the "banking system" of education, criticized by Paulo Freire, where students are treated as objects whose only role is to receive the knowledge being deposited by the teacher and to give exactly the same information back to the teacher when asked for it.⁵⁾

A peaceable classroom is also one that encourages students of both sexes, as well as students who may come from different cultural or ethnic groups and different socio-economic backgrounds, to participate fully in the class or group's activities, giving them a sense of equal value and dignity. It provides cooperative activities which encourage personal achievement rather than aggressive or highly competitive behavior among class members. The peaceable classroom also has an atmosphere of mutual respect and tolerance for diversity of ideas, opinions and life experiences.

The Global Campaign for Peace Education

While we strive for a holistic framework in our peace education content and process, it is also important to seek a more systematic and global effort of educating for peace. One welcome development, therefore, is the launching of the Global Campaign for Peace Education in May 1999 as a result of the "Hague Appeal for Peace" Civil Society Conference. An initiative of individual educators and education-NGOs committed to peace, the Global Campaign's main goal is to facilitate the introduction of peace education into all educational institutions. The Global Campaign believes that "a culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights; appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for

4) John Hurst (1986), "Pedagogy for Peace," *World Encyclopedia of Peace*, New York: Pergamon Press.

5) Paulo Freire (1972), *Pedagogy of the Oppressed*, Middlesex: Penguin Books.

peace.”⁶⁾

The Global Campaign is just one of the more recent efforts in the history of peace education initiatives. The urgency and necessity of peace education was acknowledged by member states of UNESCO in 1974 and reaffirmed in the “Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy.”⁷⁾ Although action for peace on the part of some member states has been wanting, there have been many civil society initiatives in peace education, and many organizations and institutions presently include a focus on education for peace. But for the attainment of a global culture of peace, a much more universal, intentional, sustained and systematic effort is needed.

One of the first steps planned by the Global Campaign is to call upon ministries of education to fulfill their commitments expressed in the UNESCO Declaration. The members of the global network of education associations and educators formed after the Hague Conference have been asked to lobby and inform their education ministries and teacher education institutions about the UNESCO Framework and the many methods and materials that now exist to practice peace education.

Peace Education beyond Our Schools

While the Global Campaign for Peace Education is focusing, in the meantime, on schools or educational institutions, we recognize, however, that education, broadly defined, goes beyond the confines of schools. Significant learning occurs outside of classrooms and educational institutions. For example, in the family and through the media, children can learn to hate, to see violence as an acceptable means of handling conflict, to be prejudiced against certain groups, to accept gender inequality or to hold highly acquisitive and materialistic values. Hence, it is important to recognize that peace education that takes place in the schools may be offset by the negative learning that occurs in another arena. The point, therefore, is that peace education cannot be a school-based

project alone. Peace education also needs to be integrated into our families, communities, work places and into our political and economic institutions.

Indeed, doing peace education in nonformal contexts is one of the big challenges in the 21st century. For those who are school-based, one suggestion that has been made is the establishment of community learning centers in schools. The idea is to use the schools, which by day serve the regular students, as community learning centers in the evenings and/or weekends. In the latter, the schools can serve as places for educational workshops on the following topics: parenting for peace, nonviolent conflict resolution in families and in the workplace, environmental protection and peer mediation programs in the community.

It is noteworthy to mention at this point that many universities in various parts of the world with a commitment to peace building have actually initiated programs beyond formal courses and degree programs on peace studies. They have undertaken public education and advocacy programs to reach out to the larger community including the policy-makers. They have done these through their publication, conferences and workshops, research work and critical engagement with official agencies. Such educational institutions recognize their broader transformative role in our society and we hope that their number and effectiveness will increase—for example, through more networking and linkages at local and global levels.

* Dr. Loreta Castro, Director of the Center for Peace Education at Miriam College in the Philippines, is coordinator of a local peace education network, and serves as a Global Advisory Board member of the Global Campaign for Peace Education of the Hague Appeal for Peace. The Center is also active in the Coalition for Peace, a group of Philippine-based groups whose main goal is to abolish war; and it cooperates with the Gunless Society on the issue of gun control.

The above article was first published in *Peace Forum*, Vol XV, No. 27/Winter 1999, Kyunghee University Graduate Institute of Peace Studies.

6) From an e-mail communication to Global Campaign Network members, June 22, 1999.

7) UNESCO (1995)

Philippines workshop transforms teachers into trainers for peace

When I departed for the Philippines to attend the workshop “Educating for a Culture of Peace: Ideas and Challenges for Educators,” held at Miriam College in Quezon City, this past July 23-25, I did not imagine that anyone could be turned into a peace educator in just three days. By the time the workshop closed, my sense was that we 50 participants (49 Philippine teachers and myself as APCEIU’s representative) had graduated to a new level of awareness and taken on a new mission as teachers for peace.

The workshop opened our eyes to the reality that peace is interlinked with—and inseparable from—all the major structures and issues facing humans and the rest of the natural world. Furthermore, it gave us a model experience in the use of teaching methods and processes that themselves function as peace, justice, ecological sustainability and democracy in action.

Why do we need peace education? There are many reasons, but perhaps the most urgent is that violence and war are intensifying throughout the world. Violence has been built into human societies, in the form of unjust and inequitable political, economic and social structures that benefit some while alienating and impoverishing many. The powerful countries preach “peace” while militarizing conflicts through aggressive sales of weapons to all parties. Educated and uneducated alike are lured by commercial advertising into irresponsible consumption and waste of nature’s limited bounty, to the point that all of life is threatened. The earth and humanity face a crisis of

integrity.

The crisis is reflected in our schools, where all too often, education is carried out in ways that negate the good contents being taught. In Korea, for example, students are expected to remain silent and listen to teachers’ lectures about democratic politics without being given a chance to express their own opinions on the topic, including the way they are being educated. Social studies classes teach young people about the world they live in, but fail to link it with their actual life problems. While being exhorted to follow healthful lifestyles, students are burdened with extra study that keeps them up late and makes them too sleepy to pay attention in classes, let alone enjoy a life outside school.

The need for interconnectedness—integrity—was first made clear to me back in 1990 at the World Convocation on Justice, Peace and the Integrity of Creation (JPIC), held in Seoul, Korea, when the Christian ecumenical movement (led by the World Council of Churches) affirmed the indivisible linkage among democracy and justice issues, peace making, and “integrity of the whole of creation” beyond a narrow view of the earth and nature as “environment.” Other religious movements, ethnic and social groups, non-governmental organizations, and particularly the United Nations also have come to see human problems as a complex whole, each one affecting and being affected by all the others.

It was this kind of holistic understanding that undergirded the “Educating for Peace” workshop,

organized by Miriam College's Center for Peace Education and led by expert facilitators Toh Swee-hin and Virginia Cawagas. Dr. Toh is a renowned peace educator and recipient of the 2000 UNESCO peace education prize. Dr. Cawagas is editor of the *Journal of the World Council on Curriculum and Instruction*. Both teach at University of Alberta, Canada, and together they have contributed greatly to the peace process in Mindanao, the Philippines.

The following is a partial description of what was, for me, a life-changing experience.

The Toh-Cawagas Workshop

The workshop was totally participatory, with just enough "synthesis"—explanation and analysis—to enable the participants to clarify the meanings and interrelationships of the key concepts.

"There are no experts," Dr. Toh declared in his introduction. "We all have something to contribute, from our diverse backgrounds and experiences." He encouraged us to share our different opinions on peace and conflict openly, listen to one another in respect, and allow ourselves to come to new conclusions.

Identifying and understanding urgent problems of conflict

The first activity, led by Dr. Cawagas, had us think of two urgent problems of conflict in the world, interpersonal or global level, and write each on a paper using specific key words, for example, "hunger." Then we had to find others who shared our issues or similar ones, and either give up our papers or take others.' Then we posted the papers on the wall in clusters: war and conflicts, human rights violations, environmental degradation, media violations, exploitation of children, hunger and poverty, moral decline, economic justice, etc. Through discussion we discovered misplaced items and categories that should be combined (exploitation of children is a human rights issue); and found that certain concerns (ex. poverty) were shared by nearly everyone.

This activity is designed to stimulate critical thinking: Where should we put each paper? What other problems belong in this category? In the process, students' own problems also emerge. Younger children can draw pictures of the problems. The practice allows assessment of students' ability to recognize the reality and its problems, and generates discussion that they can share with family and community.

Next Dr. Toh set forth the framework of the workshop,



Workshop leaders Toh Swee-hin and Virginia Cawagas

**"It is our task to surface
the values that exist.
And if you value something deeply
enough, you act on it."**

the "goals for peace education": 1) How can education develop a critical awareness and understanding of the root causes of conflicts, violence and peacelessness at the personal, interpersonal, community, national, regional, international and global levels? 2) How can education at the same time cultivate values and attitudes that will catalyze individual and social action for building more peaceful selves, families, communities, societies/nations, and world? That is, education is not just knowledge or contents.

"It is our task to surface the values that exist. And if you value something deeply enough, you act on it. We are connected to each other through structures, systems, nations. The goal is peaceful selves, peaceful communities, etc.; it's not an individual matter. We do not shy away from the complex. If we make everything simplistic, we miss

major problems.”

We were given a handout, “A Holistic Framework for Peace Education,” based on the work of Toh and Cawagas in Mindanao (see p. 28). “This is **one** model, not **the** model,” Toh said. “The circle form shows inter-connection.” He referred to a peace educators’ conference following last year’s breakdown of the peace talks, where the educators identified major causes of the war in Mindanao: arms trade, media violence, structural violence in all areas, inequalities, hunger, lack of basic needs. “In the world today, despite the tremendous wealth and technological capacity, millions live in poverty. There is a huge gap between the Declaration of Human Rights and its actual practice. War is a violation of human rights, poverty is a violation of human rights, gender/ethnic inequality is a violation of human rights, and so on—we link the six or more issue areas.”

“Cultural solidarity” means mutual respect among persons from diverse cultures and languages, including Christians, Moros and Muslims in Mindanao. “Environmental care” is everyone’s concern at this time of growing ecological crisis; in the Philippines, 7,000 islands will disappear with global warming. “Are we happy if we are richer?” Toh asked in reference to “personal peace.” “Are the people of the US happiest? Then how do the drug companies make a fortune on anti-depressants? We need a holistic view of concepts related to peace.

“All of these are connected—start with your strong area and try to see and develop links with others. Do what you can within your own framework and situation. Be open-ended,” Toh advised.

He then directed our attention to “Pedagogical Principles of Peace Education” (equally applicable to human rights education and multicultural education). This is another circle-form, consisting of Holism (all issues interrelated, all levels of education, all sectors of society); Dialogue (respectful listening, openness to new ideas, participatory and democratic teaching-learning) and Critical Empowerment (commitment, action and transformation), which are all related to Values Formation.

“We are concerned not just with the ‘what’ but with the ‘how.’ Non-formal education is also important...Even soldiers in Mindanao can be encouraged to think about how to construct a peaceful society. Parents are peace educators, or should be.” He challenged university teacher-participants: “You will send out your students to become leaders of society. Will they lead for peace? Will future legislators make laws to benefit the powerful, or those without power?”

“Dialogue is necessary, to promote respectful listening to each other, and a democratic learning-teaching process. Not the ‘banking’ method—a mechanistic way of thinking about knowledge. Not job-oriented, but critical thinking; sharing, open-mindedly, open to new ways of understanding; influencing each other; attaining a balance of power between teaching and learning.

“Critical empowerment happens through learning that leads to commitment and change of heart and spirit, as a condition for action. What are your underpinning values? Values are both inner and structural, and are formed from cultural roots.

“Universal consensus is achieved only through deep and broad discussion. People don’t accept one-sided domination. Never exclude certain groups (in the peace education process).”

Militarization

The second activity, on “Militarization,” took the form of a mock international arms bazaar selling “everything from small pistols to Sikorsky helicopters and the most sophisticated machines sold by the US and other countries to the rest of the world.” We were divided into three groups: 1) arms sellers, 2) arms traders representing the US, France, England, Russia and China, 3) arms buyers (governments of the South confronted with insurgencies, etc.), and 4) NGOs advocating peace and disarmament. The “arms traders” put up their wares around the hall.

**“Universal consensus is achieved only
through deep and broad discussion.
People don’t accept one-sided domination.
Never exclude certain groups
(in the peace education process).”**

“Arms buyers” were briefed on various national and international situations—ex. the divided situation of Korea—that move governments to buy weaponry. “NGOs” were also briefed on what civil society organizations have been doing to reorient citizens away from military solutions, toward peaceful and just resolution of conflicts.

The participants discovered through this exercise that there was very little leeway for operation by Southern countries faced with military threats: they ended up offering huge amounts of natural resources to pay for weapons, planes and tanks. South Korea faced the

dilemma of wanting to progress toward reconciliation with the North but being pushed by the US to buy more war materials.

“Now you are yourselves again,” instructed Dr. Cawagas. “What are your feelings and insights on this way of introducing the ‘militarization’ topic as a peace education method? Do you realize how easy it is to justify the buying of arms? Most arms makers create the need for weapons. Arms bazaars really happen. But we should be grateful to NGOs throughout the world, who dare to keep confronting weapons sellers.”

Dr. Toh then led the group through a deeper analysis of this problem. “In peace education we feel it’s important to step into different shoes, or roles, to realize the reality of this deadly business. The top arms sellers and traders are members of the UN Security Council. The top ‘democracies’ sell weapons of death and destruction. Presently the US leads, Russia is No. 2, then come the UK, France and China”. Nuclear weapons are not for sale on the open market, but there is nuclear proliferation, he pointed out, and diversion of nuclear material. “Conventional weapons fuel armed conflicts in Africa, Asia, South and Central America, (where) the majority of victims are civilians.”

Resources spent on arms purchases take them away from other needs: education, welfare, health. Not only does the same dollar amount spent on the arms industry produce more jobs when spent on other industries; the arms industry is a promoter of death, not life. It supports military and police repression, backs up dictatorships, and helps overthrow real democratic leaders (such as Allende in Chile).

Toh called for an economic understanding of militarization: Economic and social injustice can drag marginalized people into armed conflict, as in the Philippines, El Salvador and other parts of Central America. “The resolution of such conflicts is impossible without economic and social structural reforms,” Toh said. “We have to get to the roots while setting the environment for solution. A militarized response only aggravates conflict. We need education for nonviolence through dialogue and public forums.”

He criticized the media for its “symbolic culture of violence,” warning that we are being made ever more violent by our exposure to films, video games and TV, and recommended education for youth on how to use cyber space in positive and healthy ways.

Structural violence

Dr. Cawagas led the next activity, on structural violence. A rolled-up paper was distributed to each participant with the directions: “Remember who you are. Find your partners. No words or body action are allowed; only make the sound of your animal, and form a cluster.” There ensued a cacophony of croaking, bleating, mooing, cooing and hissing, as we endeavored to find our mates. Then we

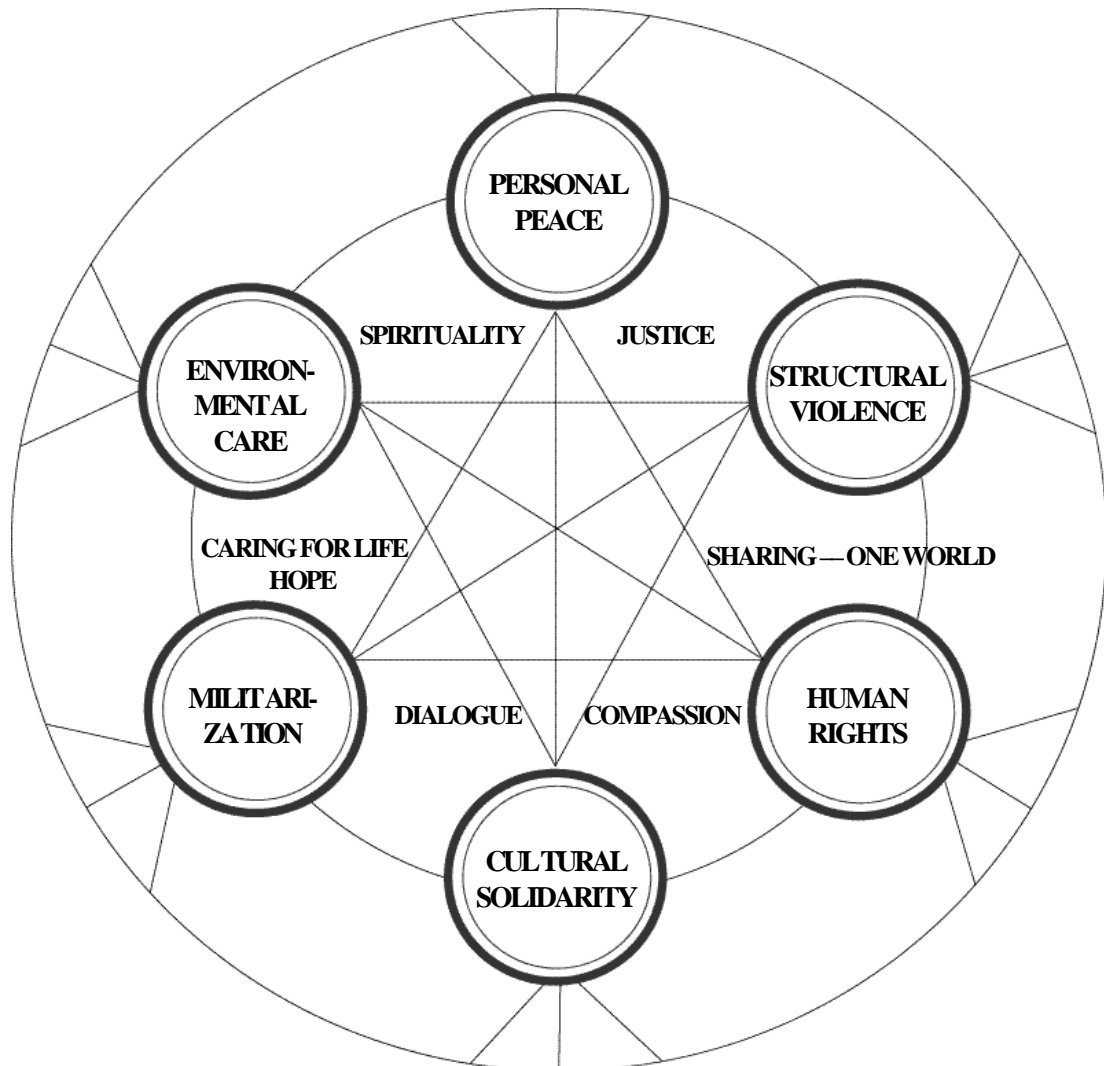
**“We have to get to the roots
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A militarized response only
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were informed, “The frogs are to be street children; the goats are urban poor; cows are farmers; pigeons are women; and snakes are fishing folk. Each group will compose a song with three verses about your people: 1st verse = the reality, 2nd verse = the causes of that reality and 3rd verse = solutions. Use the tune of a popular or folk song.” Within 20 minutes we had all surprised ourselves by creating moving songs, which we performed at a “concert by oppressed peoples.”

Following the performance we were led through deeper analysis of the causes and solutions of the problems faced by oppressed groups, with many concrete examples, including: control of fishing folk by syndicates, pollution and over-exploitation of the seas, loss of land and forced migration from rural to urban areas, de-skilling, low wages. The main causes of oppression are structural, needing policy reforms and cultivation of a sense of responsibility by all sectors of society. To help street children in the Philippines, we realized the need to find jobs for their parents as well as to provide social services. Farmers need self-empowerment. Women need to participate in decision-making.

To understand the common elements in structural violence, Dr. Toh said, we must look at “globalization,” formerly called “modernization,” or “development,” which has produced huge economic gaps and increasing poverty. The prevailing economic model is helpful only to higher-income groups in wealthy countries. He introduced an alternate paradigm, “P.E.A.C.E.”: Participation (grassroots), Equity (people-centered growth, meeting everyone’s basic needs), Appropriate (decisions made on the basis of

A HOLISTIC FRAMEWORK FOR PEACE EDUCATION



Toh Swee-hin and Virginia Cawagas, *Peaceful Theory and Practice in Values Education*

people's interest, fitting community values), Conscientization (critical empowerment, being able to see root causes, in order to act to correct conditions), Ecological (recognition that resources are not "free"). Again, however, this is not the only model. "You present the different points of view, for example, the World Bank, corporations, alternative perspectives, and students decide for themselves where they will stand."

As examples of "globalization from below," Toh mentioned the debt cancellation campaign—a solidarity movement by NGOs in countries of both South and North—and the Hague Appeal for Peace.

Other activities

The workshop was developed consistently

through this method of alternating participatory activity and interpretation, moving on to "human rights," "cultural solidarity" (focused on indigenous peoples), "environmental care," and "personal peace." Dr. Cawagas remarked, "Though we enjoy the activity, the more important thing is what we do after the activity, that will clinch the learning that has taken place."

Introducing "environmental care," she invited us to "look at all of Creation, how all is interconnected, and go far back, hundreds of years ago, to realize where we are now. Look at your paper (each of us was given an identity as plant, water, earth form, animal, human): some of you may be static, some moving life forms. Write a poem like who you are: 3 verses in 15 minutes. 1st verse = how life was

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hundreds and hundreds of years ago—how was the air and water and soil around you? Your family and friends and neighbors? How did you feel then? Did you wander? 2nd verse = What is your environment now? How do you feel? Sad, hopeless, desperate? 3rd verse = What is your appeal to human beings?”

We all—amazingly—created poems, and many recited them, to praise from Dr. Cawagas for “good critical thinking.” Then we brought our poems and connected “all of Nature’s parts,” swaying to “the music of the universe.” During the ensuing discussion, Dr. Toh introduced several ecological awareness models, including that of “ecological footprints,” which calculates the weight of a print in terms of the amount of fossil fuels we use. For example, if we use renewable or non-destructive forms of energy, our print is lighter. Another new concept is “green mapping,” where small groups look at the local environment and identify green spaces or things happening that reflect ecological sustainability. In our efforts to protect nature, however, we must cooperate with indigenous peoples for balanced use and preservation of resources, rather than simply blaming them for deforestation or threats to endangered species.

Having traveled all around the “Holistic Framework” circle, we finally arrived at “personal peace.” “Reflect on what this means to you, write it on the paper leaf (in different colors, handed out to all participants), come up and read it aloud, and paste it on the cardboard tree.” Then we were asked, “Did you observe things in common?” Gradually we realized that we all had expressed, in some way or another, the need for both “inner” and “outer” (social) peace. “If we are promoting structural violence through our work life, no manner of spiritual retreats can make us a peaceful person,” Dr. Toh said. “It’s not a

problem if a person says, ‘I have no religion,’ since deep values can be held without established faith. Look for places in your own religion where traditional or present practices contradict peace building...Don’t neglect indigenous people’s wisdom. They remind us that people used to have visions of life—different from the brand-name-centered life today.”

We held a general discussion on obstacles faced by teachers in their peace education efforts, and got recommendations of helpful books and other materials. We were encouraged to integrate peace education into all school subjects, to persevere through the inevitable difficulties, and keep on “teaching each other.”

The concluding activity, a “human sculpture” role-play, placed us physically in high, middle or low positions according to our perceived positions of power (described in one-page handouts). The most powerful—head of IMF, Prime Minister of Japan, international arms trader—stood on chairs; the majority—homeless, prostitutes, poor farmers, street children—sat on the floor; and middle-level persons sat in chairs.

“What does this human structure tell you about structures in the world?” Dr. Cawagas asked. The participants responded, “If you take too much, you deprive others.” “There’s an unequal distribution of wealth.” She invited us to “make a transformation so all can be happy.” One by one, the “higher-ups” came down to face the subordinated ones, greeting them as equals and offering help through their sharing of wealth or power. The melting of the hierarchical pyramid into a circle of sharing seemed to symbolize our new awareness and vision for holistic education toward a culture of peace.

—Marion Kim



ECONOMIC GLOBALIZATION AND THE SOUTH*



Martin Khor, Director, Third World Network

The liberalization of trade, finance and investment

Economic globalization is not a new process, for in the past five centuries firms in the economically advanced countries have increasingly extended their outreach through trade and production activities (intensified in the colonial period) to territories all over the world. However, in the past two to three decades, economic globalization has accelerated as a result of various factors, such as technological developments and especially the policies of liberalization that have swept across the world.

The most important aspects of economic globalization are the breaking down of national economic barriers, the international spread of trade, financial and production activities, and the growing power of transnational corporations and international financial institutions in these processes. While economic globalization is a very uneven process, with increased trade and investment being focused in a few countries, almost all countries are greatly affected by this process. For example, a low-income country may account for only a minuscule part of world trade, but changes in demand for prices of its export commodities or a policy of rapidly reducing its import duties can have a major economic and social effect on that country. That country may have a marginal role in world trade, but world trade has a major effect on it, perhaps a far larger effect than it has on some of the developed economies.

The external liberalization of national economies

involves breaking down national barriers to economic activities, resulting in greater openness and integration of countries in the world markets. In most countries, national barriers are being removed in the areas of finance and financial markets, trade and direct foreign investment (FDI).

Of the three aspects of liberalization (finance, trade and investment), the process of financial liberalization has been the most pronounced. There has been progressive and extensive liberalization of controls on financial flows and markets. The demise of the Bretton Woods system in 1972-1973 opened up an international trade in foreign exchange that has expanded at spectacular rates. The volume traded in the world foreign exchange market grew from a daily average of \$15 billion in 1973 to over \$900 billion in 1992 and now far exceeds \$1,000 billion. Much of these transactions are speculative in nature, as it is estimated that only a small portion (less than 2 per

cent) of the foreign exchange traded is used for trade payments.

Due to the interconnectedness of financial markets and systems and the vast amounts of financial flows, there is a general and increasing concern about the fragility and vulnerability of the system, and the risk of breakdown in some critical parts or in the general system itself, as a fault developing in one part of the world or the system can have widespread repercussions.

The concerns about a possible global financial crisis have been heightened by the East Asian financial crisis that began in the second half of 1997 and which spread to Russia, Brazil and other countries, causing the worst financial turmoil and economic recession in the post-World War II period.

Trade liberalization has also gradually increased, but not at such a spectacular pace as with finance. World exports rose from \$61 billion in 1950 to \$315 billion in 1970 and \$3,447 billion in 1990. The share of world exports in world GDP rose from about 6 per cent in 1950 to 12 per cent in 1973 and 16 per cent in 1992 (Nayyar, 1997). The increased role of trade has been accompanied by the reduction in tariff barriers generally in both developed and developing countries, due partly to autonomous policies and partly to the series of multilateral trade Rounds under the General Agreement on Tariffs and Trade (GATT). However, high tariffs still persist in developed countries in sectors such as agriculture and textiles and for selected manufactured products, which are areas in which developing countries have a comparative advantage. Moreover, there has been an increased use of non-tariff barriers which have affected the access of developing countries to the markets of developed countries.

There has also been a steady growth in liberalization of FDI, although again on a smaller scale than in international financial flows. Much of FDI and its increase is due to flows among the advanced countries. However, since the early 1990s, FDI flows to developing countries have risen relatively, averaging 32 per cent of the total in 1991-1995 compared with 17 per cent in 1981-1990. This coincides with the recent liberalization of foreign investment policies in most developing countries.

However, much of this FDI has centered in only a few developing countries. Least developed countries (LDCs) in particular are receiving only very small FDI flows, despite having liberalized their policies. Thus, FDI is insignificant as a source of external finance to most developing countries, and is likely to remain so in the next several years.

A major feature of globalization is the growing concentration and monopolization of economic resources and power by transnational corporations and by global financial firms and funds. This process has been termed "transnationalization," in which fewer and fewer transnational corporations are gaining a large and rapidly increasing proportion of world economic resources, production and market shares. Where a multinational company used to dominate the market of a single product, a big transnational company now typically produces or trades in an increasing multitude of products, services and sectors. Through mergers and acquisitions, fewer and fewer of these TNCs now control a larger and larger share of the global market, whether in commodities, manufactures or services. The top 200 global corporations accounted for \$3,046 billion of sales in 1982, equivalent to 24 per cent of world GDP (\$12,600 billion) that year. By 1992, their sales had reached \$5,862 billion, and their equivalent value to world GDP (\$21,900 billion) had risen to 26.8 per cent (Clairmont, 1996:39).

The globalization of policy-making

Perhaps the most important and unique feature of the current globalization process is the "globalization" of national policies and policy-making mechanisms. National policies (including in economic, social, cultural and technological areas) that until recently were under the jurisdiction of states and people within a country have increasingly come under the influence of international agencies and processes or of big private corporations and economic/financial players. This has led to the erosion of national sovereignty and narrowed the ability of governments and people to make choices from options in economic, social and cultural policies.

Most developing countries have seen their independent policy-making capacity eroded, and

have to adopt policies made by other entities, which may on balance be detrimental to the countries concerned. The developed countries, where the major economic players reside, and which also control the processes and policies of international economic agencies, are better able to maintain control over their own national policies as well as determine the policies and practices of international institutions and the global system. However, it is also true that the large corporations have taken over a large part of decision-making even in the developed countries, at the expense of the power of the state or political and social leaders.

Part of the erosion of national policy-making capacity is due to the liberalization of markets and

become major makers of an increasingly wide range of policies that were traditionally under the jurisdiction of national governments. Governments now have to implement policies that are in line with the decisions and rules of these international institutions. The key institutions concerned are the World Bank, the International Monetary Fund (IMF) and the World Trade Organization (WTO).

There are also other influential international organizations, in particular the United Nations, its agencies, treaties and conventions and world conferences. However, in recent years, the UN has lost a lot of its policy and operational influence in economic and social matters, and correspondingly the powers and authority of the World Bank, IMF and GATT/WTO have expanded.

The Bretton Woods institutions (World Bank and IMF) wield tremendous authority in a majority of developing countries (and countries in transition) that depend on their loans. In particular, countries requiring debt rescheduling have to adopt structural adjustment policies (SAPs) that are mainly drawn up in the Washington institutions. SAPs cover macroeconomic policies and have recently also covered social policies and structural issues such as privatization, financial policy, corporate laws and governance. The mechanism of making loan disbursement conditional on these policies has been the main instrument driving the policy moves in the indebted developing countries towards liberalization, privatization, deregulation and a withdrawal of the state from economic and social activities. Loan conditionalities have thus been the major mechanism for the global dissemination of the macroeconomic policy packages that are favored by governments of the North.

The Uruguay Round negotiations greatly expanded the powers of the GATT system, and the agreements under the GATT's successor organization, the WTO, have established disciplines in new areas beyond the old GATT, including intellectual property rights, services, agriculture and trade-related investment measures. According to several analyses, the Agreement that emerged out of the Uruguay Round establishing the WTO has been an unequal treaty, and the WTO Agreements and system (including the decision-making system) are weighted against the interests of the South. The

...the Agreement that emerged out of the Uruguay Round establishing the WTO has been an unequal treaty, and the WTO Agreements and system (including the decision-making system) are weighted against the interests of the South.

developments in technology. For example, the free flow of capital, the large sums involved, and the unchecked power of big players and speculators, have made it difficult for countries to control the level of their currency and the flows of money in and out of the country. Transnational companies and financial institutions control such huge resources, more than what many (or most) governments are able to marshal, that they are thus able to have great policy influence in many countries. Certain technological developments make it difficult or virtually impossible to formulate policy. For example, the establishment of satellite TV and the availability of small receivers, and the spread of the use of electronic mail and the Internet make it difficult for governments to determine cultural or communications policy, or to control the spread of information and cultural products.

However, an even more important aspect is the recent process by which global institutions have

existing agreements now require domestic legislation and policies of member states to be altered and brought into line with them.

Non-compliance can result in trade sanctions being taken against a country's exports through the dispute settlement system, thus giving the WTO a strong enforcement mechanism. Thus, national governments have to comply with the disciplines and obligations in the already wide range of issues under WTO purview. Many domestic economic policies of developing countries are thus being made in the WTO negotiations, rather than in Parliament, bureaucracy or Cabinet at the national level.

There are now attempts by Northern governments to expand the jurisdiction of the WTO to yet more areas, including rights to be granted to foreign investors, competition policy, government procurement practices, labor standards and environmental standards. The greater the range of issues to be taken up by the WTO, the more will the space for national policy-making (and developmental options) in developing countries be whittled away.

Another major development is the proposal for a Multilateral Agreement on Investment (MAI). The attempts at an MAI in the Organization for Economic Cooperation and Development (OECD) have failed so far and attempts have been made to begin negotiations at the WTO for an international investment agreement. The original MAI model would require signatory states to remove barriers to the entry and operations of foreign companies in almost all sectors, allow them full equity ownership, and treat foreign investors at least as well as local investors and companies. There would also be no controls over the inflow and outflow of funds, and requirements for technology transfer or other social goals would be prohibited. The MAI and similar types of investment agreements would be another major instrument in getting developing countries to open up their economies, in this case in the area of investment.

However, while the World Bank, IMF, WTO and the OECD are the most powerful, the United Nations and its agencies also form an alternative set of global institutions. Recent years have seen several UN World Conferences on Environment

(1992), Population (1994), Social Development (1995), Women (1995), Habitat (1996), Genetic Resources (1996), Food (1996), and the UNCTAD (UN Conference on Trade and Development) Conferences (1996 and 2000). The UN General Assembly and its subsidiary bodies, its agencies, Conferences and legally binding Conventions, which are much more transparent and democratic, also influence the content of globalization as well as national policies, at least potentially.

The UN approach in economic and social issues is different from that of the WTO and Bretton Woods institutions. The latter promote the empowerment of the market, a minimal role for the state, and rapid liberalization. Most UN agencies, on the other hand, operate under the belief that public intervention (internationally and nationally) is necessary to enable basic needs and human rights to be fulfilled and that the market alone cannot do the job and in many cases hinders the job being done.

The Bretton Woods-WTO institutions have, however, become much more powerful than the UN, whose authority and influence in the social and economic areas have been depleted in recent years. As a result, the type of globalization promoted by the Bretton Woods institutions and WTO has predominated, while the type of globalization promoted by the UN has been sidelined. This reflects the nature of the globalization process. The former institutions promote the principles of liberalization and the laissez-faire market model and give high priority to commercial interests; thus they are given the role of leading the globalization of policy-making. The UN and its agencies represent the principles of partnership, where the richer countries are expected to contribute to the development of the poorer countries and where the rights of people to development and fulfillment of social needs are highlighted. The kind of globalization represented by the UN is not favored by the powerful nations today, and thus the UN's influence has been curtailed.

* This article is an excerpt (first part of chapter 1) from *Globalization and the South: Some Critical Issues*, Third World Network, 2000. Its concluding part will appear in the next issue of *SangSaeng*.

BARRIERS TO HUMAN RIGHTS IN ASIA*

An interview with Tapan Bose, Secretary-General of the South Asia Forum for Human Rights (SAFHR) in Kathmandu, Nepal, by Bruce VanVoorhis of the Asian Human Rights Commission (AHRC) in Hong Kong.

AHRC: *One of the topics that interests us in Asia is the UN human rights conventions—their ratification by various States in Asia or their non-ratification. Can you discuss these various UN human rights conventions and how their thrust can be implemented in Asia even when the States haven't signed the specific conventions?*

Bose: There are two or three problems. One is that, though the States have signed, say, the **UDHR (Universal Declaration of Human Rights)** or the **ICCPR (International Covenant on Civil and Political Rights)** or the **ICESCR (International Covenant on Economic, Social and Cultural Rights)**—almost all countries now have signed the UDHR—the UDHR is a declaration. It is not a convention or a legal treaty, but is more like a moral statement, a statement by the international community, by humanity as such, to create a certain standard and norm for ourselves.

Then from the UDHR follow other instruments—the **ICESCR**, the **ICCPR**. Then there are various protocols that have come up; there is the **Convention against Torture**, the **Convention against Discrimination against Women**, the **Child's Rights Convention**, and special instruments like the

UN Convention on the Status of Refugees and a protocol to that convention. These are some of the major human rights conventions in the category of what is called a treaty law.

The UN is set up like a club of nations. It's a situation in which the boys get together and sign a document and say we shall abide by it. But then there is a weakness of the UN mechanism, for each of the club members is sovereign. Consequently, each of these members, even when they sign a document of the club, say, "What I do inside my country or inside my home is my business; you can't poke your nose into it."

Now the club, or the UN, allows this whole thing of fair play. How fair this is I don't understand, for it allows India, for example, to say that I signed the ICCPR but these three or four articles I will not allow; I will not abide by them—similarly Sri Lanka and others. Many countries of our region in Asia have actually not even signed the ICCPR.

Now the question arises, How do we get the governments to actually implement or abide by these conventions? For one of the problems that most of the human rights defenders face, particularly in South Asia, is that the governments, while having signed and ratified some of these instruments, have actually not created laws at the

“...In South Asia, this is where we have failed as a human rights community... to constantly hammer on (the point) that human rights is the heritage of every human being...we have failed to challenge the States.”



domestic level which will enable the legal implementation of these covenants.

There is a distinction made in law, between international law and domestic or municipal law. The national courts—district courts, state courts, county courts, the Supreme Court—have jurisdiction primarily over national law, and national law takes precedence over international law in domestic matters. This is the doctrine on the basis of which the courts function.

India, for example, is a signatory to all of these three conventions and the declaration. As a result, India is committed not to torture, not to arrest people in an illegal manner, not to forcibly take people away without making any formal arrest, to treat all detainees humanely; and yet, India has enacted laws from time to time that violate its commitments, like the Armed Forces Special Powers Act, which was created in the mid-50s, and something called the Disturbed Areas Notification. Under these acts, the government virtually suspends all fundamental rights, even those guaranteed by the Indian Constitution. The government hands the army absolute power over the area where the Act is applied, saying this is a disturbed area, like in the Northeast of India or Kashmir or partly in Punjab earlier. It means your fundamental human rights are suspended. In addition, the army is empowered to shoot to kill...enter any home and search it...even destroy property in the interests of security...blow up buildings, burn them down...force a whole village to move...This law is a complete violation of the commitments India has made...It's worse than martial law, (under which) the government has to be accountable...This has been raised in the UN Human Rights Commission (and) India has been told to amend the law...but India says that, in the interests of national security, the government is the ultimate judge to decide whether to

have these laws or not to have them.

The constitutionality of this law, though, has been challenged in several High Courts as well as in the Supreme Court. The Supreme Court unfortunately has not only upheld the law, but it has even gone to the extent of striking down certain restrictions imposed on this law by some state High Courts, (thus following) the doctrine of the executive's right to decide on matters of security.

These then are some of the problems (which) emanate essentially from this doctrine of national sovereignty and the supremacy of national security considerations. India is the example I've used, but it is the same everywhere, even in the United States, which, for example, has walked out of the Kyoto agreement exactly on the grounds that it jeopardizes national security...Similarly, it wants to walk out of its ABM commitment on missiles (in favor of) new instruments on national security (national missile defense)...As a result it will unleash a new missile race of the worst kind.

AHRC: *It's very ironic because supposedly the Cold War is over...The US also holds its position on the Kyoto environmental treaty not only for national security reasons but also for economic reasons.*

Bose: Ultimately, everything comes down to this. It is national interests, and national interests are the national economy. The national economy is also national security...

Consequently there is this problem. It's not only in South Asia; but in our countries the problem is much more acute because in the West the guarantee is not the UN; the guarantee is the robustness of the democracy; the guarantee is citizens' awareness. Western capitalism and Western nation-states are also far more advanced. State-making has gone through the whole process and has already gone

through various stages of violence. These are not States which are internally unstable. These are polities where institutions are fairly well-developed...which came out of World War II and in the 50s and 60s got involved in the rebuilding of society. In the process they became fairly stable and in many ways quite humane institutions of social security, of support. Even though these are capitalist economies, they have a certain inherent system, institutions, which have given this awareness. For example, it's not possible for the authorities to behave in a certain manner as they do in other countries because they'll be heavily criticized and perhaps thrown out of office.

AHRC: *Thus, part of the issue has to do with what's termed "civil society" and the role that it can play in countering the power of the State, meaning that in the so-called more developed democracies or societies the government cannot step across a certain line because the people won't stand for it.*

Bose: ...Civil society in the West is a lot more active, stronger, and it has enormous reach, and it's not dependent on the State...In Europe in the '50s or '60s...people looked to the State. The States were welfare economies; they were mixed economy States which invested heavily in the social infrastructure of society.

The welfare system has even survived in the United States. For example, education...is paid for by the community...local self-governments...and there's a link between the civic bodies and their functions and civil society, which supported public health engineering, education, sanitation, the water supply, local transport, the maintenance of parks and gardens, the recreation centers. This was all seen as something that the people of the locality should do, and they paid for it. All of these institutions have now developed, and there is a democratic functioning.

These, however, are non-existent in the Third World countries which adopted the model of liberal democracy. We are still entirely dependent on the State because resources are very limited, because what the municipality of New York can do is unthinkable for even some of the states in India because of the tax base. The taxpayers of New York are rich, and they have the capacity to pay for many things.

AHRC: *American society is more of a middle-class society, so there the tax base is obviously higher.*

Bose: Absolutely, and that's what brings us to the

inherent drawbacks of this system in the Third World. These are very poor countries. Their peasantry constitutes 70 to 80 percent of the population. Out of this figure, 50 percent are basically unemployed. The real incomes of our people are very low, and democracy has basically been highly elite-driven, and the elite is very small. Folks actually depend on the State, but the reality of these democracies is that they are controlled by the elite for the benefit of the elite.

Now when this elite was benign, say in the '40s immediately after India's independence, the elite was driven by idealism; the elite, because we just acquired independence, wanted to build a very strong and powerful nation. A large section of this elite was imbued with the idealism of Gandhi and Nehru and socialism and Marxism and communism, and we wanted to do many things so we adopted a program of a mixed economy, a socialistic pattern of economy and State. We said that the State will pay for education...health...basic infrastructure development...also set up core industries, etc., and it will set up model employers who will provide housing, health care, education for the children and so forth...

AHRC: *There was a vision involved.*

Bose: There was; but by the '60s and '70s, the vision was disappearing; and in the '80s, India was playing the lead role in opening up the economy, linking it to the global market. Earlier we in India said that those who work hard will get their blessing in heaven. Now we say that those who help themselves will go there; those who don't help themselves will remain here...To expect the elite to now actually contribute or to play the role of what Gandhi called "the trustees of people's wealth" is not evident anymore.

AHRC: *It seems that the leaders earlier had much more of a sense of the common good...but this sense of the common good has been lost.*

Bose: The common good has been reduced to the individual's good...If you look at the whole international system, not only the UN (but) the World Bank...the IMF (International Monetary Fund)...the WTO (World Trade Organization). All of these are in a way linked by the same classes. They're all promoting what is now the dominant ideology of neo-liberalism. It's free market democracy...completely redefined, (in which) there's no longer the liberal democracy, political democracy or social democracy of the old liberal school...

Coming back to the UDHR, it remains the ideal, but the fact is that, if you do not accept the UDHR as the threshold, then if you start descending you will sink into barbarism...South Africa has come out of the apartheid regime, and yet it is unable to cope with the enormous violence that is being generated internally. It is not something from outside...The violence has become inherent in the society, pushed by the instrument of apartheid to a level very difficult to overcome.

A similar thing happened in Sri Lanka. From 1971 to 1973 and from 1988 to 1990 or '91, hundreds of thousands of people were killed, and this happened in the South, not in the North. The killing in the North is separate. After having lived with this inhumanity in which anyone may come to your door, knock and take you away—there are about 100,000 people missing—how do you expect the people to respond?

It would be absolutely wrong to think that violence has not become an integral part of the psyche, because we have systematically shown them that institutions have no meaning, commitments are meaningless, the State has no responsibility, you have no rights, we can do what we like and every single norm can be broken. Once you force people into this situation—when you go to court, you get nothing; when you go to political leaders, you get nothing; when you see anyone who speaks out, they are killed, tortured or maimed—you come to accept this situation, and this becomes the norm. When this becomes the norm, there is also often a transformation of roles between the exploiter and the exploited, an internalization of the exploiter by the exploited so that one's values and behavior are affected.

Consequently, in Sri Lanka today, the Sinhalese in the South react so violently to the Tamils. This chauvinistic Sinhala nationalism was created in them by the repressive machinery of the State. They have been led to pay an enormous price to maintain that Sinhala State, that Sri Lankan State. They're not going to stand by and see it be destroyed by some Tamils just because they want justice.

AHRC: *This dehumanizing process seems largely at the root of the human rights problems throughout Asia and the violence that's become an accepted value of, not just the State, but of the whole society, and therefore, human rights activists have a huge amount of work ahead of them to try and counteract, not just the State, but also the society.*

Bose: Violence is a part of life. Everything is violent. We experience violence right from the time of our birth, but

I would say that to reject violence or to shun violence has to be a conscious effort, and that has been the entire effort of humanity. That's what we call the process of civilizing ourselves, of making the world more beautiful, etc., and democracy's strength is that it is the system which will give us the space to resolve our differences without resorting to violence.

What has happened, though, is that we have not gone anywhere near this objective. The reason is that the State has remained the fountainhead of all life. Its not only in the Third World countries—it's everywhere. Today the accepted norm is that the State is the only legitimate user of violence; the State is the repository of all violence. Anyone else who uses violence does it illegitimately. The whole doctrine has been stood on its head. The State...has the right to kill...to hang...to control. The State is then using this whole doctrine, saying that, in the interests of development, I will ask 5,000 people to move away from their homes because I'm going to flood the area. For example, there are the cases of the Narmada dams in India or the population transfer that occurred in the Tennessee Valley development program in the United States and what Russia did—it's still going on. Now Mr. Mahathir in Malaysia has also once again started building the Bakun Dam.

AHRC: *Some States haven't signed the UN conventions on human rights. In spite of this, is there any way that human rights can be promoted and protected in these countries?*

Bose: ...It is very important always to focus on the Universal Declaration (of Human Rights). Secondly, the community of human rights defenders as well as the judiciary has an important role to play wherever the judiciary is able to function independently. Not all countries, as we know, have an independent judiciary...The importance of these covenants for the whole of humanity is to try to make the judiciary stronger.

The third area we need to focus on is the false argument of the States in Asia that the international covenants are something imposed from outside the region. The Universal Declaration is not from Mars. (It) is not a US or Western State agenda. The Universal Declaration belongs to humanity. It's as much our heritage as that of the white man, black man, yellow man...(The covenants) are as much applicable here as anywhere else...

A second point is the issue of double standards. When the WTO says that you dismantle your labor protection mechanism or when WTO says that you change your patent

laws, do you do it without a murmur?

AHRC: *In the name of free trade.*

Bose: Yes. Do you do it without a murmur? When the WTO says change the thrust of your budget and increase the price of basic commodities, increase the price of electricity, water and so on, do you do it? Is that not interference with your sovereignty? We don't hear you complaining against that...against the conditionalities imposed by the IMF, the structural changes asked by the IM and the World Bank...

When one set of interference with your internal policies is acceptable, how come the other set is not? Actually, the set related to human rights is not interference; it is something that belongs to the whole of humanity.

...In South Asia, this is where we have failed as a human rights community...to constantly hammer on (the point) that human rights is the heritage of every human being...we have failed to challenge the States.

A third issue is to explain to the judiciary that, where the State has signed a treaty, the State has already made an obligation...a commitment to the international community (to) abide by these norms...It's not an option...

What is the State? The State's sovereignty is derived from the people...If, as a representative of the State's sovereignty, the government lies, it...is making the whole people of the nation out to be a bunch of liars. It's dishonoring its own people—first, by not abiding by the commitments it makes, and secondly, by giving false information.

There is another area where I think we should campaign. Whenever the State signs a treaty or ratifies a convention, it never enacts a law to enable it. It does not even inform its citizens. It does not have any program of educating its own people and the institutions of the police. Under the ICCPR, there are obligations to train your law enforcement agencies. You have to incorporate many changes...We as human rights campaigners should insist that you signed these treaties...that these are the conditions you've agreed to, these necessitate that you should do these following things...

Another area relates again to the whole issue of the independence of the judiciary...the courts have the primary jurisdiction to go into this area of international human rights conventions, and some of our courts have upheld international covenants and have invoked them, like in the case of refugees, though India is not a signatory to the refugee convention. The Indian Supreme Court held that

the Indian Constitution puts an obligation on the State of India to protect the life of every person.

AHRC: *Regardless of whether they're a citizen or not?*

Bose: The word used in the Constitution is *person*. They said it does not say "citizens," and therefore, you are obliged to protect them. In fact, the courts have gone to the extent of interpreting the fundamental rights chapter of the Indian Constitution as applicable to all who are present in the territory of India because they said you can't discriminate on the basis of a person being a citizen or non-citizen.

They also said in the case of the Sri Lankans and Burmese that have been thrown back to their countries, for example, that if you throw someone back to a place where there's enough reason to believe that their life will be in jeopardy, that means you're violating their right to life and you can't do that. The Constitution says that you have to protect a person's right to life, and the courts have even gone to the extent of interpreting this in relation to the closure of schools...that are being run by some agencies for Tamil refugee children in Karnataka...or Tamil Nadu. In both cases, (the courts have) explained and expanded on the theme of right to life (including) complete enjoyment of life. Any limitation imposed arbitrarily or unfairly is a violation. Consequently, if you do not allow the children to get an education, it is an arbitrary and unfair limitation on the child's right to life.

These then are ways of being able to expand the frontiers. We've been able to get protection for refugees, even without India having signed the refugee convention, and the Supreme Court has also said—and this has now been accepted even in Sri Lanka and Pakistan—that when there is no specific national law then international law provisions will prevail.

AHRC: *Is there a way...to force the executive branch or legislature to enact laws to recognize the provisions of the conventions when they have signed them, and to enforce them...?*

Bose: Enforceability depends on State, judiciary and the vigilance of citizens. It is not a mandatory condition in the UN conventions that when you ratify (one) you have to pass a law. Most States have—it's an option...It should be achieved through campaigns...through making people more aware.

(The State)...does not actually inform the people. It does

not allow its citizens to come to know the full import of these conventions and the treaty obligations it is entering into. It hides from them, and because it also lies on its implementation reports and annual reports, it delays implementation enormously...There is also no mechanism for punishing countries that do not fulfill their obligations and responsibilities under the conventions they sign, and the point is that the UN doesn't want to have this kind of mechanism because some of the powerful nation-states are also defaulters.

It is also a sad thing that the Western judiciary, like the German Appeals Court and the federal Supreme Court or even the US appeals courts, have of late been issuing judgments that are quite regressive, particularly if you look at the Haitian refugee case and the Guantanamo Cuban refugees, where the US Court of Appeals said that people being held on the high seas or in an offshore US base are not on US territory and therefore do not have the right to access to due process of law in the US and can be thrown back. This is a serious setback to the principle of *non-refoulement*.

Similarly, the German Supreme Court has held that people being held in detention areas, especially the designated areas in international airports, are not technically

on the sovereign territory of Germany, and therefore can be denied the right to access to due process. Consequently, they cannot appeal to any German court; they cannot appeal for asylum to the designated authorities...This is something which under the Schengen Convention is now being implemented...by all of the Western European countries...This is a serious setback to human rights because the UDHR says every person has the right to seek asylum. When my life is under threat, you should not deny me my right to seek asylum. You may deny it...but I have a right to due process.

In light of this, the Indian Supreme Court's decision, for example, is very progressive...but our fear is that if the Western powers in their own self-interest...keep on chipping away at these very hard-won principles and norms, the effect will be a very serious domino effect on the little that has been achieved in the Third World.

The last thing that I would say is that there is also a need for building up alliances and solidarities between human rights activists in the Third World and the First World. It's never been more needed...In the last 10 years, we have seen in the area of refugee rights that it is the Western governments which have dismantled them...

Due process is the foundation of the rule of law. Once

Upcoming UNESCO-APCEIU International Symposium:

“PEACE EDUCATION IN ASIA-PACIFIC CONFLICT ZONES”

The Asia-Pacific Centre of Education for International Understanding (APCEIU) will hold an international symposium on “Peace Education in Asia-Pacific Conflict Zones,” this November 20-22, in Seoul, Korea.

In the present era of economic globalization and intensification of conflicts among different geographic, ethnic and religious groups, education for peace and for life together has become the major task and priority of education for international understanding. More than half the world's peoples live in our Asia-Pacific region, amidst a mix of cultures, religions and traditions; and under the post-colonial heritage many are suffering from conflicts, violence and war caused by national, class and caste exclusion, economic and ecological exploitation, undemocratic structures and increasing militarization of life. Thus it has become necessary and urgent to seek reconciliation, resolution of conflicts, mutual understanding and cooperation through dialogue and education for peace.

APCEIU is planning this symposium as an opportunity for peace educators in the Asia-Pacific region to share experiences toward the development of materials and methods of peace education, by learning from one another about concrete cases of problem solving and peace making in conflict zones, the root causes of the conflicts, and methods of peace education that have been used. These cases will be analyzed and discussed holistically in hopes of gaining deeper understanding of Asian and Pacific realities, and of strengthening peace education efforts in the region.

For more information, contact APCEIU as follows:

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you start dismantling it, it's a very serious threat. We see this happening in our countries all the time. They say the court system is too liberal and it's not doing this and that and it's a special situation so let's have a special law. When the special law is passed, it never goes away...the special law becomes the norm, and the norm gets thrown out the window...

...Today in Oldham in England there is a race war going on, and the Bangladeshi youth, who are second-generation British residents, working-class people, are claiming that the police are racists. There is also the Rodney King incident in the United States.

Similarly, if you pick up the Amnesty report on torture, you'll find Austria mentioned. The Austrian police treated a man almost the same way as what was done to the Jews in the concentration camps...

Also, the fact that, for example, Germany has been in the forefront of all the European countries that oppose any international treaty or instrument

on minorities' rights. Why is it that until today we have really no effective mechanism for the protection of minority rights?...The UN Declaration on Minorities does not have a definition of a minority...

What the Western governments are trying to do (is) also politically and economically motivated...

We need to understand that increasingly rights are under threat everywhere...We human rights people need to get together...to build alliances across borders and work together.

* The above interview first appeared in *Human Rights SOLIDARITY*, Vol. 11, No. 6/7, June-July 2001. It has been edited for publication here.

UNIVERSAL DECLARATION OF HUMAN RIGHTS (Abbreviated)

Article 1 - Right to Equality

Article 2 - Freedom from Discrimination

Article 3 - Right to Life, Liberty, Personal Security

Article 4 - Freedom from Slavery

Article 5 - Freedom from Torture and Degrading Treatment

Article 6 - Right to Recognition as a Person before the Law

Article 7 - Right to Equality before the Law

Article 8 - Right to Remedy by Competent Trial

Article 9 - Freedom from Arbitrary Arrest and Exile

Article 10 - Right to Fair Public Hearing

Article 11 - Right to be Considered Innocent until Proven Guilty

Article 12 - Freedom from Interference with Privacy, Family,
Home and Correspondence

Article 13 - Right to Free Movement in and out of the Country

Article 14 - Right to Asylum in other Countries from Persecution

Article 15 - Right to a Nationality and the Freedom to Change It

Article 16 - Right to Marriage and Family

Article 17 - Right to Own Property

Article 18 - Freedom of Belief and Religion

Article 19 - Freedom of Opinion and Information

Article 20 - Right of Peaceful Assembly and Association

Article 21 - Right to Participate in Government and in Free Elections

Article 22 - Right to Social Security

Article 23 - Right to Desirable Work and to Join Trade Unions

Article 24 - Right to Rest and Leisure

Article 25 - Right to Adequate Living Standard

Article 26 - Right to Education

Article 27 - Right to Participate in the Cultural Life of Community

Article 28 - Right to a Social Order that Articulates this Document

Article 29 - Community Duties Essential to Free and Full Development

Article 30 - Freedom from State or Personal Interference in the above Rights

The Universal Declaration of Human Rights was adopted by the United Nations General Assembly on Dec. 10, 1948. This abbreviated version is from: Flowers, Nancy, *Human Rights Here and Now*, Human Rights Educators Network, 1998.

EDUCATING STUDENTS AS PEACE MAKERS

Kang Young Jin, Certified Mediator, Institute for Conflict Analysis and Resolution, U.S.A.



In April 1999, two students at Columbine High School in Colorado shot twelve of their fellow students and one teacher to death, an incident that shocked the world. President Clinton was about to fly to the school, but instead he sent Attorney-General Reno to console the grieving students and family members, while he himself responded by visiting a high school in Alexandria, Virginia—near Washington, DC. This school was famous for its conflict resolution education program including peer mediation. The President's visit was broadcast over C-Span, a public TV channel.

The President sat in a classroom together with student mediators and discussed how to prevent such tragedies in future. He explained the government's policy for school safety, including placement of more policemen and metal detectors in schools. The students, however, judged this approach ineffective, and suggested a different way to make schools more peaceful and safe. The student mediators demonstrated some examples of how they had helped other students resolve their disputes through peer mediation. Even though they could not deal with such a serious case as a school shooting, they said they believed that their efforts would be of use in preventing minor disputes between students from escalating to a more serious stage. President Clinton expressed his agreement.

"Peer mediation has changed my life."

The importance of conflict resolution education is increasingly emphasized in the US. Peer mediation programs are among the conflict resolution programs chosen most by students (Crawford and Bodine 1997). Nowadays more than 10% of junior high and high schools in the U.S. are operating peer mediation programs, their effect proven through school reports and empirical research. Many schools report that since the peer mediation program was implemented, the number of disciplinary actions, such as detentions and suspensions, has dramatically decreased. Most teachers like the programs, especially because of the improved school/class climate. One of the most valuable effects of school mediation programs is to provide students in trouble with opportunities to reflect on themselves and change their behaviors, attitudes and even lives. The following remarks made by a high school student at a mediation conference in New York is a graphic example of the impact of mediation:

All I ever wanted to do was to fight...I came into a mediation session as a disputant with four girls on the other side. I thought, Who needs this? What am I doing here? I just wanted to punch those girls out. I figured that the mediator would tell me what I was going to have to do. But she didn't. Instead she drew me out, listened to me. It felt so good to let it all out; then I wasn't angry anymore. I thought, Hey, if this can work for me, I want to learn how to do it. After my training, the atmosphere around me changed. Mediation pulled me out of the hole that I was in; I am a better person. It's helpful with my family and my friends. It even helps me walking down the street. Imagine me up here speaking before all of you! My mother wants to become a mediator. She says, Elizabeth, if mediation can make you so good, I want it too! I say, Mom, I can train you to be a mediator! (Davis 1986)

Imagine a world where mediation-trained students like this girl grow up and live as 'peace-makers'! Wouldn't it be a wonderful world, where we would love to live?

Peer mediation programs give students opportunities to actively participate in resolving their disputes. The fundamental philosophy underlying such programs is to see students as independent and responsible individuals who have the right and the ability to solve their problems by themselves. In most cases, students who are trained in mediation for twenty hours become able to mediate in an effective way. According to a report on the outcomes of school mediation programs, their average rate of success in getting students in conflict to reach agreement is around 80%, which is slightly higher than the average rate for professional mediators.

Teaching Conflict Resolution Skills

The main goal of education is to help students acquire the ability to solve problems in their everyday lives, now and in future. Considering that conflict with others is the most painful and difficult problem in human life, conflict resolution education should be regarded as an essential part of the education system. The peer mediation program is an effective way of educating on conflict resolution, especially because students learn how to resolve conflicts through their practice of mediation/negotiation in real settings. By guiding or participating in mediation sessions, they can understand the nature of conflict and acquire the ability to resolve disputes. Among the various processes and skills needed for conflict resolution, the following are a basic part,

and also constitute the main contents of peer mediation training:

- understanding of the dynamic nature of conflict;
- knowledge about various processes of conflict resolution and consensus building, such as negotiation, mediation and facilitation;
- skills for effective communication, such as active listening, I-statements, paraphrasing and acknowledging;
- respect for diversity of opinion, personality, appearance, culture, religion, ethnicity and race;
- ability to analyze the issues and sources of conflict, such as real interests and basic human needs underlying positions; and
- skills to create options for win-win solutions.

These skills can be trained and practiced not only in mediation training or special classes for conflict resolution education but also in everyday life and school activities. For example, students need to be encouraged to practice consensus building approaches when facilitating a class conference or a group meeting for a joint project.

Educators as Mediators

In order to teach students about conflict resolution, educators themselves need first to be familiar with conflict resolution processes and skills. Such skills are necessary not only for teachers in charge of conflict resolution education, but for all teachers regardless of academic subject or responsibility. That is because the position of school teacher is the locus of conflict. Teachers are often required to help resolve conflicts among students and between students and parents. They themselves frequently experience conflicts with students, parents, other teachers or administrators. How to handle those conflicts is important not only to teachers themselves but also to their students. If a teacher effectively mediates a dispute between her or his students, for example, it may have a significant impact on their lives as well as their relationship. In Oriental culture, furthermore, educators are usually regarded as respectable neutrals. When there is a dispute in the community, disputants often ask a teacher to help them solve their problems. Therefore, educators need to be well-enough equipped with conflict resolution skills to teach and practice mediation.

Developing an Asia-Pacific Model of CR Education

When introducing conflict resolution programs into

education systems in the Asia-Pacific countries, we need to make sure that such programs are adapted to the unique culture of the region and each country. Moreover, the educational environment in Asian and Pacific countries is different from that in the US. Mediation is not Westerners' invention, but has been practiced in many Asian and Pacific countries to manage their communities in peace, since ancient times. The modern type of mediation and many conflict resolution skills have been developed in the Western societies, particularly in the US. In my view, most parts of the Western-developed conflict resolution approaches are universally applicable, but some parts need to be modified or integrated with Eastern culture.

Developing an Asian model of conflict resolution skills and educational programs will be the task of conflict resolution specialists and educators in the Asia-Pacific region. It will be desirable for the Asia-

Pacific Centre of Education for International Understanding to play an active role in developing conflict resolution curricula and educational programs appropriate for the region's cultures and environments. Then teachers who are trained in conflict resolution at the Centre or other institutes will be able to foster peacemaking in the region, through their work as mediators.

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KOREAN TEACHERS' WORKSHOP ON EIU

Yeon Heung-sook, Program Chief/APCEIU Dept. of Education Development

APCEIU was established by the Korean Government in cooperation with UNESCO headquarters in Paris and the Korean National Commission for UNESCO, to promote a culture of peace—acceptance of diverse cultures, races and religions, and working together to resolve conflicts—through the training of teachers, NGO leaders and youth in the Asia-Pacific region. As part of its program, APCEIU held a workshop for Korean teachers this past July 30-August 8, on "Creating a Culture of Peace through Education for International Understanding (EIU)."

It was raining hard on the morning of July 30 as the teachers waited to get on the bus to APCEIU's Ichon Centre. Umbrellas were of little use in the downpour; once on the bus, everyone stood and smiled at each other, too drenched to sit. When we arrived at the Centre around noon, it was still pouring.

After lunch, at the opening ceremony, Director Samuel Lee greeted the group: "You are the first Korean teachers to take part in our training program. We are happy to have this chance to share ideas and information on education for

international understanding, toward a culture of peace in our own country of Korea and our own Asia-Pacific region. We hope you will take what you learn here and share it with many other teachers.”

The 35 participants, who came from many different parts of Korea, included 20 women and 15 men. 10 were elementary school teachers, 20 worked at the junior high level and 15 in high schools.

The workshop contents covered the following main areas: theory and practice of education for international understanding, understanding globalization and global structures, creating a culture of peace, promoting awareness about human rights, relating development to environment, and fostering cross-cultural awareness. These varied topics were taken up in lectures, group discussions, reports, case studies, role play and other activities.

Since it was a 10-day program, we tried to organize it in the most interesting way, scheduling lectures in the mornings, group work in the afternoons, and cultural experiences in the evenings. The first and last evenings were saved for fun and fellowship. In between, the teachers learned the Philippine bamboo dance, jazz dancing and Korean mask dancing; and prepared and performed role plays on “discrimination against the girl child.” On Saturday, we invited

foreign teachers living in Korea to teach about their culture and lead cooking classes, following which everyone enjoyed the delicious results for dinner. On Sunday, the teachers divided into four groups and went to visit 1) elderly victims of Japanese World War II sexual slavery, 2) a foreign migrant workers’ center in Songnam City, 3) a church serving foreign migrant workers, and 4) a church serving Korean-Chinese migrant workers. I was in the group that talked with the Korean-Chinese workers; afterwards we went to Songnam City Hall to meet foreign workers studying Korean language with the help of volunteer teachers. On the way back to Ichon Centre the teachers talked about the many problems that had become apparent to them through the visits—for example, although the foreign migrant workers are contributing much to the Korean economy, many are labelled “illegal” and harassed by the government. Many of the teachers expressed their appreciation for this first direct exposure to the suffering of these groups; and some said they regretted having ignored the situation up to now. One evening was spent in creative artistic work, when the participants visited Ichon Ceramic Village and each designed his/her own ceramic plate or cup.

The keynote lecture, “Trends of EIU,” presented by Lee Sang-Joo (vice president of the Korean National Commission for UNESCO and





president of the APCEIU advisory committee), emphasized the centrality of EIU in development of personal capacities, attitudes, aptitudes and knowledge. Dr. Lee pointed out EIU's interdisciplinary nature and relatedness to important global issues, and called it "an area of learning for persons of all ages." Other lecturers shared their wisdom and experiences on EIU philosophy and methodology, and its practice in the UNESCO Associated Schools Project and Museum Schools.

The workshop participants listened to experts with contrasting views on globalization and global structures, and to different interpretations from the women's movement and other civil society groups. Director Samuel Lee pointed out the urgency of peace education, including education for conflict resolution. He said that social and economic structures are responsible for violence and war and therefore must be reformed and reconstructed. Basic education for peace, he said, teaches people how to live peacefully with others, deal constructively with conflicts, avoid aggressive responses to violence, and engage in dialogue for reconciliation. He called upon teachers to be models of peace for youth. There were additional lectures on human rights, the UN Convention on the Rights of the Child, cross-cultural awareness, Japan's Peace Constitution, and reforms in China.

The teachers divided into six groups to discuss

their attitudes toward conflict in daily life, peer mediation models in US schools, the need for peaceful reorientation of textbooks and curricula (to counter the present university entrance exam focus), and how to introduce peace education into each subject. The teachers were then given homework: to design a two-hour peace education class. (Their productions were so impressive that we are planning to use them in follow-up programs.)

During the workshop there were plenty of joyful experiences: laughing over the transformation of men into beautiful women in the role play activity, a drunken, abusive father announcing to the audience, "I am not this person!", running barefoot on the grass in "peaceful mind, peaceful body" exercises, forming friendships with fellow teachers from other parts of the country.

Following the workshop, the friendships have become a continuing network, as the teacher graduates of this program have designed their own internet web page, formed a nationwide study and research group on EIU, and are encouraging one other in their concrete EIU teaching activities.

KOREA-JAPAN TEACHERS' DIALOGUE FOR MUTUAL UNDERSTANDING

A study tour to Korea this past August by ten teachers and NGO educators from Japan became an occasion for energetic dialogue with their Korean counterparts, on the topics of educational problems in the two countries, improvement of education for international understanding (EIU), and betterment of Korea-Japan relations.

The Japanese team, led by Prof. Chiba Akihiro of International Christian University, was composed of members of the Japan Association for International Understanding (JAIU). They met with a similar number of Korean teachers and education specialists—members of the Korean Association of Education for International Understanding (KAEIU). This was the fifth country visited by JAIU teachers in recent years, for the purpose of learning from the

experiences of educators in different international contexts. The visit was supported by the Korean National Commission for UNESCO, and APCEIU organized a two-day dialogue on Aug. 22-23, at its center in Ichon.

The following is a summary of the discussion by the teachers on the main educational problems in the two countries.

Classroom/school collapse: its symptoms and causes

“Classroom collapse” (the Japanese term), or “school collapse” (as Koreans describe it), is manifested in students’ absenteeism or disregard for teachers’ authority (sleeping in class, talking to each other, reading comic books or walking around in the classroom or corridor, talking disrespectfully to teachers, refusal to study). Other serious symptoms of this collapse are the phenomenon of “wangtta” (the Korean word) or “ijime” (Japanese), which means “bullying”; and violence committed by students who are alienated by the system, or have dropped out. These symptoms reflect the growing irrelevance of the formal education system for students as a whole. In both countries, there are growing gaps between students and teachers, and between teachers and parents.

The teachers identified a number of causes of the collapse. An older Japanese teacher/adminis-



trator explained, “Discipline in homes has deteriorated since World War II, when democracy was imported from the US and people got the mistaken notion that ‘democracy is free so I can do anything I want.’” He said that socialist-led teachers’ unions had confused “democratic equality” with “no need for discipline” and thus deprived their students of needed guidance.

Furthermore, economic poverty has prevented some parents from spending enough time with their children; and the trend away from large, extended families (where grandparents played a major role in child-rearing) to individualistic, nuclear families with fewer children, has meant that many children have no sisters or brothers, and thus do not learn how to interact with others.

A Korean educator commented, “Education has changed dramatically: in the past it was hope; today it is a problem.” His analysis: In the past, education was related to economic development, and the growth of the modern nation-state. Now, both Korea and Japan are approaching economic stagnation, and education is no longer meeting real needs. “Students know this: In the past, they endured the forced sitting in order to get good jobs, but now this is thrown into question under the current national economic difficulties. Students realize that education is not very helpful or advantageous for them. Therefore, school problems will continue until we change social systems related to economic development,” he said.

The teachers found that both countries have the situation of a parallel education system: in Korea there are private commercial institutes, or “hakwon,” where students study information technology and English as well as subjects for the competitive university entrance exams. In Japan parallel education takes place in the non-formal schools called “juku,” where students get supplementary lessons and likewise cram for university entrance exams. There is little absenteeism in these schools; the students are highly motivated.

A Japanese professor related Japan’s educational problems today to its loss of “national objective.” Before the war, he said, Japan sought to become a strong, prosperous nation with a definite identity, and its education was oriented to this; after the war,

its national objectives were 1) economic and social reconstruction and 2) acceptance as a fellow nation by the international community. Education was successful in achieving these, and the whole internationalization program was incorporated into the education system. “But along with economic development should come family and individual development,” he said, pointing to the sacrifice of company workers, many of whom survive with only three or four hours of sleep a night. “Some have lost hope: ‘Is this all we’ll get? This hard life, no family life?’ So students are gradually getting disillusioned with the ideal of family success. They say they can survive without working for a large firm, by doing several part-time jobs. “Ideas have changed on ‘success.’”

A Japanese school teacher explained, “The lifetime employment system is over. Students see that elite government officials’ lives are corrupted. 20 years ago, entry to Tokyo University and then to a big company promised one a good life. But now big companies and banks can—and have—collapsed. In one well-known case, school dropouts organized a company that succeeded famously. Students realize the possibility of success without school education.”

Authority has weakened in the family as well, the professor said. “Most families hope and pray for their children’s success—to maintain their own



status, seeing education as the only way to guarantee this. Parents used to say, 'Study hard.' This has changed to 'Please study and I'll stay up and feed you midnight snacks.' The mother becomes the servant of her child's hoped-for success; the father works overtime and never even meets his child."

The teachers talked about the intense pressures on students under the extremely competitive university entrance exam system. "The majority of Japanese students are in school from 8:30 a.m. to 4:00 p.m., then they have a snack and go to private cram school (*juku*)," a Japanese participant said. The Korean teachers said the situation was similar

Japanese expert added, "Ideally, a consensus should emerge from the grassroots rather than being dictated from the top."

A Japanese teacher pointed to large classes and poor teacher training as main causes of class collapse: Many schools in Japan still have 40 students, and teachers tend to lecture at the blackboard rather than guiding students in more creative of modes of study. Memorization of facts in order to do well on examinations is the main "method" of teaching. While in the US, classes of 15 students carry on lively discussions every class, she said, in Japan the teachers read aloud from the textbooks, causing students to complain, "I can stay

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for their students. One reminded the guests that "Japan exported its problematic education system to Korea" during the colonial period. This was a reference to the Meiji Imperial Education Rescript, a prime example of "national objectives."

Many Japanese students and increasing numbers of Korean students suffer from depression, listlessness and lack of motivation as a reaction to pressures from school, home and society to "succeed." In extreme cases the stress ends in suicide: in Korea, about 100 students kill themselves each year, and the proportion of student suicides in Japan is even higher. Some counselling is available in both countries, but falls short of meeting students' needs.

A Korean education expert suggested, "In future we need a society that does not depend on 'national objectives.' The reason for school collapse is that people now see authority as authoritarian, and have rejected it, but have nothing to replace it." She said, "EIU may help both Korea and Japan to drop their 'nationalistic national objectives.'" A

home and read the book by myself." These are causes of absenteeism. She attributed large class size to the lack of a sufficient national budget for education. The Korean teachers responded that their average class size is even larger, and therefore the teaching method is mostly lectures.

"Shouldn't we also seek the cause of 'school collapse' in the breakdown of community life due to urbanization, modernization and globalization?" a Korean participant asked. A Japanese teacher said relationships between parents and children are no longer as deep and affectionate as in the past, which leads children to earlier love affairs. Another Japanese teacher said, "We must look at family and society holistically, and realize we have forgotten children, the main objects of education. We have forgotten to care for them, and they are crying for attention, for their growth and well-being." "Teachers don't know how to communicate with students or their parents," another teacher said.

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Possible solutions

“Students need a place and recognition, at home and at school,” a Japanese counsellor said. A Japanese school teacher said that while in the past the goal was to “make students knowledgeable,” now students need to have “international and multi-cultural understanding.” Class size should be reduced to 15-20 students for effective dialogue and learning. Teachers need to develop creative, participatory methods to engage students fully, and focus on character-building as well as knowledge-based education.

Japan and Korea share one strong point: the egalitarian education system—despite the fact that neither country is very egalitarian socially or economically. One teacher said the education system is an attempt to compensate for the lack of equality in other spheres. “The problem is that a system based on the average does not encourage creativity, inventiveness and discovery.”

The teachers agreed on the importance of praise and positive reinforcement through dialogue. In one school in Japan with a serious rebellion problem, it was reported by a participant, the teachers have learned never to scold, but always to praise students, for whatever they are doing well. “Sit down and talk; find out what students really feel,” he said.

Another reported on an experience with a junior high English class divided into high, middle and low levels. “The students in the low level declared to themselves, ‘I am stupid. I have no ability to learn English,’” she said, and advised that rather than adopting such divisive classifications, it would be better for the teacher to explain the lesson once, and let each student follow up freely with supplementary computer lessons as needed.

Home schooling is a third way of education in Japan, where students are not punished for absenteeism but are offered supplementary lessons. In Korea, a few students have home schooling through networks and exchange of information. Japan has some “free schools,” and Korea has about ten “alternative schools,” a trend that is likely to expand.

Similarities and differences

The teachers became aware of a certain

difference in social response to problems, with Koreans perhaps tending more toward active “intervention” in others’ affairs, and Japanese waiting until a relationship of fundamental trust develops before offering criticism or help to others. Japan is more collective and interdependent, with individuals’ actions contingent upon their relative position in the social hierarchy.

Teachers’ status and working conditions were not left out of the wide-ranging discussion. Luckily, in both countries teaching is a popular job thanks to fair wages. Working conditions are gradually improving in Korea, with fewer class hours per week; and class size is expected to be reduced from 40 or 45 to 30 or 35. In Japan also, teaching hours are being reduced.

Both countries have well-developed computer education, and all Korean schools are connected to the Internet.

With all that they found in common, the teachers discovered one big difference in educational content: in Korea, English language facility is required for employment at any large company, and therefore English is a main subject on the university entrance exam. More and more Koreans are sending their young children abroad for a better English language education—believed essential for their “success.” On the contrary most Japanese people do not feel a need to learn English. Furthermore, many “do not want to be sent abroad; they consider it a punishment. Life in Japan is comfortable, Japanese education is important,” as a Japanese professor explained. But bright young girls often go abroad to escape gender discrimination, which is still a serious problem.

The relationship between Japan and Korea is often described as “closest but farthest,” due to the tragic experiences suffered by Koreans during the 35-year colonial occupation and war. The lively, friendly dialogue between Korean and Japanese teachers on this occasion was the kind of experience that will help to bring the people of the two countries closer together.

— Marion Kim

INTERVIEW:

PROF. Chiba Akihiro

SangSaeng took the opportunity of a Japanese teachers' team visit to Korea this August (see accompanying article) to interview team leader Chiba Akihiro, a well-known educator who has spent most of his life working for international understanding, especially through his work with UNESCO. We asked him to describe the history of his work for EIU and his related networking activities.

SANGSAENG: *What motivated you to become involved in education for international understanding, and what EIU work have you done?*

PROF. CHIBA: When I entered university shortly after World War II, Japan was democratizing and recovering from war damages. In 1952, International Christian University (ICU) was established in Tokyo. Its rationale: education has been used to justify militarization and state totalitarianism; at the same time, it is only through education that we can achieve democracy. I was attracted to ICU as a liberal arts college, and was strongly influenced by its distinguished scholars and educators. I chose to study education, and my undergraduate thesis was on the social dimensions of John Dewey's education theory.

My hope was not to become a school teacher but to connect education with the international dimension. I wanted to go to the International Bureau of Education (headed by Jean Piaget) in Geneva, but there was no way. My professors told me, "Don't daydream—put your feet on the ground and plan your future realistically." But I couldn't give up my hope. I decided to go to graduate school, where I chose the subject of international understanding (IU). I analyzed the roles of various ethnic groups appearing in Japanese cartoons—the stereotypes of colors and images—and did a content analysis to show how these promoted children's prejudices.

Because I hoped to work with UNESCO, my professor suggested I get a job with the Japan National Commission for UNESCO. I gave up my Ph.D. plan to do so, as I considered UNESCO more important. I was assigned to the social science section. One day in 1960 I was asked to help another section—education—which was holding a national seminar on EIU. I helped the director of the division on education, H. Abraham from UNESCO in Paris, with translation,



interpretation, etc. He was thankful, asking "What can I do for you?" I said, "I want to go to UNESCO." There was an ad for a junior assistant position in education, for which I applied; the Japanese government and the UNESCO man pushed for me, and I was appointed in 1961.

At UNESCO I was appointed to the Asia division in education, as program assistant responsible for implementation of the Karachi Plan. The objective of this 20-year plan (1960-1980) was to achieve complete compulsory free primary education by 1980.

I was lucky to be in an educational development program, because IU was declining due to the East-West conflict, the lack of new ideas, etc. I was in the emerging priorities division, helping countries build new educational systems. UNESCO set up a

regional office in Bangkok, Thailand; and three regional training centers: in New Delhi, India (educational planning and administration); Quezon City, the Philippines (teacher education); and Bandung, Indonesia (school building construction).

In 1967 I was transferred to the Bangkok office as a program specialist, to help UNESCO develop educational projects. I was called back to Paris in 1970 to be chief of the program unit for cooperation with the UN International Children's Fund (UNICEF) and the World Food Program. There, I actively promoted basic education. Then I was appointed deputy director of the UNESCO regional office in Bangkok in 1978, and stayed there till 1986. Then I was appointed acting director. So I became very experienced in Asia. Bangkok was at the peak of its activities, with many Asian states happy to be related to us. We had the Asia Program of Educational Innovation for Development (APEID), the Asia-Pacific Program of Education for All (APPEAL) and others, through which we had much contact with the Korea