

APCEIU Research Report 2021

Peace Education in Northeast Asia A Situational Analysis

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

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Foreword

The Asia-Pacific Centre of Education for International Understanding (APCEIU) is a UNESCO affiliated institution mandated to promote education for international understanding and global citizenship in the Asia-Pacific region and beyond. Since its establishment in 2000 upon the agreement between the government of the Republic of Korea and UNESCO, APCEIU has worked with educators, researchers, policy-makers, and practitioners to contribute to the advancement of UNESCO's vision of a culture of peace through education.

Being central to education for international understanding and global citizenship, peace education has always been an important theme in UNESCO. However, its focus and orientation have changed over time, and this is quite natural and even necessary given the constantly evolving situation at national, regional, and global levels. Therefore, we must not neglect the task of continuously examining the relevance and effectiveness of peace education at a given juncture.

With this in mind, APCEIU conducted in 2020 a study on peace education in South Korea to review its current state and suggest some policy recommendations. Following up on this study, APCEIU initiated in 2021 a research project on peace education in Northeast Asia in order to discern how peace education is interpreted and practiced in the countries of the region and explore possibilities of cooperation among peace educators, researchers, and practitioners in the region.

Scholars from China, Japan, Mongolia, and South Korea responded to this call and have worked together for the project since March 2021. They are Prof. Cheng LIU of Nanjing University, China, Prof. Ketei Kathy MATSUI of Seisen University, Japan, Prof. Batbaatar MONKHOOROI of the National University of Mongolia, Prof. Soon Won

KANG of Hanshin University, South Korea, and Dr. Bo Young PARK of Seoul National University, South Korea. APCEIU is thankful to this wonderful team of researchers committed to the cause of peace education in Northeast Asia.

The research results were presented at the Forum on Peace Education in Northeast Asia held online on 10 September 2021. It was co-organized by APCEIU, the UNESCO Chair on Peace Studies at Nanjing University, the School of Sciences of the National University of Mongolia, and the Peace Education Committee of the Peace Studies Association of Japan. The co-organizers appreciate the valuable comments provided by Prof. Toshi SASAO (International Christian University, Japan), Prof. Gi Beom LEE (Sookmyung Women's University, South Korea), Dr. Oyuntsetseg DUGARSUREN (National University of Mongolia), Prof. Egon SPIEGEL (Nanjing University, China), and Prof. Edward VICKERS (Kyushu University, Japan).

This publication contains the results of the research project on peace education in Northeast Asia and provides an overview of peace education in China, Japan, Mongolia, and South Korea. Building on this research, APCEIU will develop and carry out a joint project which will help to reinforce peace education in these countries.

Hyun Mook LIM
Director, APCEIU

Introduction

Soon Won KANG

Generally, regions had not been recognized as an important factor with its less legal binding force compared to the nation-state. Parallel to the accelerating trends in globalization after the end of the cold war, however, regional blocks began to develop beyond national interests. Since the 1990s, regional ties for economic and political cooperation and exchange have been remarkably strengthened in Europe and North America. In contrast, this kind of regional integration has not occurred in Northeast Asia (NEA) due to geopolitical tensions that still exist today.

In Northeast Asia, inter-state or international wars have frequently transpired (Haruki 1996). Even today, the inter-state tensions and conflicts are a result of a lack of mutual understanding and cooperation coupled with antagonism among neighboring states in the NEA region. After the collapse of the United Socialist Soviet Republic (USSR), hegemonic competition between the US and China intensified, which impacted the relationship among NEA states. While Japan and Korea maintained a military alliance with US, they also established reciprocal relations, economically and culturally, with China. China-US hegemonism ignited the NEA regional tensions as a whole. Territorial disputes between China and Japan, Korea and Japan, and Japan and Russia transpired. Also, the nuclear crisis from the Democratic People's Republic of Korea (DPRK) influenced the peace and stability not only in Northeast Asia but also beyond the region. The Japanese colonialism and cold-war legacy are complex and uncomfortable issues that still need to be solved in this region.

Maintaining peaceful relationships is difficult due to the convoluted history among China, Japan, Republic of Korea (ROK), and Mongolia that has been intertwined politically, economically, and culturally (Ebrey and Plais 2006). Perhaps the best alternative method to peacebuilding is through educating the common humanitarian values to young citizens of Northeast Asia (Kang and Kwon 2011). Peace is a universal value that is composed of all kinds of thoughts, ideas, faiths, beliefs, and ways of life. Confucian morals, Christian ethics, Buddhist philosophy, and Islamic faith should be respected for the wellbeing of the people and peace. Peace should be achieved by peaceful means (Galtung 1996) and one of the most peaceful means should be peace education.

Since its inauguration, UNESCO declared "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed," UNESCO emphasized peace education by promoting collaboration among nations for world peace through education. From the beginning, peace education has been at the very core of UNESCO's mission, and it was believed that universal values of peace have to be disseminated through the educational system to have an impact (Duedahl 2020).

Peace education for regional or international cooperation was officially defined as Education for International Understanding (EIU) by UNESCO in 1974. UNESCO recommended Education for International Understanding as the following:

Mindful of the responsibility incumbent on States to achieve through education the aims set forth in the Charter of the United Nations, the Constitution of UNESCO, the Universal Declaration of Human Rights and the Geneva Conventions for the Protection of Victims of War of 12 August 1949, in order to promote international understanding, co-operation and peace and respect for human rights and fundamental freedoms; **Reaffirming** the responsibility, which is incumbent on UNESCO to encourage and support in Member States any activity designed to ensure the education of all for the advancement of justice, freedom, human rights, and peace. (UNESCO 1974)

In fact, Education for International Understanding is the most efficient way to spread ideas about living together in a world community (Duedahl 2020).

After the cold-war ended in the 1990s, Education for International Understanding has been incorporated into the education for peace, human rights, and democracy. In 1995, the “Declaration and Integrated Framework of Action on Education for Peace, Human Rights, and Democracy” was endorsed at the UNESCO General Conference.

Deeply concerned by the manifestations of violence, racism, xenophobia, aggressive nationalism and violations of human rights, by religious intolerance, by the upsurge of terrorism in all its forms and manifestations and by the growing gap separating wealthy countries from poor countries, phenomena which threaten the consolidation of peace and democracy both nationally and internationally and which are all obstacles to development. (UNESCO 1995)

Peace education is defined as active citizenship education for problem solving in the world and resolving conflicts non-violently by promoting a culture of peace against a culture of war (violence). A culture of peace is defined as a cluster of attributes that enables peace-making, which involves a constant shaping and re-shaping of understanding situations and behaviors in a constantly changing world, in order to sustain individual and collective well-being (Boulding 1992). To move towards a culture of peace, it is crucial to teach peace education at schools as well as other educational settings. The declaration and programme of “Action on a Culture of Peace” designated peace education as a priority action (UN 1999).

In relation to cultures of peace nowadays, Betty Reardon enthusiastically declared a need for

dialogue to discuss differences during hard times such as the COVID 19 pandemic.

We might begin with more profound reflection on differences among peace educators ourselves as preparation for dialogues of differences. Let us acknowledge that fear of some kind affects the thinking of most of us. Learning to understand the fears of others is the beginning of learning to engage in truthful dialogue. Nothing obscures truth more than fear. Nothing can provoke hatred more readily than fear. Nothing resists reason more than fear. Nothing seduces into acceptance of authoritarianism more effectively than fear. Nothing presents a greater challenge to peace education than fear and its enabler rejection of reason. Nothing embodies hope as does courage and reasoned reflection. Fear and hope in nearly equal measures have impelled the politics of 2020. (Reardon 2021, 11)

Peace education deals with inter-personal, inter-state, intrastate conflicts as well as developing competency to fight against social contradictions along with structural and inner violence originated from an uneven global order. A comprehensive peace education covers negative peace, absence of war (violence) and positive peace for social justice (Reardon 2021). The comprehensiveness of UNESCO's peace education is a universal value and philosophy of everyday life, which is reflected in NEA traditional thoughts. The UNESCO mandates of peace education underpins the Sustainable Development Goals (SDGs) outlined by the UN, SDG 4.7, 16 and 17 (See Table 2) serve as a comprehensive model for member states and civil societies on the global level.

Table 2. Sustainable Development Goals

Sustainable Development Goal	Description
SDG 4 Target 4.7	By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development
SDG 16	To promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
SDG 17	To strengthen the means of implementation and revitalize the global partnership for sustainable development

Source: UN Department of Economic and Social Development and Social Affairs Sustainable Development (<https://sdgs.un.org/goals>).

Under the umbrella of UNESCO's definition of peace education, it is recommended that the children and youth of Northeast Asia be educated about the peace of our planet and humanity beyond the present threatening issues such as pandemics, infectious diseases, economic inequality, polarization, racial and gender discrimination, hatred, violence, and climate change. Northeast Asia is one of the world's three leading zones of economic activity, but it is also like a powder keg of political flashpoints (Salmon 2021). Peace education is the only way to avoid the threatening instability and gain peace and prosperity through regional cooperation based on friendly relations with neighboring countries. Hopelessness, paradoxically, buds out the new possibility for the sustainability of the future. Due to the NEA regional tensions, a renewed sense of value for peace education is necessary. In the face of growing violence at all levels of physical, psychological, structural, cultural, and ecological forms, peace education has again become a priority for our local, national, and international societies. Recognizing these various forms of violence and developing knowledge, values, and attitudes to tackle them in non-violent ways are crucial for transforming a culture of war (violence) into a culture of peace.

This collaborative research analyzes the peace education realities of China, Japan, Korea, and Mongolia to find a common ground for establishing a culture of peace in the Northeast Asian region. We assume that UNESCO's peace education module is a viable form of regional peace education based on international understanding, disarmament, interdependence, human rights, cultural diversity, and sustainable development. We also include peace and human rights components as a permanent feature in all education programmes as recommended by the "Yamoussoukro Declaration on Peace in the Minds of Men."

Peace Education in Northeast Asia:
A Situational Analysis

CHAPTER I

Peace Education in Northeast Asia

Soon Won KANG



I

Peace Education in Northeast Asia

Peace education changes the way people look at the world. Its roots predate current programmes of international and global education that are working to build a sustainable future grounded in a culture of peace. However, open-endedness in defining peace can be a double-edged sword (Verma 2017): at one extreme, we may find “peace” education that is actually indoctrination for the state apparatus of an authoritarian regime, while at the other end of the spectrum, peace education can be a mechanism of resistance for emancipation from social evils. Particularly in the Northeast Asian context, careful consideration is needed in developing peace education, so that it truly represents and promotes peaceful strategies for resolving current conflicts and encouraging progress toward reciprocal coexistence in the region.

Northeast Asia is defined in geographical or cultural terms as a subregion of Asia, along with the Southeast, Central, South, and West subregions. Unlike the other Asian subregions, Northeast Asia has made considerable achievements in economy and world politics, but still has plenty of obstacles to overcome, both geopolitically and historically. As the former Republic of Korea President, Kim Dae-Jung said:

The complicated and often tense relationships between Korea, China, and Japan over historical issues have combined with domestic political interests to stir up nationalism, undermining the atmosphere of cooperation in the region. And the international politics of the North Korean nuclear issue is strengthening those forces that aspire to revive the Cold War, rather than leading to the dissipation of Cold War sentiments. (Kim 2006, 11)

The inertia of the Cold War system, power transitions, and their inherent strategic instability; the uneven spread of the market economy and democracy; and resurgent nationalist sentiments all cloud the future of Northeast Asia (Moon 2012). Until now, historical legacies reinforcing national identity, along with domestic politics of nationalism, have influenced the regional order in ways that generate nationalistic

hatred among China, Japan, and Korea. As Moon (2018) notes, “mutually hostile, intensely nationalist forces in China, Japan, and South Korea” have been “responsible for worsening public perception and mutual distrust” among the three nations, “obstructing institutionalized” cooperation within the region (Moon 2018, 294). Mongolia, after becoming independent from Soviet Russia in 1992, has had to deal with the issue of development as a nation state, with global economic assistance (Orolzod 2008). These situations are significant factors for the practice of education for peace, prosperity, and international understanding, as we try to build an inclusive, peaceful, convivial regional order among Northeast Asian citizens.

The dangers of violent nationalism in the 20th century led UNESCO to embrace a spirit of internationalism directed toward global unity (Duedahl 2020). UNESCO’s concept of Education for International Understanding (EIU) was an attractive idea to the member states, which sought education to change people’s mindsets in ways that would let them give up hostile and divisive attitudes and lead them to peaceful life in the world community. Thus, the EIU concept spread rapidly as a key mission of UNESCO’s peacemaking through education. Since its inauguration, however, the problem has been how to overcome the Eurocentric view based on Western colonialism within the UNESCO organization, which was initiated by the Atlantic Community, a foreign policy think-tank that deals with transatlantic relations. The decolonial approach to education for international understanding toward global justice was even regarded as a communist strategy by US politicians (Duedahl 2020).

The key characteristics of UNESCO peace education may be understood through its diverse materials, such as recommendations, declarations, and global reports on education related to peace. These include: *Learning to Be*, 1972; *Education: the Treasure Within*, 1996; *Rethinking Education*, 2015; *Futures of Education*, 2021; *Recommendation on Adult Learning and Education*, 2015; *Declaration and Integrated Framework on Education for Peace, Human Rights and Democracy*, 1995; *Yamoussoukro Declaration on Peace in the Minds of Men*, 1989; *The Seville Statement*, 1986; *Recommendation Concerning Education for International Understanding, Cooperation, and Peace and Education Relating to Human Rights and Fundamental Freedoms*, 1974; *Recommendation Concerning the Status of Teachers*, 1966; *Convention Against Discrimination in Education*, 1960. Kang and Oh (2020) referred to these materials to identify the core elements of UNESCO’s peace education.

The first is the promotion of a culture of peace based on the right to peace. The

Declaration on the Right of Peoples to Peace was approved by the UN General Assembly in 1984. “Recognizing that the maintenance of a peaceful life for peoples is the sacred duty of each State, [we] solemnly proclaim that the peoples of our planet have a sacred right to peace,” (UN General Assembly 1984, 22) this declaration was linked to UNESCO’s *Seville Statement* and *Yamoussoukro Declaration*, and converged with the *UN Decade for a Culture of Peace and Nonviolence for the Children of the World* in 2000. Transformation from a culture of war (violence) to a culture of peace through education is a crucial goal of UNESCO’s peace education, in order to ensure the peoples’ right to peace.

Secondly, UNESCO’s peace education is directed towards a sustainable peace based on global justice that overcomes the (neo)colonial legacy, the growing disparities between rich and poor, the unfair world order, and economic exploitation at local and global levels. More generally, it will not be possible for the community of nations to achieve any of its major goals—peace, environmental protection, human rights or democratization, fertility reduction, social integration—except in the context of sustainable development that leads to human security (UNDP 1994, 1). For UNDP and UNESCO, peace, development, and human rights were integrated with human security, beyond national security, for all people. The Yamoussoukro Declaration noted the importance of integrating into peace education the problem of new, nonmilitary threats to peace, including unemployment, drugs, lack of development, third-world debt, and human-induced environmental degradation (UNESCO Congress 1990). This is a main concern of critical peace education focused on grassroots peace activism (Bajaj & Hantzopoulos 2016; Kang 2018; Verma 2017).

Third, UNESCO’s peace education is philosophically founded on tolerance, nonviolence, and diversity. According to the UNESCO materials mentioned above, education should develop the ability to recognize and accept the values which exist in the diversity of individuals, genders, peoples, and cultures; develop the ability to communicate, share and cooperate with others; and develop the ability of nonviolent conflict resolution so as to establish more firmly the qualities of tolerance, compassion, sharing, and caring. The *Declaration of Principles on Tolerance* (1995) made it clear that tolerance is the virtue that makes peace possible, as it contributes to the replacement of the culture of war by a culture of peace, accepting the fact that human beings have the right to live in peace.

Lastly, to build a culture of peace through education, UNESCO’s peace education calls for a transformation of the traditional style of educational activities. Lee (2000) described the 1974 recommendation on education for international understanding as “a holistic model

for peace and international cooperation in the world.” Reardon (1988) referred to holism in pedagogy as an integrated conceptual base for comprehensive peace education. Clause 14 of the *Integrated Framework of Education for Peace, Human Rights and Democracy* (1995) made it clear that education for peace, human rights, and democracy must:

- a. be comprehensive and holistic, which means addressing a very broad range of factors...;
- b. be applicable to all types, levels and forms of education;
- c. involve all educational partners and various agents of socialization, including NGOs and community organizations;
- d. be implemented locally, nationally, regionally, and worldwide;
- e. entail modes of management and administration, co-ordination, and assessment that give greater autonomy to educational establishments so that they can work out specific forms of action and linkage with the local community, encourage the development of innovations, and foster active and democratic participation by all those concerned in the life of the establishment;
- f. be suited to the age and psychology of the target group and take into account the evolution of the learning capacity of each individual;
- g. be applied on a continuous and consistent basis. Results and obstacles have to be assessed to ensure that strategies can be continuously adapted to changing circumstances;
- h. include proper resources for the above aims, for education as a whole, especially for marginalized and disadvantaged groups. (UNESCO 1995)

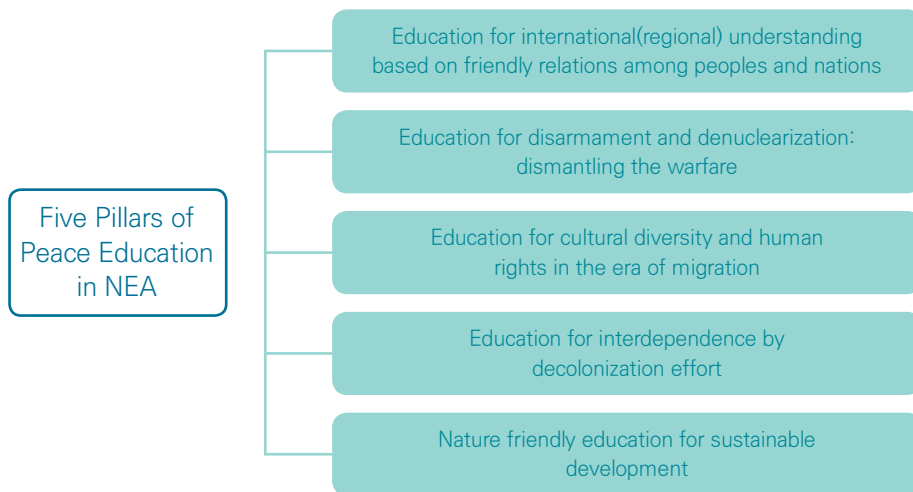
In order to contribute to UNESCO’s mission of education for peace and international understanding in Northeast Asia, beyond internationalism based on Eurocentrism toward globalism based on West-East reconciliation; the concept and meaning of UNESCO’s peace education should be contextualized in the region as a global common good (UNESCO 2015), based on the principle of reciprocity (UNESCO 2021). Even in the sociocultural contexts of Northeast Asia, it is advisable to identify values that are likely to be universally recognized.

Among the Northeast Asian countries, China became a member of UNESCO in 1946, the ROK in 1950, Japan in 1951, Mongolia in 1962, and the DPRK in 1974. As authentic supporters of UNESCO, China, Japan, ROK, and Mongolia have developed national commissions so as to officially accomplish UNESCO’s mission for a culture of peace, but

the problem is in defining peace and peace education from a universal perspective that transcends nationalism.

In the 1990s under Asian authoritarian leadership—quite different from the democratic style of Europe—“Asian values” were initiated for political reasons by Asian political elites, especially in Confucian nations such as Singapore, Malaysia, China, and Korea, in order to maintain “Asiatic Asia” against Western powers and values (Muller 2000). This political rationale for overcoming the Eurocentric world value of Western hegemony, based on nationalism, spelled disaster for the people in the region and for the global environment, which were in dire need of regional understanding and cooperation (Paek 1998). Today, it seems that Northeast Asia is no longer dominated by Western powers, but is challenging Western universalism. Now, it is important for the Northeast Asian states to evolve out of the authoritarian governments, which have justified their inhumane actions and nationalism in the name of self-reliant economic development and military power to counter the West. In this context, the Northeast Asian states should contribute to UNESCO’s mission of a culture of peace through education based on regional cooperation and development, as shown in Figure 1.

Figure 1. Peace Education in Northeast Asia



First of all, for Northeast Asian UNESCO member states, peace education should be directed toward international and regional understanding and peace based on the principle of friendly relations between peoples and states. Historically, neighboring countries in the region have been involved in many wars during the last 100 years,

including the China-Japan, Japan-Korea, Russia-Japan, and China-Mongolia wars. Even today, there are ongoing territorial disputes among Korea, Japan, China, and Russia. During the Cold War, Northeast Asia was divided into two parts: the world socialist bloc of China, Mongolia, and the DPRK; and the world capitalist bloc of Japan and the ROK. As shown below in Table 1, the tension within the Northeast region was evident. For example, even in the Vietnam War—like the Korean War—the ROK officially participated as an ally of the USA, siding with South Vietnam; while the DPRK and China unofficially engaged in the war to help North Vietnam (Yoon 2015). This ideological split within Northeast Asia continues to cause extreme confrontation and antagonism, along with the bitter memories of the Japanese colonization. Korea was colonized and China was semi-colonized by Japan, leaving a colonial legacy that still blocks mutual relationships, with no reconciliation process. Historical reconciliation among these neighboring countries, and the overcoming of ideological differences by mutual trust-building through education for international (regional) understanding can be the common goal of peace education in this sub-region, as Wada Haruki mentioned in his comments on the need to build a Common House for Peace in Northeast Asia (Wada 2004).

Table 1. History of Wars in Northeast Asia

Environmental Policies and Programs	
1894	Sino-Japanese War
1904	Russo- Japanese War
1910	Japanese Annexation of Korea
1914~18	World War I (America-Russia War, 1918)
1924~37	Chinese Civil War, between Communists and Nationalists; 1929 Sino-Soviet Border Conflict
1931	The Manchurian Incident
1937	Sino-Japan War
1939	Nomonhan Incident (leading to the Soviet-Japanese War)
1941~45	World War II (Soviet-Japanese War)
1945~49	Chinese Civil War
1950~53	Korean War
1960~75	Vietnam War
1969	Sino-Soviet Border Conflict (Amur River Battle)
1979	Sino-Vietnam War

Source: Wada (1996)

Education in Northeast Asia has been used in the past as an ideological mechanism for social integration, to mobilize the people for national development, and to promote cohesion for national citizenship. Therefore, schools taught the importance of tolerance and harmony. At the same time, however, political and legal issues have seldom been discussed with the goal of achieving peace and democracy. On the contrary, national

curricula have often encouraged divisive and hostile attitudes based on exclusivist nationalism (Misco 2016). To correct this, education for international (regional) understanding in Northeast Asia should be based on the principle of friendly relations among peoples and states—geopolitically, historically, and economically—to overcome existing antagonisms and move toward a future life together as citizens of Northeast Asia. Mutual understanding of history, including the colonial period, is an important part of peace education linking China, Japan, and both Koreas, as it has been for Poland and Germany (Han 2005). As UNESCO has mediated (Duedahl 2020), a common understanding of history is the foundation for regional understanding and cooperation. It is important now for Northeast Asian states to go beyond nationalism by transforming their textbooks: changing positive nationalistic images of themselves versus negative counter-images of neighboring countries, into images of mutual respect and cooperation, according to UNESCO textbook guidelines (UNESCO 2010; 2018).

Secondly, in order to prevent any future warfare in Northeast Asia, education for disarmament and denuclearization should be implemented. The region has been heavily armed since the Second World War, with a few states also possessing nuclear weapons, so education for peace building should focus on military disarmament to prevent war (Chung 2018; Lee 2019). China, Russia, and the DPRK have nuclear weapons and other highly advanced weaponry, which is another common aspect of their communist-based ties. The ROK and Japan also have tremendously developed military forces in their three-way military alliance with the US, based on their shared capitalist-based ties. Northeast Asia is viewed as one of the most dangerous military trouble spots in the world. Therefore, disarmament education against war and against nuclear armaments should be taught in schools, to prevent and abolish war, based on the right of peoples to peace, as a condition for a sustainable and democratic society (Daisaku & Rotblack 2020; Haavelsrud 1981; Reardon & Cabezudo 2002).

Disarmament education, an essential component of peace education, implies both education about disarmament and education for disarmament. All who engage in education or communication may contribute to disarmament education by being aware and creating an awareness of the factors underlying the production and acquisition of arms, of the social, political, economic and cultural repercussions of the arms race and of the grave danger for the survival of humanity of the existence and potential use of nuclear weapons. . . . Disarmament education should provide an occasion to explore, without prejudging the issue, the implications for disarmament of the root causes of

individual and collective violence and the objective and subjective causes of tensions, crises, disputes and conflicts which characterize the current national and international structures reflecting factors of inequality and injustice. (UNESCO 1980)

Former Deputy General Director of UNESCO, Rodolfo Stavenhagen, called for the active participation of peoples, not just governments, in pursuing the aim of gradual demilitarization of our societies. However, due to the geopolitical powder keg in the Northeast Asian region, most of its state governments sought to raise defense appropriations to at least maintain the status quo. In their view, based on traditional state security, what should be taught is the military power of the sovereign state, rather than the dangers of the (nuclear) arms race. To prevent any kind of war in the Northeast Asian region, based on the principle that the peoples have the right to live in peace without war; it is necessary for the countries to provide education about and for disarmament, toward a sustainable future where our children can live together in conviviality and reciprocity.

Thirdly, education for cultural diversity and human rights urgently needs to be included as part of the Northeast Asian peace education. We are living in the era of migration, with Chinese, Japanese, Korean, and Mongolian people moving from country to country within the region. These people are confronting hostility based on nationalistic prejudice, racial discrimination, and lack of understanding of different cultures. This situation sometimes leads to collective attacks against another nation, or creates group hostility between nations. Racism-inspired violence includes expressions of hostility against other ethnic groups, or other nations, and feeds on fears that are manipulated or magnified in society (Chomsky 2003). In order to stop such mutual nationalistic violence in the region, government-based diplomatic efforts should be supported by the practice of peace education for life together, as advocated by UNESCO. The numbers of Northeast Asian people engaged in migration, tourism, and employment across national boundaries in the region are increasing dramatically. Therefore, peace education should include programs for mutual understanding of the inner diversity of each society, understanding of the different cultures of neighboring countries, and recognition and respect for the human rights of all, especially of immigrants from vulnerable communities in their home countries. It is important for such minorities, who are often exposed to social prejudice and discrimination and deprived of their rights, to be fairly and justly treated as human beings. The “International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families” (1990) states:

[We bear] in mind that the human problems involved in migration are even more serious in the case of irregular migration and [we are] convinced therefore that appropriate action should be encouraged in order to prevent and eliminate clandestine movements and trafficking in migrant workers, while at the same time assuring the protection of their fundamental human rights. (UN 1990)

Most immigrants confront some of the following hardships: gender discrimination; domestic violence; difficulties in child-rearing; cultural shock from differences in lifestyles, beliefs, customs and attitudes; and social discrimination in employment. These difficulties may lead to mental illness or other problems. Many of these involve violations of human rights and individual freedoms, so Northeast Asia's peace education must include human rights education that promotes respect for diversity. "Multicultural education" refers to learning programs that uphold the right to equal opportunity in education, affirm equity and full inclusion, call for elimination of all kinds of discrimination, urge respect for all cultures, and demand the guarantee of fundamental human dignity and universal human rights beyond educational boundaries (Kang 2010; Torres 2007).

Fourth, education for interdependence means that Northeast Asian countries should engage in diverse forms of sharing to overcome previous nation-based antagonisms, and move forward into a life together in this globalized era. The history of the region has been quite negative, characterized by relations of domination and subjection, in an independence-dependency framework, and teeming with enemy images. Domination and resistance are the key idioms among the neighboring countries in Northeast Asia. But China, Japan, and the ROK are all developed well enough to lead the world economy under the globalization strategy. Globalization makes it necessary for countries to rely on each other since available resources are unequally distributed across the globe. Thus, globalization creates global interdependence in the economic sense (Oh & Han 2020). Interdependence supports economic development, and reduces the level of poverty to a certain extent, even in less developed countries; but now polarization and the growing gap between rich and poor is causing social instability overall. Global interdependence, however, does not only develop through economic interdependence. Nations are also interdependent environmentally, politically, and socio-culturally. The globe is the eco-network of earth. Even with the emergence of independent, sovereign nation-states after colonization, it is still very difficult to overcome the legacy of racism, which plays on fears dating back to the colonial period, creating a superiority-inferiority complex between the colonizers and the colonized. Some still perceive that Japan, the former colonizer, as trying to implant a sense of inferiority in Koreans, the formerly colonized. The same is

true in the case of the formerly semi-colonized China. Koreans have strong feelings of resistance against Japan, and would like to prevail over Japan. Though Japan and Korea are interdependent in various ways, strong mutual distrust still exists. Therefore, Northeast Asian peace education should seek to increase awareness of interdependence among the states through discourse aimed at decolonization.

In order to enable every person to contribute actively to UNESCO's education for peace and international understanding, the 1974 EIU recommendation highlighted "4(c) Awareness of the increasing global interdependence between peoples and nations" and "18(d) economic growth and social development and their relation to social justice; colonialism and decolonization; ways and means of assisting developing countries; the struggle against illiteracy; the campaign against disease and famine; the fight for a better quality of life and the highest attainable standard of health; population growth and related questions." (UNESCO 1974) Recently UNESCO is preparing new directions for its philosophical mission, and giving special consideration to "intellectual decolonization and epistemic diversity" (UNESCO 2021). Decolonization of post colonization politics is not enough. To overcome unjust worldviews based on neo- or cultural colonialism (Carnoy 1974), mental decolonization must also be included in the Northeast Asian peace education. The educated-colonized, who internalized colonial racism, often times behaved as if they, too, were the colonizer (Fanon 1963). Even in independent countries, the legacy of colonialism remains visible in international relations, domestic politics, and social, cultural, and even psychological dimensions. Thus, decolonization through peace education is an ongoing process, toward removing all vestiges of colonialism. The goal of decolonization is the same as the Northeast Asian peace education: to achieve a sustainable future based on the right of peoples to peace, for global justice that goes beyond mere national liberation from colonization. Mental decolonization is also needed by both the former colonizers and the colonized, for a shared life in an interdependent world (Altbach & Rathgeber 1980; Duedahl 2020; Kang 2010). This decolonization through peace education will lead to a happier future for the children and young people of Northeast Asia (Kang & Kwon 2011).

Fifth, environmental restoration is urgently needed in Northeast Asia, and this should happen through regional cooperation, teaching nature-friendly approaches to sustainable development. Northeast Asia has emerged as one of the most important regions in the world economy, but at the same time, it is also perceived to be one of the greatest threats to international and regional security. During the COVID-19 pandemic situation—a terrible environmental disaster—ways to promote multilateral cooperation in Northeast

Asia should be sought for peace and prosperity in the region. Since the 1960s, rapid industrialization in China, Japan, and the ROK has brought environmental destruction, pollution, and degradation in the region. Rapid urbanization in particular has caused many social and environmental troubles. The region's countries must deal daily with pollution, garbage removal, housing shortages, transportation, energy consumption, clean water supplies, climate change, nuclear power, and many other urgent problems. In the process of urbanization, they must protect the environment. Coping with the many threats to humankind, which after all is a part of nature, Northeast Asian countries must tackle the environmental crisis through regional cooperation that transcends ethnocentrism. Environmental education should manage this complicated situation by including education for sustainable development, as proposed by the global society.

UNESCO defines Education for Sustainable Development (ESD) as “empowering learners of all ages with the knowledge, skills, values and attitudes to address the interconnected global challenges we are facing, including climate change, environmental degradation, loss of biodiversity, poverty, and inequality” (UNESCO 2012). From 1972 to the present, UNESCO has emphasized the importance of sustainability not only for the natural environment, but also in relation to the issues of poverty, health, food security, democracy, human rights, and peace. ESD is composed of three intertwined dimensions: environment, economy, and society. Other ideas related to ESD are intergenerational equity, gender equity, peace, tolerance, poverty reduction, environmental preservation and restoration, natural resource conservation, and social justice. One of the basic principles is that “warfare is inherently destructive to sustainable development. Peace, development, and environmental protection are interdependent and indivisible” (UNESCO 2012).

In Northeast Asia, due to indiscriminate development, wars, nationalistic clashes; depletion of primary resources such as water, trees, soil, seafood, and air as well as regional conflicts have occurred continuously. For example, desertification has aroused serious conflict over “yellow dust” among China, Japan, and Korea. Most atmospheric scientists conclude that as little as 40 percent and as much as 70 percent of Korea's and Japan's air pollution originates from China (Shapiro 2019), though China has consistently denied this. Ultimately, the realization of ecological security requires humans to cooperate. ESD and SD policy in one country is not nearly as effective as multilateral cooperation at the regional level. However, unlike its eagerness to take a leading role in economic cooperation by initiating multilateral cooperation, Northeast Asia is rather inactive in environmental cooperation (Jung 2016). Thus, peace education is needed for the sustainable future of the region, to transform the mindset of economic competition

into a nature-friendly way of thinking.

Nowadays education for international understanding has become education for global citizenship, as practiced by UNESCO's clubs. Moreover, ESD is one of the leading UNESCO educational priorities. Under the UNESCO umbrella, these UNESCO educational priorities are interconnected with the culture of peace. The countries of Northeast Asia must come together to develop a common understanding of peace, justice, cultural diversity, sustainable development, and human rights as well as to promote friendly relations among their peoples. Engaging in active Northeast Asian citizenship will help the region to live together in peace and harmony.

Peace Education in Northeast Asia:
A Situational Analysis

CHAPTER II

Peace Education in China

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II

Peace Education in China

Peace education is an integral part of modern education worldwide, and “one of the principal means to build a culture of peace” (UN General Assembly 1999). Modern peace education has its roots in a reaction to different forms of violence at global, ecological, community, and interpersonal levels, seeking for ways to resolve them (Harris 2004). Owing to a changing global situation and to local particularities, the nature and focus of peace education itself has evolved and taken on different forms regionally. In Chinese culture and society, peace education in one form or another can look back upon a diverse tradition since ancient times. Concepts of peace, such as “harmony is precious” (以和为贵)¹⁾, “harmony in diversity” (和而不同), and “universal love and non-aggression” (兼爱非攻) advocated in the ancient books have been at the core of Chinese education and culture for thousands of years and represent the traditional, universal value system and moral code of the Chinese people. This paper will attempt to trace the development of the peace education paradigm over the past 70 years. In doing so, it will examine the influence of different views of peace on the concept of peace education, analyse the characteristics and laws of the development of peace education in China, and provide a Chinese perspective on the development of peace education not only in Northeast Asia, but also globally.

1) [Editor’s Note] This chapter contains commonly used or accepted Chinese expressions that were translated by the researchers and placed in quotation marks for emphasis. To accurately convey the cultural nuances intended by the authors, these phrases and expressions were not modified into more common English expressions and may appear awkward to English speakers.

1. Peace Education Centred on the Conventional Security Concept

Responding to the imminent threat of war was a top priority for peace issues after the founding of the PRC in 1949, the traditional concept of security became central to the form that peace education in China took then. It would be fair to claim that the focus of peace education in China began centred around the issue of national security. To some extent, the concept of security came to define that of peace (Waever 2008). Since the founding of the PRC, China's view of security changed from that of a traditional security concept with a realist outlook into a non-traditional, pluralistic perspective on security (Yang 2008). The former was predominant prior to the Reform and Opening-up²⁾ and became one of the essential starting points for formulating China's domestic and foreign policies. The conventional view of security emphasized the centrality of state actors and the advocacy of military means to safeguard national interests (Francis 2006). The internal and external environment profoundly influenced the formation of this view of security.

After the founding of the PRC, the Chinese people needed to rebuild a country devastated by war. Moreover, the Kuomintang that had retreated to Taiwan was waiting for an opportunity to reclaim the country. The external security situation was also severe, with the Korean War spreading to the north-eastern border and the relationship between China and the United States deteriorating. In the 1960s, the U.S. sent troops to Indochina, and the Soviet Union deployed millions of soldiers to the northern border of China, while the Sino-Indian border dispute heated up. Against this backdrop, the first generation of the PRC leaders formed a security concept with political security as the core means and military security as the primary means of maintenance (Ling & Yang 2019). Without national security, there would be no guarantee of peaceful domestic development. China strengthened its national defence and military construction and established a “lean-to-one-side” diplomatic guideline (“一边倒”外交政策), siding with the Soviet-led socialist camp. Only by doing so could China ensure that it would not be invaded and that its precious domestic peace was safeguarded. At the economic level, Chinese leaders proposed a self-reliance approach to economic development to secure economic independence in order to ensure China's political independence. Therefore, the main contents of peace education during this period

2) The Reform and Opening-up, refers to a series of economic reforms that has driven China's economic growth since its start on December 18, 1978.

were: national defence education, proletarian internationalism education, and self-reliance education.

1.1 National Defence Education

National defence education has the objectives of building a spirit of patriotism, enhancing national cohesion, and raising national defence awareness and knowledge of the prerequisites for achieving peace through popularizing the concept of national defence and security. Between 1840 and 1945, China has suffered successive invasions by imperialist powers: the Opium War, the Sino-French War, the First Sino-Japanese War, the Siege of the International Legations, and the full-scale invasion of China by Japan during WWII. Territory was lost, and China's national sovereignty had been violated. A group of patriotic individuals sacrificed their lives to struggle for national independence.

Having survived the war, poverty, and weakness, the Chinese people as a whole developed a strong aversion to war and an unwavering faith in the pursuit of peace. From these lessons of history, both the Chinese people and the government came to believe that “lagging behind leaves one vulnerable to attacks” (落后就要挨打), and that only through strengthening national defence could the country defend itself against threats to peace and security.

The perceived history of humiliation and the sense of a grave threat of vulnerability profoundly influenced the formation of China's understanding of peace. “If you want peace, you must prepare for war” was the basic view of peace and war held by Chinese leaders and the Chinese people at that time.³⁾ National defence was viewed as an anchor of stability and peace, and hence the strengthening of industry and the defence forces became a top priority in the development strategy after the founding of the PRC. Without industry, the national defence would not be consolidated, the people's welfare would not be guaranteed, and there would be no national wealth. In the eight years between 1949 and 1956, China's annual military spending averaged 35 percent of its fiscal budget. This supported the People's Liberation Army's (PLA) main military activities creating a peaceful environment for domestic development (The State Council Information Office 2009). At the same time, national defence education was carried out to strengthen the people's awareness of the need for national defence and propagate a love for the motherland, so they would be ready to

3) Chairman Mao's basic attitude towards peace and war is summarised in three points: First, we need peace, not war; second, we need peace, but we do not fear war; and, third, we must be prepared for war, and there is no harm in being prepared. See also Wang (2019).

defend the peaceful homeland.

National defence education in schools was first and foremost reflected in the teaching of history. The purpose of teaching modern history was to help students understand that the weakness of the old China and the aggressiveness of the imperialist countries were the root causes that allowed for “the bullying of China.” The main way in which history textbooks of this period explored and narrated the proposition was by presenting the historical events of modern national defence. According to a junior high school history textbook *History of the Last Hundred Years*, the early founding period states in its introduction, “We must understand why China is weak and why the Chinese people are poor and find out the root causes of weakness and poverty; seek the way to liberation and attainment of wealth and strength” (Huang, Shen & Li 1949, 2). The textbooks discussed the invasion of China by foreign powers and their gradual encroachment on China's territorial sovereignty. The *New Senior Primary History Textbook*, which was used in the early years of the founding of the PRC, used the following metaphor to describe the Opium War: “China was like a piece of fatty meat, being eaten by the foreign powers bit for bit” (Textbook Editing and Review Committee of the Ministry of Education of the People's Government of North China 1949, 9). The Self-Strengthening Movement, which started the construction of China's modern military industry, was also a focus in the textbook:

The continuous invasion not only made the Chinese people suffer from the ravages, but even the Qing government felt that it could not continue to be the ruler of China if it did not find a way out, so Li Hongzhang and other big bureaucrats proposed to 'enrich the state, strengthen the military'. . . . Li advocated selecting bright young students and sending them to foreign countries in order to learn how to make guns, and also advocated buying new weapons and hiring foreigners to help build new factories and train new armies, etc. (Textbook Editing and Review Committee of the Ministry of Education of the People's Government of North China 1949, 10-11)

The same textbook also introduced students to the “events” that led to the loss of China's sovereignty: “In the five or six years after the [First Sino-Japanese] War, each of them [the imperial powers], in order to safeguard their vested interests in China, preempted the leasing of coastal harbours and bays, undertook the construction of roads and mines, and delineated the 'sphere of influence' that pushed the trend of imperialist powers dividing China to its zenith” (Ding 1995a, 86). The history textbooks of the early period of the founding of the PRC took the gradual fall of China into the abyss of a semi-colonial and semi-feudal society as

one of the main lines of the historical narrative, so that students would remember the painful historical lesson that a poor and weak China was divided by the imperialist powers, and thus realize that national wealth and national defence construction are linked. The lesson was that the only way to avoid war was to strengthen the national defence by maintaining stable and peaceful production and construction of the military.

Major current political topics involving national security were also included in school education. The outburst of the Korean War in 1950 put Northeast China under severe security threats. To build up the firm determination of all people to protect the country and safeguard peace, the country realized the need to strengthen the national defence consciousness and patriotism and to coalesce and consolidate a patriotic united front. In October 1950, the Central Committee of the Communist Party of China (CPC) issued the “Instruction on Propaganda on Current Affairs Nationwide,” which launched a nationwide patriotic propaganda and education campaign to popularize the importance to “resist America and assist Korea to defend the motherland” (抗美援朝，保家卫国) (Yang and Chen 2020). In November 1950, the Chinese People Institutions to Resist the US Aggression and Aid Korea (RAAK) issued a circular calling for patriotic education activities in schools (Propaganda Department of the Chinese People Institutions to Resist America and Assist Korea 1954, 66-67). The movement to RAAK was also soon included in the junior high school history textbooks, which characterized it as “the just struggle of the Chinese and Korean people to defend peace and resist aggression” (Ding 1995b, 131). In discussing the historical significance of such a movement, the text reads, “The enthusiastic launching of the RAAK movement greatly raised the political consciousness of the people and accelerated our economic recovery and construction as well as various reform efforts” (Ding 1995b, 132). The *Junior High School Textbook of Chinese History* describes the motivation for the movement as follows: “In order to defend the security of the motherland and peace in Asia and to assist the Korean people, the Chinese people organized the volunteer army to resist the U.S. and support the DPRK to defend the country . . .” (People's Education Press 1962, 100). Hence, it is clear that the purpose of incorporating the movement into national defence education and unifying it with the spirit of patriotism is to secure a peaceful environment for the construction of motherland by building a firm will to defend the hard-won peace. This practice of national defence education is indeed in line with the traditional security concept, which emphasizes both that the subjectivity of the state in security issues, and that individuals themselves should develop a sense of responsibility for national defence, and in this way become defenders of peace.

National defence education has always been an essential element of peace education in the

PRC. Contemporary textbooks on modern Chinese history use the struggle against aggression as the mainline of the historical narrative of national defence. Moreover, major national defence events in different periods of the development of the PRC are also included in history textbooks, such as the creation of the nuclear bombs and the achievements of the modernization of the army. The national defence construction also emphasizes its stated purpose as being “for peace.” For example, the history textbooks for secondary schools in the 1990s stated, “When the PRC was founded, the international situation was very complicated. Striving for a peaceful international environment, China actively carried out diplomatic activities and at the same time strengthened the construction national defence capabilities” (People’s Education Press 2000, 140). At the level of official discourse, the construction of defence capability has always been related to peace.

1.2 Proletarian Internationalism Education

In addition to developing its own defence and military forces, China was in dire need of support from friendly countries to enhance its sense of security. The Chinese leaders made the judgment about the world situation at that time that a world war was not inevitable and that “a new world war could be stopped if only the Communist Party of the world could unite all possible peaceful and democratic forces and bring them to greater development” (Central Documentary Research Office of the Communist Party of China and Academy of Military Sciences 2010, 147). Chairman Mao had searched for ways to form alliances with the Soviet Union as well as all the “people’s democratic” countries. By uniting the proletariat and the masses of other countries, China’s goal was to form a united international front to jointly resist the threat of war from the imperialist countries and promote the progress in the cause of world peace. Thus, China established a “lean-to-one-side” diplomatic approach. This decision was made not only in the light of the international situation and the consideration of national interests, but also undoubtedly had a distinct ideological element of proletarian internationalism (hereinafter referred to as internationalism).

Internationalism is the guiding principle of the international communist movement, and the origins of such discourse can be traced back to Marx’s declaration, “Workers of all Lands, Unite!” As an important part of the post-war socialist camp, the PRC naturally had to fulfil its international obligation with the communist parties of other countries to unite, cooperate, and come to each other’s aid. The *Common Program of the Chinese People’s Political Consultative Conference* (CPPCC) stated in the early years of the PRC’s founding that “The People’s Republic of China unites all peace-loving and freedom-loving countries and

people all over the world . . . stands on the side of the international peaceful and democratic camp and jointly opposes imperialist aggression in order to guarantee lasting peace in the world” (Secretariat of National Committee of the CPPCC 1959, 3). In 1950, the slogan on the east side of the Tiananmen Gate Tower was changed from “Long live the Central People's Government” to “Long live the great unity of the people of the world.” Hu Qiaomu, the author of the slogan and the then Director-General of the General Administration of Information, explained, “We are a new democratic country that wants to develop a friendship with the people of the world” (Zhang & Zhang 2003, 109). This was a clear manifestation of the internationalist ideals of the PRC.

The spirit of internationalism permeates school education in the PRC, and history education is the main form of internationalism education (国际主义教育). Internationalism education was first written into the curriculum standards as a core value for school teaching during the Korean War. The Ministry of Education's “1950 Provisional Standards for Elementary Schools History Curriculum” stated that patriotic ideas and the spirit of internationalism should be implemented in the teaching of history (Curriculum and Textbook Institute 2001a, 107). The significance of internationalist education in world history education is underscored even more in the *1956 World History Syllabus for Junior High Schools*: “Patriotism and internationalist education must be implemented in the teaching of world history. . . . Only through combining patriotism and internationalism can the study of world history become an integral part of the study of history” (Curriculum and Textbook Institute 2001a, 167). The *Syllabus for Teaching History in Nine-Year Compulsory Education in Full-Time Junior Secondary Schools*, promulgated in 1988, stressed that through the study of world history, students should realize that “the patriotic and internationalist ideals of the proletariat are inseparable. Being Citizens of a socialist country, the Chinese people have the responsibility to support and sympathize with the struggle of the peoples of the world against aggression and oppression, and to fight for the cause of world peace and human progress” (Curriculum and Textbook Institute 2001a, 532). The guidelines for the spirit of internationalism also appeared in the history syllabus for primary and secondary schools in 1963, 1978, 1980, 1986, and 1990 when it was last mentioned.

History textbooks focus on the contribution of the socialist camp to world peace. For example, the teaching reference of the *New Senior Primary History Textbook* states students should be taught that “the socialist countries, led by the Soviet Union, have become a strong bulwark for lasting peace in the world” (Liu, Ma & Li 1957, 180). History textbooks of this period also emphasized the promotion of Sino-Soviet friendship, the internationalist spirit of Soviet assistance, and its significance for world peace. For example, as the *Textbook of*

National Modern History recounts, “The assistance given and to be given by the Soviet Union to the economic construction of China demonstrates the great internationalist spirit of the socialist countries. . . . This assistance was extremely important for the industrialization of China, for the gradual transition of China to socialism, and for the strengthening of the peaceful democratic camp headed by the Soviet Union” (Ding 1995b, 139). The RAAK movement is also an important topic in internationalist education. In teaching references, it is stated that students should be taught patriotism and internationalism through the RAAK movement (Liu, Ma & Li 1957, 148). Textbooks refer to the spirit of internationalism as an important motivation for said movement. The Textbook of National Modern History, for instance, stresses its significance as: “The great victory of the people of the DPRK and China in the war against aggression has guaranteed security and peacebuilding in the DPRK and China, consolidated the cause of peace in Asia and the world, and inspired confidence in the victory of the peace-loving people of the world in their struggle against aggression” (Ding 1995b, 102). This portrayal of internationalism explains to students the reasons for the formation of the PRC’s “lean-to-one-side” diplomatic policy and the importance of the spirit of internationalism to China’s national security. It contributed towards the cultivation of students’ affection for the world’s socialist countries and enhances their knowledge of the importance of the unity of socialist people’s democracies in the spirit of internationalism towards the objective of world peace.

After the Reform and Opening-up, China started to strengthen its political, economic, trade, and cultural ties with other countries in the world (especially the developed capitalist countries), and the proletarian internationalism education with its strong ideology was no longer appropriate and discontinued in the early 1990s.

1.3 Focus on Self-reliance

In the early years of the founding of the PRC, China seized every opportunity to rapidly increase its national strength, mainly through the development of backward heavy industries. The declared objective was to achieve the goals of socialist industrialization, to provide security through the development of a strong defence industry, striving for a position in a peaceful and stable international environment. The goal of development during this period was to allow China to stand firm in the midst of strong powers. In this way, China focused on enhancing the material means to maintain peace.

China’s leaders clearly understood that a large socialist country could not rely on second

countries for economic development and that such economic dependence would also pose a risk to maintaining political independence. For this reason, China proposed the economic construction policy of “development with self-reliance, supplemented with foreign aid” (自力更生为主，争取外援为辅) so that economic independence would guarantee political independence and economic security would guarantee political security, thereby creating a solid foundation for China to “stand up” and “stand firm.” China established a self-reliant, comprehensive industrial system, thus laying the material foundation for the maintenance of a peaceful and stable internal and external environment. Since then and to this day, self-reliance has become China's development philosophy and has been the driving force stimulating independent innovation throughout all periods of the PRC's economic and social development.

Contemporary high school history textbooks describe the development achievements of self-reliance as follows:

In this period of history from the founding of the PRC to the time before Reform and Opening-up, . . . the whole Party and the whole nation insisted on self-reliance and hard work. . . . China has gradually built a number of basic industrial projects with relatively complete categories. . . and laid a solid foundation for the further development of the national economy and established an independent and relatively complete industrial system and a national economic system. (Ministry of Education 2020, 165)

The importance of self-reliance for national security and economic development is emphasized in formal education. For example, the teaching reference for elementary history in the 1950s required teachers to ensure students understood that “socialist industrialization began with the development of heavy industry because only by giving priority to the heavy industry could our country maintain its economic and political independence, strengthen the national defence, and defend itself against imperialist aggression” (Liu, Ma, & Li 1957, 162).

2. Peace Education Centred on Development

Similar to the concept of security, the evolution of the concept of development is an important factor driving the change of the national strategy of China. Peace and development

are a closely related set of concepts. In response to the changing times, the PRC's concept of development has undergone changes from 'sloped development' to 'high-speed development' to 'high-quality development.' In line with this, the focus of China's concept of peace has also evolved from 'national defence and security' to 'economic stability' to 'social harmony'. China's vision and perspective on peace have gradually expanded from 'being prepared for danger in times of safety' and 'being concerned only for oneself' to 'contributing to the world' and assuming international responsibility.

The period around the time of Reform and Opening-up (since 1978) has been a time of dramatic change, which is reflected by changing education objectives in China. The implementation of a development-centred curriculum stressed the concept of a dialectical relationship between development and peace and provided students with diverse perspectives on the nature of peace and, in fact, promoted the development of peace education in China.

2.1 Reform and Internationalization of Education

Since 1978, China has been pursuing a policy of internal Reform and Opening-up to the outside world, which signifies an important turning point in China's peace education. As China's relations with major Western capitalist countries gradually improved, the external security situation became less tense. Liberated from constant war preparations, China ushered in an unprecedented opportunity for growth and established a development strategy centred on economic construction to achieve socialist modernization. "Development is the absolute principle" (发展是硬道理), and the key for China to solve all its problems is to rely on its own development.

Deng Xiaoping pointed out: "The really big problems in the world now, with global strategic problems, one is the problem of peace, and the other is the problem of the economy or the problem of development" (Outline for the Study of Deng Xiaoping's Diplomatic Thought Writing Group 2000, 10). The leadership realized that economic development was conducive to both internal peace and external peace: only through economic development could the people lead an affluent life and maintain the stability of the domestic political situation; only a rich and strong China could have the strong power to maintain world peace and could better assume the responsibility for peace. To quote Deng Xiaoping, "China's development is the development of a force for peace, a force to restrain war" (Deng 1993, 128).

Education is the driving factor behind China's development. In 1983, China clearly defined the guiding principle that “education should be oriented towards modernization, the world, and the future” (教育要面向现代化，面向世界，面向未来).⁴⁾ During this period, a wave of educational reforms swept the world, and education in China began to internationalize with radical changes to the curriculum.

The focus in education has shifted towards promoting development. The curriculum systematically explains history, ideology, and the process of Reform and Opening-up before the background of development, pointing out that “Reform and Opening-up is the key move that determines the fate of contemporary China” (Ministry of Education 2020, 171). The textbook also attributes China's rising comprehensive national power, the improvement of people's living standards, and the expansion of its international influence to the implementation of the Reform and Opening-up. Students are led to understand the logical connection between rapid economic development in order to ensure stability, achieve wealth and power, and contribute to the world. Thus, students comprehend the meaning of “(d)velopment is the absolute principle.” In introducing the dialectical relationship between development and peace, the *1993 High School Syllabus for Ideology and Politics* states: “Maintaining peace and developing the economy are interdependent and interactive. Maintaining peace is a prerequisite for developing the economy, and developing the economy is a solid foundation for maintaining peace” (Curriculum and Textbook I Institute 2001b, 359). Through making students realize the interconnectedness between the matters of development and of peace, they are made aware of the far-reaching significance of the Reform and Opening-up for peace in China and the world, instilling in them a conviction to persist on the path of development, reform, and opening-up.

Education for international understanding (international understanding education) has become an important aspect of the “high-quality talent cultivation strategy” and an important part of China's peace education. With China's growing international engagement, it has become imperative that the Chinese education system brings forth professionals with an international perspective. To improve the young generation's understanding of the world, the *Social Curriculum for Full-time Primary Schools of Nine-Year Compulsory Education* promulgated in 1988 required students to learn about the world, understand the basic circumstances in other countries, recognize the diversity of humanity, and oppose racial discrimination (Curriculum and Textbook Institute 2001c, 174). The *Syllabus for Teaching Ideology and Politics in Full-time Senior High Schools* issued in 1993 includes a systematic

4) This is an inscription by Deng Xiaoping at Beijing Jingshan School on 1 October 1983. Beijing Jingshan School was founded in the 1960s to experiment with teaching and learning reforms.

international education course for senior high school students, which introduces the basic situation of contemporary international relations, the issues of peace and development facing the world, and an overview of the international organisations represented by the United Nations. Another important manifestation of the development of education for international understanding is the unprecedented attention given to foreign language education, as foreign language learning and teaching about the cultures of foreign countries are excellent ways of promoting international understanding through education. After the Reform and Opening-up, the Ministry of Education introduced an eight-year foreign language curriculum, starting from the third grade of elementary school up to the high school level. The syllabus and the teaching materials were updated, and reforms in foreign language teaching and research were introduced in colleges and universities. Great importance was attached to enhancing cultural understanding and promoting China's development through foreign language teaching. The 2003 English Curriculum Standards for General High Schools, for instance, declare that “mastering an international language creates the prerequisite for international communication and for advanced level learning of international culture, science, and technology. The introduction of an English curriculum is conducive to improving the quality of the nation, to opening up China to the outside world and international interaction, and to strengthening China's comprehensive strength” (Ministry of Education 2003).

2.2 Education for Sustainable Development

The development strategy of the early Reform and Opening-up period, which sought to achieve rapid economic growth, was effective, but also brought about a series of development related problems, such as unequal urban and rural development, environmental pollution, etc. China had apparently embarked on a “high-input, high-pollution, high-energy-consumption, growth-oriented development path” (Xu, Liu, & Li 2010, 51-53). Although people's living standards have improved significantly overall, the income gap is widening while urban diseases and the deterioration of the environment have brought about new factors of instability. China urgently needs to shift from the one-sided pursuit of a high-speed development model to the pursuit of a more high-quality, comprehensive, efficient, equitable, and sustainable development model in order to build a more solid social development structure.

At the end of the 20th century, the concept of sustainable development became the trend of the times, and in 1994, the State Council adopted *China's 21st Century Agenda*, which set forth China's sustainable development goals and emphasized the role of education in

sustainable development. In 2010, the *National Medium and Long-term Education Reform and Development Plan (2010-2020)* identified “emphasizing education for sustainable development” as the education strategy to be adopted. In 2017, China's *13th Five-Year Plan for the Development of National Education* put forward clear goals for education on sustainable development, requiring schools to widely carry out education on sustainable development, which includes emphasis on the conservation of water, electricity, and food, and which guides students towards practicing conservation and opposing waste. Promotion of an ecologically conscious civilization that respects, cares about and protects nature, through the formation of a sustainable development model and conveying the mindset and skillset necessary for living an economic, low-impact and healthy lifestyle in a society that considers green energy and a small carbon footprint fashionable (Ministry of Education 2017) was stressed.

In 2007, the Chinese leadership put forth the *Scientific Outlook on Development*, which calls for “striving to achieve people-oriented, comprehensive, coordinated, and sustainable scientific development, harmonious development with organic unity in all aspects of the cause and unity and harmony among members of society, and peaceful development in which we develop by maintaining world peace and maintain world peace through our own development” (Hu 2007). Development is the prerequisite for peace and at the same time an objective of peace. For a long time, China viewed security and development as the development and growth of its own military and economic strength, which were prerequisites for maintaining peace. However, with the increasingly scientific outlook on development, a new concept of development and the notion of building a moderately prosperous society, it has become evident that peace and development interact in a mutually causal manner with one another and that the relationship between the two is not only result-oriented but also process-oriented. That is, the process of development itself is to promote peace—to walk on the path of development is to walk the path of peace. This concept of “development for peace” has become the new ideological outcome and practical guide of the new era of development in China's socialist construction. This concept emphasizes that “the ‘development deficit’ is the root cause of conflict” (Sun & Zhang 2019) and that only comprehensive, stable, and sustainable development can promote comprehensive, long-term peace. By now, the dialectical relationship between peace and development has been comprehensively deepened through mediation of the concept of sustainable development, and education for sustainable development has not only referred to ecological peace education but also been given the connotation of social harmony, structural peace, and overall peace.

2.3 Education on Traumatic History

“Keeping history in mind and cherishing peace” (牢记历史, 珍爱和平) has become the profound outlook towards history since China's economic and military power have increased. It is also the fundamental principle underlying China's peace education in the 21st century. China has always valued history education. As an old Chinese saying goes, “History, if not forgotten, can serve as a guide for the future” (前事不忘, 后事之师). Against the backdrop of rapid economic and social development, students could gain a better understanding of contemporary China by recalling the road travelled and remembering the lessons of the past. Teaching about history is also the most common theme in patriotism education, and is regarded an important support for passing on and developing the national spirit, including the love of peace.

Modern Chinese history is taught to be a traumatic history. Through the education of a hundred years' suffering history in modern times, a sense of hardship is evoked in students, thus establishing the ideal belief of building the socialist motherland. Modern Chinese history is also a history of the Chinese people's struggle for peace. In the modern century, the land was lost, silver and gold were depleted, cultural relics were lost and destroyed, and the people's lives were filled with hardship. Under severe oppression, the Chinese people waged an arduous struggle in pursuit of national independence, the liberation of the people, stability, and peace. Being confronted with the pain of war can bring out a strong sense of cherishing peace and yearning for peace in students. By reviewing the historical trauma and being confronted with the humiliations of modern history, poverty and national weakness, the sense of urgency of the socialist modernization of the motherland is strengthened, especially for the younger generation, who are far removed from war. This also underlines the global significance of China's peaceful development. In this sense, the focus on traumatic aspects of modern history, which aims to stimulate sentiments of peace rather than national hatred, is a special manifestation of peace education in China, and in addition a necessity in China's economic and social development at this stage. The writing of modern history in textbooks, especially about the Nanjing Massacre, is the main focus of this special peace education.

For a long time, the historical memory of the Nanjing Massacre mainly exists at the level of individual memory (Wang 2017). The collection and research of Nanjing Massacre archives are dominated by the history discipline of Nanjing University and exists in the form of a compilation of “internal materials” which are not published publicly. In the 1980s, nearly 50 years after the massacre, the historical memory of this event resurfaced in public discourse.

In 1983, the Nanjing Municipal People's Government began work on the Memorial Hall of the Victims of the Nanjing Massacre by Japanese Invaders, which was opened in 1985. In 1994, local mourning activities for the victims of the Nanjing Massacre were held in Nanjing for the first time. Between December 13, 2005 and December 12, 2007, the Memorial Hall remained closed to the public and was significantly updated and expanded, transforming it from a mere memorial into a harbinger of peace. In 2014, the Standing Committee of the National People's Congress decided to set December 13th as the National Memorial Day for Nanjing Massacre Victims.

The collective memory of the Nanjing Massacre has experienced a process of reproduction, from the individual memory passed down orally to the memory of city and country through the establishment of memorial places and memorial ceremonies. In view of this phenomenon, Yang (2001) argues that after the founding of the People's Republic of China, taking class struggle as the key link, class conflict narrative was emphasized in history teaching, while ethnic conflict narrative was downplayed. That the Chinese government did not stress their memory of this traumatic history for so long was based on ideology. Wang (2017) pointed out that after the founding of the People's Republic of China, in order to cope with the international political struggle and cooperate with the political discourse of the anti-American movement during the Korean War, the efforts to expose and publicize the Japanese Nanjing Massacre gradually weakened. Some scholars pointed out that emphasis on the "Nanjing Massacre, as a history of suffering and humiliation, is out of step with the triumphant revolutionary victory, and it is obviously out of date to publicize too much" (Liu 2009). After the 1970s, China and Japan resumed diplomatic relations, and Sino-Japanese friendship was a major theme of this era. The Chinese government announced that it would "give up its claim for war compensation to Japan" (Xinhuanet 2008), while Japan started its economic assistance project to China. China adopted a policy of avoiding to irritate Japan as much as possible in its historical narrative. It is precisely because of the influence of the political atmosphere at home and abroad that the historical memory of the Nanjing Massacre is generally silent in public discourse.

However, this so called "honeymoon period" between China and Japan was interrupted by the right-wing forces in Japan lobbying the revision of history textbooks. In 1982, the Ministry of Education of Japan examined and approved a history textbook that downplayed war atrocities. When describing Japan's modern time military actions in Asia, the term "invade" was replaced with the euphemistic one "enter." This incident triggered a strong rebound between China and South Korea. In response, China began to strengthen methods of historical memory. The important measure is to build memorial halls to create a "memory

space,” to transform the oral historical memory into personalized memory with fixed memorial ceremonies; and to strengthen the collation and research of Nanjing Massacre literature, to form textual and heritage memory.

As an important method to inherit historical memory, school history teaching also participates in the process of historical memory reproduction. On the anniversary of the “Mukden Incident” in 1982, Deng Xiaoping pointed out that Japan's tampering with textbooks “provided us with an opportunity to revisit history and educate the people... more importantly, our children and those young people need to take this lesson. They don't know much about history, and some history has been forgotten” (Leng & Wang 2004). The traumatic memory of the Nanjing Massacre has become an important subject in patriotism education and self-improvement education.

In 1986, the Ministry of Education promulgated the *History Teaching Outline for Full-time Middle Schools*, which explicitly requested that the Nanjing Massacre be the main teaching point. The *Standard of Full-time History Curriculum* promulgated in 2001 requires “taking the Nanjing Massacre and other crimes committed by Japanese invaders as examples, to understand the aggressive nature of Japanese militarism” (Ministry of Education 2001). It is worth noting that, influenced by the new curriculum reform in the early 21st century, the education on the Nanjing Massacre has expanded from merely exposing Japanese atrocities and solidifying historical facts, and inspiring a spirit of self-improvement to now also including elements of peace education opposing war and loving peace. Since 2014, with the establishment of the National Memorial Day for Nanjing Massacre Victims, the series of *Reading Textbook of National Memorial Day for Nanjing Massacre Victims* has been distributed to primary and secondary schools in Nanjing and has been included in the basic courses in Nanjing compulsory education. Regarding the significance of setting up a National Memorial Day, the textbook reads as follows: “It is our country's will to solidify the historical facts of the Nanjing Massacre again, expose the war crimes of the Japanese aggressors, and keep in mind the profound disaster that the war of aggression once caused to the Chinese people. It shows the firm stance of the Chinese people against the war of aggression, defending human dignity, and safeguarding a peaceful world” (National Memorial for Victims of Nanjing Massacre Reading Book Preparation Team 2014). From this, traumatic history education is gradually associated with the word “peace.” As a set of fixed discourse expressions, “Don't forget national humiliation and cherish peace” (勿忘国耻, 珍爱和平) inspires people's feelings of cherishing peace and loving peace. Therefore, the education on the historical trauma of the Nanjing Massacre has entered the discourse of peace education.

As Ms. Irina Bokova, Director-General of UNESCO, stated on the occasion of the International Day of Commemoration in Memory of the Victims of the Holocaust, “The transmission of history encourages solidarity and shapes a humanity that is more united, fairer, and more peaceful.” With this, she called on UNESCO Member States to “include the history of the Holocaust and other genocides and crimes against humanity in their curricula, as an introduction to tolerance and peace” (Bokova 2017). In view of this, the transmission of the common historical memory of humanity, including the Holocaust, is also an important material for fostering a sense of global citizenship. The historical lessons must serve as a cautionary tale for the future peace and development of humanity.

3. Peace Education Centred on the Culture of Peace

Into the 21st century, with the prosperity of peace education research and practice all over the world, a new paradigm of peace education centred on the culture of peace has made headway in China.

In the 1990s, UNESCO proposed to replace war culture by building a culture of peace. In the *Learning: the treasure within*, also known as *Delors Report*⁵⁾ submitted by the Delors Commission on Education for the Twenty-first Century to UNESCO in 1996, the concept of culture of peace education was introduced. With the *Declaration and Programme of Action on a Culture of Peace* in 1999, adopted by the United Nations General Assembly on September 13, 1999, UNESCO pointed to education as one of the crucial factors to building a culture of peace. A culture of peace is a set of values, attitudes, traditions, modes of behaviour and ways of life. Specific actions include the ending of violence through education, dialogue, and cooperation; respecting all human rights; and promoting economic and environmental well-being; respecting core values, such as equal rights and opportunities for women and men; and respecting diversity (UN General Assembly 1999). An education model that integrates the culture of peace education incorporates the values, attitudes,

5) The Delors Report proposed an integrated vision of education based on two key concepts: ‘learning throughout life’ and the four pillars of learning, that is, learning to know, learning to do, learning to be and learning to live together. (<http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/Cairo/images/RethinkingEducation.pdf>)

sentiments, and skills; thus, emphasizing a solution to structural violence and the creation of a global tone of cultural peace.

With the strong initiative of the United Nations, the culture of peace education has become the mainstream development model of peace education globally. The PRC is a strong proponent of the work of the United Nations, and the concept of a culture of peace resonates well with the Chinese development concepts of “harmonious society” (和谐社会) and “moderately prosperous society” (小康社会). The integration of China into the global community of peace studies has driven the initiation of the culture of peace education.

3.1 The Rise of Peace Studies in China

Peace studies as a discipline has its origins in the 1950s, when it was introduced and advocated by the Norwegian scholar Johan Galtung. Galtung pointed out the distinction between negative peace and positive peace, revealing the existence of structural violence and cultural violence. Galtung also discussed how the unequal distribution of resource causes various forms of violence. After the Cold War, peace studies turned to more complex themes, such as human rights, justice, welfare, and development. With the aim of exploring sustainable forms of peace, the field of peace studies has expanded from the study of inter-state systems leading to wars to the study of cultural violence, human rights, and development (Harris 2004).

Peace studies was introduced to China in 2001, when the United Nations put forward the “International Decade for a Culture of Peace and Non-Violence for the Children of the World,” aiming at promoting the development of a culture of peace through education (UN General Assembly 2001). It was also in this year that Nanjing University and Coventry University established a cooperative peace studies project, aiming at introducing peace studies into Chinese universities. The Centre for Peace and Reconciliation Studies of Coventry University sent personnel to Nanjing University to give lectures on peace studies, and the History Department of Nanjing University also sent teachers to study peace studies in England. From 2004, Nanjing University offered courses in peace studies at the undergraduate level, and initiated research in the field of peace studies at the graduate level, thereby officially establishing the fields of peace studies and peace education in China. Since then, peace studies as a discipline has continuously expanded its foothold in China. Nanjing University continues to carry out peace studies research, peace education initiatives, and peace activities. In the past 20 years, six international conferences on peace studies

have been held, and more than 30 books on peace studies (and related topics) have been published. A noteworthy milestone was the 2015 publication of the bilingual (Chinese and English) book *Peacebuilding in a Globalized World* (全球化世界的和平建设), a book that, in the words Johan Galtung, “...itself builds peace in a globalizing world, written in two major world languages, and co-authored by authors also spanning the Orient-Occident gap.” (as cited in Liu & Spiegel 2015, 1) By holding summer camps on peace education and helping organize lectures on peace studies in many universities, government agencies, enterprises, and other institutions throughout China; the local influence of peace studies has been extended. To quote Professor Alan Hunter, former director of the Centre for Peace and Reconciliation Studies of Coventry University, “peace studies at Nanjing University are contributing to the amazing rise of China as a world power.” (as cited in Barash & Welbel, 2016, 4)⁶⁾

In 2017, Nanjing University was awarded the “UNESCO Chair on Peace Studies” (hereinafter referred to as “the Chair”), and Professor Liu Cheng of the School of History was appointed as the Holder of the Chair on Peace Studies. A significant feat following the establishment of the Chair was the recognition of Nanjing as China's first International City of Peace, also in 2017. This achievement, which was made possible with the support of the Nanjing Municipal Government, has served as a catalyst for the further promotion and wider development of peace studies and peace education in the city of Nanjing as well as the entire country.

These developments make evident that establishing a culture of peace, peace education centred on this culture of peace, and the advancement of peace studies are closely interrelated. Through the lessons of peace studies, peace education has now begun to take shape in China. A subject curriculum based on the objectives of peace education has been incorporated into the school curriculum; qualified teachers independently carry out specific teaching activities (Wang 2010). Compared to the scattered and one-sided approaches to peace education discussed in the proceeding pages, the advantage of introducing a subject curriculum “peace education” lies in the long-term and systematic nature thereof, allowing students to explore the complexities of peace and violence.

3.2 The Development of Peace Studies Courses in Universities

The introduction of a peace studies course at Nanjing University in 2004 represents the

6) English translation by the authors from the Chinese translation (南京大学的和平研究学者正在为中国成为世界大国的令人惊异的崛起而做贡献) of the cited reference (See the references).

starting point of peace education in Chinese universities. The first peace studies courses offered in China were “Positive Peace and Conflict Transformation” (积极和平与冲突化解) for undergraduates and “Theory and Practice of Peace Studies” (和平学的理论与实践) at the graduate level, both of which were taught by Professor Liu Cheng. The main course contents spanned issues relevant to a culture of peace, including: an introduction to peace studies, developing approaches to peace studies in China, peacebuilding in the new era, climate change, human rights, gender equality, structural violence and cultural violence, negotiation principles, and conflict transformation, etc. Courses in the field of peace studies have been offered for 17 years uninterruptedly, during which period more than 3,000 students from different departments of Nanjing University have taken such courses.

Nanjing University has cooperated with several peace education institutions in China and internationally to carry out peace studies training courses in order to increase the awareness of peace studies and peace education in China's higher education. In August 2014, Nanjing University cooperated with Northeast Asia Regional Peacebuilding Institute (NARPI) to hold a summer camp for peace education. In June 2015, the training course “Mekong River Peace Tour: Public Diplomacy Project for the Youth” was held. In 2017, the Chair and the Royal Netherlands Academy of Arts and Sciences jointly held the International Summer School on “Mass Violence and the Roads to Reconciliation in Asia and Europe.” In 2019, China's first C9 university held summer school for peace studies.⁷⁾ In 2020, in cooperation with Coventry University, an online summer school for peace studies was offered, which was also the first online peace education project in China. In 2021, the Chair cooperated with NARPI to hold an online C9 summer school for colleges and universities.

For many years, the Chair has been devoted to assisting universities in Jiangsu Province to carry out peace education courses. For example, Nanjing Normal University has established the course “Introduction to Peace Studies,” and Nanjing Audit University is offering the course “Peace Studies and Conflict Transformation.” China's culture of peace education is radiating outward with Nanjing University as the centre.

3.3 Introduction of the Culture of Peace Education into Primary and Secondary Schools

Chinese peace studies scholars are committed to promoting the culture of peace education to young people and children. A fundamental goal of peace studies and peace education is to

7) The C9 League, or C9, is the first league of universities among top universities in China.

reach an ever-increasing number of the young generation. This will allow them to receive a culture of peace education from an early age in order to develop an accurate perspective on peace and grow to be peaceful individuals. To this end, Chinese peace studies scholars have employed various strategies. For example, in 2009, Professor Liu Cheng edited and published the book series *Growing up in Peace* (和平成长丛书), the first set of peace education reading materials centred on the culture of peace in China.⁸⁾ The Chair also gave lectures on peace education in High School Affiliated to Nanjing Normal University and Nanjing LangYa Road Primary School.

The most significant event for the culture of peace education in primary and secondary schools in China occurred in 2021. Since March of that year, the Chair has cooperated with the middle school of Nanjing No. 29 Junior Middle School and Nanjing Ninghai High School to carry out the “Peace Education enters Middle School” (和平教育进中学) project.⁹⁾ By offering the culture of peace education courses for junior high school students and senior high school students, the culture of peace education officially entered into the curriculum of primary and secondary schools. The curriculum was designed by the Chair and history teachers of two secondary schools, and the Chair has worked with full-time teachers in secondary schools to support them in the delivery of the lessons.

3.3.1 Curriculum Concept and Content of “Peace Education Enters Middle School”

This course is designed around the concept of integrative peace education and advocates a holistic education program focused on building a culture of peace that is comprehensive, sustainable, restorative, transformative, and inclusive, making it congruent with the UNESCO *Declaration and Programme of Action on a Culture of Peace*. The objective thereof is to pass on peace values and skills, including freedom, justice, civic duty, respect for diversity, non-violence, and sustainable development; and to introduce an immersive culture of peace education into the curriculum, classroom conduct, and teaching approaches.

This curriculum integrates the mainstream paradigm of international peace education into the relevant disciplines of high school education. Aspects of peace studies like global awareness, human rights, development, environmental protection, and conflict resolution

8) The three books in this series are: Wang, Junqian 王军倩, and Duan, Fengjiao 段凤娇. *Ai yu heping 爱与和平* [Love and Peace]. Nanjing: Nanjing Chubanshe, 2009. Liu, Wei 刘伟, and Xia Wuhua 夏武华. *Renzhi yu heping 认知与和平* [Cognition and Peace]. Nanjing: Nanjing Chubanshe, 2009. He, Lan 何岚. *Zeren yu heping 责任与和平* [Responsibility and Peace]. Nanjing: Nanjing Chubanshe, 2009.

9) Several of the authors of this article were involved in the design and teaching of the course.

were systematically introduced into formal subjects, such as history, sociology, political science, international relations, positive psychology, and other related disciplines. For example, the course offered by the Chair in cooperation with Nanjing No. 29 Junior Middle School is a comprehensive, school-based, applied course for seventh grade students. The aim of the course titled “Growing up in Peace” (和平成长), is to allow students to grow into peaceful individuals who love, pursue, and practice peace so that they may contribute to the creation of a peaceful environment. The course was attended by 26 students, each of them representing one of the 26 classes in their grade, and entailed eleven 90-minute sessions. The topics of the course include: (1) “Understanding Peace” (two sessions in total), allowing the students to understand the concepts of positive peace and negative peace through games, such as “introducing partners” and writing “peace word clouds” and expressing their understanding of peace through paintings; (2) Cooperation and Mutual Benefits, completing Huzzle-Puzzles through team cooperation and cultivating a sense of cooperation; (3) “Walking Through the Nanjing Safety Zone,” visiting John Rabe’s former residence and Jinling Middle School, exploring the location of Nanjing’s historical Safety Zone and the story of refugee relief, reading John Rabe’s Diary, and experiencing the humanitarian spirit in the flames of war; (4) “The Power of Empathy,” allowing students to recognize the power of empathy and the way to use empathy through emotional performance and situational simulations; (5) “Biodiversity,” a field trip to Mount Qingliang Park near the school led by a biology teacher, allowing students to get to know the plants, collect plant specimen samples, experience biodiversity, and understand the importance of ecological peace; (6) “Conflict Transformation,” helping students understand the theory of conflict transformation, and to learn to use the two tools of conflict analysis: onion analysis and conflict situation analysis chart, as well as to learn the nonviolent conflict transformation methods; (7) “Nonviolent communication,” guiding the students towards understanding and using nonviolent communication skills by acting out life-like scenarios; (8) “Sustainable Development Goals,” which, through the game of “sustainable development flying chess,” helping students understand the meaning and significance of the sustainable development goals of the United Nations and explore ways to implement them in daily life; (9) “Peace and War,” allowing students to experience the cruelty of war through the real-life “Peace Elite” game, and establish the value of peace and the ideal belief of pursuing peace; (10) “Breaking Down Gender Stereotypes,” helping students to understand the manifestations, causes, and harms of gender stereotypes, breaking down gender stereotypes, and establishing the concept of gender equality.

The title of the course that the Chair, in cooperation with Nanjing Ninghai High School, offered to students in grades ten and eleven in the form of an extracurricular club, was

“International Understanding and Peace Education” (国际理解与和平教育). Six sessions covered the following topics: (1) “Peace Education in the Context of a Community of Shared Future for Mankind,” aiming to help students understand the basic concepts of peace studies and the value of peace education; (2) “The Diversity and Commonality of Human Cultures,” pointing out the dialectical relationship between diversity and unity of human culture, and establishing the values of understanding, tolerance, and respect; (3) “Peace and War,” tracing the history of humanity’s pursuit of peace and of violent conflicts, to foster peace-loving values; (4) “Theory and Practice of Conflict Transformation;” (5) “Nonviolent Communication;”¹⁰⁾ (6) “The Arts-Based Approach for Peace,” introducing the artistic expression of creating peace, making students familiar with the basic elements of peace art, encouraging them to express themselves as civil peacemakers through the art they produced.

These courses reflect the basic attributes of the culture of peace education, which not only imparts intellectual knowledge of peace, but also seeks to cultivate the cognitive, emotive and conative capacities of peace to form a peaceful world outlook. In order to create a peaceful classroom atmosphere, and in view of the cognitive and mental development of the students, activities are designed to be vivid, engaging, and experiential. This approach to teaching makes the principles of a culture of peace more accessible and allows students to put them into practice. For example, students complete task sheets with diverse activities, quiz questions, and reading materials at the end of the class. This allows them to consolidate their knowledge and stimulate their interest in independent learning and extended research.

3.3.2 Feedback and Evaluation of the Course “Growing up in Peace”

In June 2021, the Chair collected feedback from the 26 students who participated in the course “Growing up in Peace” by distributing questionnaires, which yielded 23 valid samples. The questionnaire asked the junior high school students to evaluate how they benefited from the course and to offer any thoughts and/or suggestions. The feedback from the survey is summarized below.

Firstly, students generally agreed on the importance and need for peace education. In response to the question, “Are you interested in learning about ‘Growing Up in Peace,’” students generally expressed interest in the curriculum and the various topics it covered. This was also evident by the active participation of the students in class. After the class, students

10) (4) and (5) of the course, “International Understanding and Peace Education” are identical to (6) and (7) of the aforementioned course, “Growing up in Peace.”

demonstrated their independent thinking abilities in the assignment sheets, sharing their insights and life experiences. When asked, “Do you think it is necessary for schools to offer peace education classes on a long-term basis?” all of the students surveyed said that in their opinion it was necessary to add peace education to the existing curriculum. Statements read as follows: “Students at this stage are entering their adolescence and need to understand peace on a deeper level in order to get along better with others,” and “It is necessary for everyone to understand and practice peace.” In the classroom, students jokingly referred to themselves as “peace elites,” and in their out-of-class communication, they discussed the concepts they had learned and communicated with each other using nonviolent communication skills. It is evident that in a culture of peace teaching environment, students are consciously expressing goodwill and practicing peace.

Secondly, the fun and educational activities were widely popular. The curriculum included several outings and activities: a historical trip to explore the former Nanjing Safety Zone; experiencing nature and the diversity of plants in Mount Qingliang Park. More than half of each 90-minute class was devoted to guiding students on how to participate in various activities that would allow them to experience different aspects of peace through play. Activities took the form of in-class drawing, mini-theatre performances, and the game of flying chess. Classes provide discussion opportunities for all students, and each lesson topic is developed and deepened with questions, such as “Is nuclear peace real peace?” “How do gender stereotypes manifest?” “What do you do when others respond indifferently to our nonviolent communication?” These questions stimulate discussion and active participation in group activities. The interactive classroom was constructed to allow students to participate as equals in teaching and learning activities, to become the leading actors of the classroom, and to enhance their independent learning skills. Most students said that the rich classroom activities and outings were very conducive to their understanding of peace; they hoped that future courses would enrich the activities and make the content more sophisticated. Some students suggested using various forms of expression to allow students to use their strengths and show their understanding of peace. Other students suggested combining theory and practice and designing themes that are closer to daily life so that students can understand peace in a more immersive way.

Thirdly, the course deepened students' knowledge of peace. At the beginning of the course, the students used their paintbrushes to show the positive and negative peace images they had in mind. The students' simple sense of peace reflects the purest ideals and spirits of peace among young people. After a term of study, the students all commented that their understanding of peace had evolved, that their perception had shifted, and that the course

had broadened their understanding of peace. For example, several students expressed the insight that “We are part of peacebuilding, that peace exists in all aspects of life, and that peace can only be achieved by learning about nonviolent ways of resolving conflicts.” It is this deeper understanding and knowledge of peace that allows the students to build their own sense of responsibility for peace.

Moreover, the course helped students transform conflicts in their lives. In the questionnaire, most of the students responded that they employ in their daily life the methods of conflict transformation and nonviolent communication that they learned in class, and that they have started to take into consideration opposing viewpoints in interpersonal conflicts, trying to understand each other and solve problems constructively. One student said, “In the past, when I had conflicts with my family, I was always impatient and lost my temper and was moody. In the end, the problem was not solved. Now I have learned to put myself in the shoes of others and try to find a mutually acceptable solution.” Some students were willing to talk voluntarily after class about the verbal violence they had been subjected to and to seek ways to use nonviolent communication as a means of psychological adjustment, and some students also conveyed to their parents the nonviolent communication strategies they had learned. This shows that course content, which is practical and relevant to the daily life of students, is more likely to achieve positive results and produce changes that might ripple into society.

The peace education in middle school is still in the experimental stage but has already received attention and support from UNESCO and the Nanjing Education Bureau. Both schools, Nanjing No. 29 Junior Middle School and Nanjing Ninghai High School, are now actively advertising peace education as a special feature of their curriculum. The schools also plan to train and recruit additional teachers to join their ranks and have expressed interest in making the programme a prototype for the expansion of culture of peace education in primary and secondary schools throughout Nanjing.

The pioneering collaboration between the Chair and secondary schools was, despite a few limiting factors (lack of teaching experience, weak classroom control), a successful teaching experiment overall, which was acknowledged by several full-time teachers and by parents. Some full-time teachers were inspired by the course content and have applied conflict transformation methods in their teaching. A history teacher said that it is essential to develop a peaceful outlook among teachers, and that teachers must establish a peaceful teaching environment to achieve a peaceful school atmosphere. One student's parents found that their child had become more open-minded and more willing to communicate with them after a semester of the course. The students also generally agreed that nonviolent communication

had a significant impact on resolving conflicts in their lives and helps to improve relationships with peers and family members. Conflict transformation and nonviolent communication are consequently the most highly acclaimed topics in the curriculum framework. It is apparent that future lesson design should focus on the applicability and implementation of knowledge and simplify theoretical explanations in a didactic manner.

To achieve the sustainable development of the curriculum, the research team should prepare text-based teaching guidelines, train teachers for peace education courses, and encourage experienced full-time teachers to become engaged in peace education. In the future, through the promotion of the peace curriculum, school administrators and teachers should be made aware of the transformative and lifelong benefits that an education based on a culture of peace carries for both students and teachers.

3.4 The Symbiosis between the City of Peace and Peace Education

After two years of preparation, the Institute of Peace Studies of Nanjing University and the Institute of Nanjing Massacre History and International Peace jointly applied to the International Cities of Peace (COP),¹¹⁾ which announced to the world on September 4, 2017, that Nanjing has been declared the world's 169th International Peace City, also making it the first of its kind in China. While peace studies and peace education at Nanjing University have helped pave the way towards making Nanjing one of the International Cities of Peace, this success would not have been possible without the strong support from the Government of Jiangsu Province and the Nanjing Municipal Government. Needless to say, a COP should be home to a culture of peace.

The strong, long-term support of the Nanjing Municipal Government has been an instrumental factor in the rapid development of the culture of peace education in schools at all levels in Nanjing. Nanjing has integrated the promotion of peace studies and peace education into its COP development strategy; and the development of peace studies and peace education, in turn, has provided an impetus for establishing the COP. Nanjing's COP status provides a cultural atmosphere and institutional guarantee for peace education. At the same time, peace education makes an essential contribution towards advancing the

11) International Cities of Peace is an all-volunteer organisation dedicated to facilitating the establishment of Cities of Peace worldwide. International Cities of Peace members include hundreds of self-established Cities of Peace on all six continents. In 2017, Cities of Peace, Inc. achieved Special Consultative Status with the United Nations Economic and Social Council for NGOs. (<https://www.internationalcitiesofpeace.org/about/>). There are currently three International Cities of Peace in China, namely Nanjing, Weifang and Zhijiang.

atmosphere of peace in the city and in the heart of the citizens. The two complement and reinforce each other's development.

Since Nanjing's inauguration of COP, many peace activities have been launched under the leadership of the Nanjing Municipal Government, the most representative of which is the Nanjing Peace Forum. In 2020, Nanjing held the first Nanjing Peace Forum in cooperation with UNESCO,¹²⁾ the China National Commission to UNESCO, and the Jiangsu Provincial Government Information Office. It was also the first peace forum in China to focus on the culture of peace. The Forum's theme was "Youth in Action" (青年在行动). Marielza Oliveira, the UNESCO representative to the five East Asian countries, stated, "The best meaning of peace is exactly what they call positive peace." This is why young people are so important, because the young are our future and carry positive hope for the future. It is important to transmit the values of positive peace, especially to the younger generation. For this reason, the Forum invited young activists who are practising positive peace around the world to inspire their peers to join the cause of peace and build a positive and peaceful world by sharing personal accounts of their experiences. As President Xi Jinping pointed out, "the future of the world belongs to the younger generation. If young people around the world have ideals and take on responsibility, humanity will have hope. There will be a constant and powerful force to advance the lofty cause of peace and development of humanity" (Xi 2015). The 2020 Nanjing Peace Forum conveyed the values of a peace-loving city, which expressed the citizens' hopeful expectations for peaceful development. Bringing together remarkable young people from diverse backgrounds also served as a vivid lesson for the potential of a culture of peace.

The year 2020 was a new beginning for peace educators in China. In his opening speech for the 2020 Nanjing Peace Forum, Tian Xuejun, China's Vice Minister of Education and Director of the Chinese National Commission to the UNESCO, stated: "Carrying out peace education and planting the seeds of peace in the hearts of young people will build a solid ideological barrier against extremism, racism, and unilateralism. It instils a constant and powerful force for the noble cause of peace and development." This was the first time that a Chinese education official had made a clear statement regarding peace education, representing a real opportunity for China to embark on the path towards peace education.

The Nanjing Municipal Government's efforts towards establishing as a COP has helped create a peaceful cultural atmosphere in Nanjing. Han Liming, who was mayor of Nanjing

12) The 2020 Nanjing Peace Forum included the International Day of Peace theme event "Youth in Action" on September 21 and the main forum on October 24 and 25. There were sub-forums in Baghdad (Iraq), Almaty (Kazakhstan), Bamako (Mali), Paris (France) and Brasilia (Brazil).

at the time, said in her speech at the opening of the 2020 Nanjing Peace Forum, “We have continued to promote peace education, through various channels, such as schools and community lecture classes; the knowledge of peace studies has entered into the homes of ordinary people. With the joint efforts of the whole city, the concept of peaceful development has taken root in people's hearts, building an international city of peace, and spreading the voice of international peace have become the conscious action and common pursuit of all citizens.”¹³⁾ With this said, it is clear that Nanjing's peace concept is woven into the fabric of the city's development.

The key to the remarkable achievements in the development of a culture of peace education in China, especially in Nanjing, lies in its integrative nature. This is reflected not only in the design of the curriculum, but also by the integration of contributions and the engagement of various partners, including government organisations, schools at all levels, enterprises, social organisations, and international peace agencies. Owing to their awareness of the importance of a culture of peace, all parties consciously work together to promote peace projects and spread the concept of a culture of peace. It is for this reason that the education for a culture of peace in China is off to a great start. Owing to the strong support of this diverse coalition, the future of peace education in China is bright and filled with potential.

4. Challenges and Recommendations for Peace Education in China

Even though peace education centred on a culture of peace is an important innovation and development, there are several challenges and obstacles on the road to its broad implementation in China.

4.1 Structural Obstacles and the Examination System

Despite the remarkable development of peace studies in China over the past 20 years, peace

13) Han Limin, “Opening notes,” *Compilation of Speeches of the 2020 Nanjing Peace Forum*, edited by the UNESCO Chair on Peace Studies, unpublished, p. 90–91.

studies has still not been included in the Ministry of Education's catalogue of disciplines and majors, and the establishment of the major is still far from complete. Given that the curriculum in Chinese school education is set according to the catalogue of disciplines and majors, the ambiguous status of the discipline of peace studies currently presents a barrier to the inclusion of peace culture education in the official education curriculum. This represents biggest obstacle to the advancement of peace education in China.

The advance of peace education also faces the pressure of the competitive college entrance examination system. The most immediate indication of this is that students can devote little time and attention to non-exam subjects and schools may find it difficult to schedule class time for peace education courses. For example, the high school program “International Understanding and Peace Education” presented in the previous section is delivered in the form of a club activity, with a small course load and irregular class times, in an effort not to place an additional burden on students already weighed down with schoolwork. In light of this obstacle, a flexible curriculum is the most feasible solution. For example, peace education can be provided in the form of a combination of lectures, in-class sessions, peer counselling and the creation of peace-oriented focus groups and student clubs. In addition, peace education could also be integrated into existing school curricula, such as integrating knowledge of a culture of peace into language, history, and ethics curricula – this is perhaps the most sustainable and “cost-effective” way of implementing peace education, until the subject of peace studies is included into the curriculum catalogue.

Integrating elements of peace education into the existing curriculum not only lowers the barrier of entry, but also makes peace education accessible to students and teachers. For example, lessons on the traditional Chinese culture of peace could be included in history and language courses, as peace is a core value in traditional Chinese culture: The Chinese character for peace is 和 (hé), which in modern Chinese means both peace and harmony. The Chinese culture has long held the idea of “hé” in high regard. According to the earliest compilation of historical documents in China, the Book of Documents (尚书, shàng shū) puts forth the concept of “bǎi xìng zhāo míng, xié hé wàn bāng (百姓昭明, 协和万邦)” advocates that people should live in harmony and countries should have friendly relationships with each other. As the Book of Documents is a fundamental text of Confucianism, the value of “hé” has been interpreted to incorporate this concept by successive generations of thinkers and has become one of the core concepts of traditional Chinese culture. When reflected in such courses, a rich foundation of resources for education centred around a culture of peace in China will be provided. A fundamental topic in Confucianism is the belief that “harmony is precious” (和为贵), not only in regard to interpersonal and international relationships

but also in the overall view of harmony between heaven and humanity. The traditional Chinese culture of peace is also about fraternity and non-violence. For example, Confucius reminds us to “love all equally” (泛爱众), and Mencius’ doctrine of “benevolent love” (仁者爱人) represent the core values of pacifism and universal fraternity of classical times.

From a Chinese perspective, peace education could also be integrated into the political curriculum. The concepts and ideas of a “Harmonious Society” (和谐社会) of a “Moderately Prosperous Society” (小康社会), and of a “Community of Shared Future for Mankind” (人类命运共同体) all invoke positive peace. The goal of building a harmonious society includes the creation of harmonious relationships among individuals, social classes, people, social systems, and nature, as well as with the whole world. A moderately prosperous society encompasses the concepts of safeguarding basic human needs through the pursuit of equitable, holistic, and sustainable collaborative development. The core idea behind a community of common destiny is to build a world that combines lasting peace, universal security, and common prosperity with attributes such as openness and inclusiveness, and cleanliness and beauty. The harmonious coexistence of shared future for humanity, as a united whole with the earth, is emphasized (Wu & Wu 2018). The above concepts fully resonate with the concept of positive peace; “peace as a right,” “mutual coexistence,” and “sustainable development” are possible ways to incorporate a culture of peace in political education.

The premise of education centred around a culture of peace education, in fact, “does not intend to make another subject out of peace education; rather it advocates for the integration of peace values into the school curriculum. It suggests ways of making every lesson about peace and every teacher a peace teacher” (Balasooriya & UNESCO Office New Delhi 2001). Turning every teacher, regardless of the subjects they teach primarily, into peace teachers will create the ultimate foundation for peace education.

Supported by the establishment of the discipline of peace studies in China, a continuation and expansion of the pioneering of peace education at the local level must be maintained. For example, the Nanjing peace education supported by the Nanjing Municipal Government, can expand to schools nationwide and spread positive peace education throughout China. A good example for such a campaign would be the promotion of gender equality education, which was initiated by the Zhongshan Women's Federation and the Bureau of Education and Sports. By following the systematic development of teaching guidelines on gender equality locally, it has since spread throughout the country. What is more, along with the popularization of gender equality education, the subject has also gained traction in

academic circles nationally.

4.2 The Lack of Resources for Peace Education

The lack of educational resources is first and foremost reflected by the absence of teaching materials for peace education. To date, there are still no official teaching materials or teaching guides for an education based on a culture of peace in the entire country. This makes it particularly difficult to implement peace education in educationally underdeveloped areas. It is, therefore, imperative to develop a series of textbooks for the advancement of education centred around a culture of peace in China. A focus group made up of university educators/researchers, as well as primary and secondary school teachers, should be charged with the task of compiling said textbooks in order to combine the current theories of international peace studies with expertise and experience. The goal would be to compile modern textbooks for positive peace education that assimilate the academic frontier of peace studies with the practical needs of teachers and students. Furthermore, lessons from the successful experiences of international peace education should be integrated into the teaching and reading materials for all subjects.

Secondly, there is a shortage of qualified individuals for peace education. Education in China suffers from an imbalance in development between rural and urban areas, with less developed areas having weaker teaching facilities and less qualified teachers. It is common for rural teachers to teach several subjects rather than specializing in one. Currently, the culture of peace education is mostly concentrated in cities of the eastern region of China, where the quality of education is at a higher level. The introduction of peace education into the classroom places certain demands on both schools and teachers. Furthermore, the willingness of a local leadership to include peace education into the curriculum, the physical condition of schools themselves, and teachers' knowledge and understanding of the subject of peace can all affect the popularisation of peace education. In order to raise teachers' awareness of peace studies and cultivate their capacity for peace education, domestic peace studies research institutes, universities, and international peace education institutions should organise various forms of peace education training courses. Alternatively, universities could allow primary and middle school teachers to take or observe graduate level courses in peace studies, thereby realizing the social service responsibilities of universities while at the same time providing an opportunity for teachers to learn about peace studies.

Qualified educators are the fundamental requirement for a sustainable development of

peace education. The current lack of instructors for peace education is both a result of the uneven development of education in China, and, at its root, a natural consequence of peace studies still being in its early stages in China. Peace studies can be a powerful engine for the development of peace education. Peace education is an important component of peace studies, and when peace studies as a discipline is more widely recognised, the promotion of peace education will be a natural consequence. Wherever peace studies takes root, peace education naturally follows. However, the geographical character of peace studies in China is relatively particular, radiating outwards from Nanjing as its centre. In the absence of institutional support from the education sector, the spread of peace studies basically determines the influence of a culture of peace education. Thus, advancing the spread of peace studies and its institutionalization in China, and including peace studies in the higher education curriculum are intrinsically aligned with the goal of promoting peace education.

Finally, a lack in funding is also a hindrance to the spread of peace education. The success of the development of peace studies in China confirms the importance of government support. Peace studies has been successful in Nanjing precisely because the Nanjing Municipal Government supports the work of the Chair on Peace Studies by providing financial support for peace activities. In addition to relying on government support, peace educators can also actively apply for projects from international peace education institutions and can actively seek sponsorship from companies that focus on social responsibility and peace ideals.

Resolving the shortage of resources can be achieved not only through adding to and enhancing the allocation of resources, but also by subtracting and lowering the threshold of access to peace education resources and the cost of teaching and learning. For example, modern teaching methods can be employed in the form of micro-lessons, MOOC classes, and short videos to overcome the geographical limitations of the unbalanced development of peace studies and education in China. These approaches will make peace education available to a wider audience without being restricted by the classroom format.

4.3 The Outdatedness of School's Peace Education Concept

Modern day students understand positive peace in a direct and straightforward way. In the digital age of globalization and the rapid development of information technology, contemporary secondary and primary school students have increasingly diverse ways of comprehending the world. These “Gen Z” kids were ‘born’ with open minds and an international outlook into an era of extensive globalization and access to vast quantities of

all kinds of information. They self-consciously respect different cultures and identities, and will become the main force in the maintenance of world peace and future development.

It stands to question whether the existing approaches to peace education in China's schools today, which arguably are the remnants of past policies, might stand in the way of the future generation's capacity for peace. Does formal education teach what a culture of peace can mean for a peaceful world? Is the current approach to education capable of helping the future generations grasp the interconnectedness between issues, such as individual rights, the environment, poverty, world population, and peace? Are they encouraged to develop a sense of ownership and world citizenship that will allow them to actively participate in global leadership? Young people are the future of the world and are the trustees of humanity for the maintenance of world peace and security. As stated in the words of UN Secretary-General António Guterres on the occasion of International Youth Day 2018, "The hopes of the world rest on young people. Peace, economic dynamism, social justice, tolerance – all this and more, today and tomorrow, depends on tapping into the power of youth" (Guterres 2018). Society needs to create a culture of peace to help young people grow up, transform their cities into cities of peace, and inspire them to participate in this peace consciously. In becoming a COP, Nanjing has served, and is continuing to serve, as a platform for events, such as the 2020 "Youth in Action" Nanjing Peace Forum at which young people were given a stage to share their creative experiences with ecological peace and sustainable development approaches, and to participate in global governance. Their experiences inspire their peers to devote themselves to the cause of peace, both directly driving and necessitating the development of a culture of peace education and of additional Cities of Peace.

Education for peace is undoubtedly intrinsic to the building of a COP. At present, China now has three International Cities of Peace. Weifang and Zhijiang successfully applied to acquire International Cities of Peace status in early 2021, and both cities are committed to putting peace education efforts on their city development agenda. It is evident that expanding the network of COP in China is adding momentum to the spread of peace education.

4.4 National Differences in Peace Education

New trends in international education have repeatedly set off education reforms in the PRC. Might peace education be a new high point, driving a paradigm shift towards a culture of peace in Chinese schools? Can the development of peace education in neighbouring countries boost peace education in China and realize the positive relationship between

peace education and learning from one another? Unfortunately, this is not the case today, as peace education varies greatly from country to country in the Northeast Asian region, with varying levels of development, and it is difficult to draw on the peace education systems established in each country's context. Therefore, it is through close exchanges between peace educators and peace scholars to seek commonalities in peace education in Northeast Asia and to reach a common consensus on peace education that can eliminate barriers to lasting peace.

The Northeast Asian region has a cultural basis for promoting common peace education. There are three main components for achieving peace in a region: power checks and balances, institutional construction, and cognitive guidance (Zhang 2019). The cognitive guidance dimension is to shape a common perception of peace in addition to a common perception of interests and culture. The Northeast Asian region shares a common Confucian cultural background and advocates the idea of peace and harmony. On this basis, the Northeast Asian region is well placed to promote extensive cultural exchanges, enhance mutual understanding among the people of the region, and rely on common peace education to pass on a common philosophy of peace to the young generations.

The sudden outbreak of the COVID-19 pandemic is both a barrier and an opportunity for peaceful educational exchanges in Northeast Asia. Thanks to Internet technology, it has become easier and more convenient to communicate and connect with the cause of peace. In the summer of 2021, the C9 International Summer School on Peace at Nanjing University, jointly organized by the Chair of Peace Studies, the Undergraduate College of Nanjing University, and the Northeast Asia Peace Education Institute, brought together peace scholars from several countries in Northeast Asia for the purpose of delivering peace education to Chinese students over a period of four days. Course topics included "Conflict and Peace Building," "Restorative Justice," "Conflict Transformation," and "Art, Education, and Peace." The successful practice of this online course once again confirms that seeking common ground on peace education among Northeast Asian countries and jointly advancing the establishment of a common peace education system under the framework of a culture of peace are the shared expectations of peace scholars in Northeast Asia as well as the right path for future development. We hope that regional peace scholars, educators, and peace-loving people will work together so that peace education will be a guardian force for the consolidation of long-term, stable development in the region in the future.

Conclusion

Peace education has been a part of the history of education in China. Over the past seventy years, the development of peace education in China has changed with the times, expanding from a focus on the war threatening peace to a focus on the economic, environmental, cultural, and other structural issues that affect peace. Peace education has undergone a transformation from a negative peace to a positive peace perspective, which is also the basic pattern of the development of peace education globally.

Under the influence of internal and external environmental factors in different eras, China has gradually developed a peace education system based on three major themes. One of these is the peace education centred on traditional security concepts that arose at the beginning of the founding of the PRC, during a period of multiple external and internal difficulties. This educational paradigm, in the form of national defence education, proletarian internationalism education, and self-reliance education, conveys the concept of peace through the enhancement of military power, the search for “allies” to maintain security, and the pursuit of economic independence for political security. The second is the peace education centred on development, which explores the dialectical relationship between development and peace. This educational paradigm opened a new era of peace education modernization for China after the Reform and Opening-up, and development education, international understanding education, and education for sustainable development began to become an important carrier for peace education. Meanwhile, reflecting on the traumatic history to evoke the desire for peace and harmony has become an integral aspect of China's development strategy. The third is the systematic and integrative culture of peace education that has swept across the globe since the rise of peace studies in China in the 21st century, which has begun to develop rapidly in China, opening broad prospects for the cause of peace education in China.

Overall, the development of peace education in China has been characterized by its distinctive endogenous nature and diversity, and the themes of education have been influenced by the concept of peace, with different emphases in different eras. Even though the education for a culture of peace advocated by UNESCO has only spread in China during this century, peace education in its ontological sense has never been absent, and it has always nourished the national spirit of peace and nurtured peacebuilders in its contemporary

presentation. With the peaceful rise of China, peace education centred on a culture of peace is bound to become more established. Crucial to the future development are the completion of the incorporation of the discipline of peace studies into curriculum, as well as overcoming the obstacles of the competitive entrance examination system and the lack of resources for peace education. Furthermore, it is critical to continue the close cooperation with the government along with other enterprises and social organisations to advance the transformation of peace education in schools to a culture of peace paradigm. Promoting cooperation in peace education in Northeast Asia, will allow Chinese wisdom to contribute to the cause of peace education in the region and the world.

Peace Education in Northeast Asia:
A Situational Analysis

CHAPTER III

Peace Education in Japan: Past, Present, and Future

Ketei MATSUI



III

Peace Education in Japan: Past, Present, and Future

1. Introduction

Peace education is an education that explores alternatives to the present system to bring about change in the society that fosters gender and racial equality, respects human rights, appreciates cultural diversity, and respects the integrity of the Earth. Fredrico Mayor (2000), the former Director-General of UNESCO, stated on the occasion of the International Year for the Culture of Peace the importance of peace education in this era:

Peace, as we now understand, is no longer the exclusive business of governments and international organizations. It is more than the absence of war and violence. It is our values and attitudes in our communities, our families, our schools. Peace must be cultivated and learned and, above all, put into practice. To make peace, we must act to transform the conflicts of everyday life into co-operation to make the world better for all.

Peace can be cultivated, learned, and put into practice through peace education. Peace education itself does not bring peace, but it prepares learners to strive for peace. The pedagogy of peace education includes the knowledge, skills, and attitude needed to develop adequate leadership with the appropriate characteristics to conduct reconciliation and peace-building processes.

The philosophy of peace education is to educate and transform the social structure of society which would include the benefit of the less privileged. The outcome of peace education may not resolve the tense situations in war zones around the world. Rather, peace education for the young is to realize that every individual has a choice to resolve conflict nonviolently and that choice rests upon the people. People can choose to have war, but people can also choose to have dialogue and transform political and social structures without violence. The structure of the society can be dismantled to make it a safe and secure place where there

is peace and adequate standards of living. Transformation needs to be done at all levels of every institution, from the individual to the highest level of government.

Furthermore, peace education is an effective method for preventing armed conflict, building diplomatic relations, and establishing a culture of peace within the region. It is especially necessary in societies where military participation and violence have become the dominant culture. Civil society actors, therefore, need to work cooperatively to find effective ways to implement peace education in order to overcome the prevailing culture of violence and militarism. There is also a need to overcome narrow-minded nationalism which only promotes conflicts; hence, efforts must be made to realize a society where diverse cultures can coexist harmoniously with comprehensive education programs. Peace education should focus on various peace issues including, but not limited to, gender, justice, historical education for restoration and reconciliation, and the democratic decision-making process. It is necessary to use peace education to shape understandings of peace in order to create a culture of peace. Effective cooperation between formal and non-formal educators in peace education should be pursued.

The research was conducted in pursuit of effective cooperation among peace educators with a view to establishing a common curriculum and exchange programs to promote peace education network in Northeast Asia. The project investigates formal and non-formal educational institutions and organizations in the Northeast Asia region, namely in Japan, and seeks the truth and means of a paradigm shift from reaction to prevention of conflict. Through educational practice, the possibility of a more equitable integrative system of relationship in Northeast Asia is pursued. Educational institutions and nongovernmental organizations are selected to observe what they see as obstacles to establishing a culture of peace. Furthermore, the paper attempts to discover how education can contribute to advantages and diminish disadvantages in terms of equity and respect, for the wellbeing of the people in Northeast Asia.

Peace education contributes to educating civil society to be able to address the issues and take action for peace building. Thus, it is hoped that this study will contribute to making peace education an effective agent of peacebuilding in Northeast Asia. Moreover, to generate a new international consensus on peace building and the prevention of violent conflict, there is a need to find ways to establish a conflict prevention mechanism of armed conflict in the Northeast Asia region through peace education.

2. The Need for a Peace Education Curriculum in Japan

2.1 Historical Background - Japan As Perpetrator

Peace in Northeast Asia may depend upon developing relationships among nations based on mutual respect and trust. This relationship building may be especially important as scars of the historical past have not been fully healed since the end of World War II. Japan also faces territorial issues with its neighboring nations, contributing to an increase in regional tension as a result of its increase in military spending.

Galtung (2005) describes the atrocities caused by the Japanese military during its occupation of Northeast Asia during World War II: “Japan had committed atrocities in China (the Nanjing massacre and Unit 731) and in Korea (comfort women), far beyond anything defined as regular warfare” (Galtung 2005, 63). In the winter between December 1937 to February 1938, it is recorded that the Japanese army massacred over 300,000 civilians (History, we shall never forget). Other records of atrocities of Japanese Military reported the medical experimentations, which include vivisection without anesthetics, done by Unit 731 on civilians and prisoners of war. Furthermore, there are current issues in Japan, which include the textbook issue with the Chinese and Koreans, as well as chemical weapons that have been buried in various places in China where the Japanese military bases once stood (Wu, n. d.).

In addition, the present activities of the Japanese government have the tendency to move toward strengthened nationalism and upgrade of military strength, away from efforts to maintain peace in Northeast Asia. The former Prime Minister Abe’s administration is considering future constitutional revision of the 1947 Fundamental Law of Education, “which had embodied postwar Japan’s determination not to repeat the mistake of re-creating the ultranationalist, state-controlled education system that existed before and during World War II” (Japan Times December 31, 2006, para 6).

Likewise, the Liberal Democratic Party, the ruling and dominant party in the Japanese government, is in favor of amending the Preamble and Article 9 of the Japanese Constitution that has been central to Japan’s renunciation of militarism and war, to strengthen Japan’s military capabilities and to ensure Japan’s entitlement to a “self-defense” force (Japan Times December 31, 2006, para 5). The central argument by government officials who wish to amend the article is that it restricts Japan’s ability to have a stronger military role. This

constitutional revision may be viewed as a threat to the Asia-Pacific region (Siegal 2005, 3).

Moreover, the major parties of Japan, the Liberal Democratic Party, Komeito, and the Democratic Party, have passed a law revision, upgrading the Defense Agency to the Defense Ministry. This law will directly enable the defense minister to “ask the Finance Ministry for funding for the Self-Defense Forces as well as call for a Cabinet meeting to consider defense-related legislation and SDF personnel affairs” (Japan Times January 11, 2007, para 1). In addition, the Abe administration changed this interpretation of the Constitution in a cabinet decision in July 2014, allowing Japan to practice the right to collective self-defense under certain circumstances such as fighting against terrorism with the United States of America. This revised law and those revisions that may take place in the future might hinder Japan’s foreign relations and threaten the international community’s trust in Japan. In the year 2020, Japan’s military defense spending ranked 9th in the world (Statista) and the changes seem myopic, politically and militarily. It is hoped that these revisions are not leading the Japanese government toward an organized system, which Becker (1973) explains, “The turmoil and social disintegration apparent in so many of the world’s nations are due, at least in part, to the distorted priorities, unbalanced economics, and warped psychologies created by the system of warfare threat” (Becker 1973, 108). Therefore, Japan’s tendency towards strengthening nationalism and military security may threaten restoration of diplomatic relations in Northeast Asia. Given these circumstances, this study hopes to find the kind of peace education that is needed in Japan to contribute to the process of reconciliation.

In order to develop changes in the diplomacy of the countries in Northeast Asia, there are several conditions that need to be addressed. Kenneth Boulding offered this perspective:

The most productive changes to look for with regard to the long-run dynamic of increasing the probability of peace and diminishing that of war is undoubtedly those which both increase the strength of the system and diminish the strain on it. Of these the movement of national images toward compatibility...will have a high priority. (Boulding 1978, 65)

One of the “strains” in the problem of this study can be identified as the unsolved post war issues, the atrocities committed by former Japanese Military, and unsuccessful reparative moves by the Japanese government. Thus, these “strains” need to be diminished first before any productive changes can be made.

There is a need to strengthen regional cooperation efforts by the state and civil society to support the victims of Japan’s military atrocities in overcoming the past. To construct

diplomatic relations among countries in Northeast Asia, there is also a need to pursue means to resolve the problems caused by products of historically rooted conflict. Peace education has a role to prepare Japan to address the past properly and sincerely to construct and create peace in Northeast Asia.

2.2 Hiroshima, Nagasaki, and Air Raids in Major Cities - Japan As Victim

2.2.1 Hiroshima and Nagasaki

During World War II (1939-45), on August 6, 1945 at 8:15 in the morning, an American B-29 bomber dropped the world's first deployed atomic bomb over the Japanese city of Hiroshima. The explosion immediately killed an estimated 80,000 people; tens of thousands more would later die of radiation exposure. Three days later, a second B-29 dropped another A-bomb on Nagasaki, killing an estimated 40,000 people. Japan's Emperor Hirohito announced his country's unconditional surrender in World War II in a radio address on August 15, citing the devastating power of "a new and most cruel bomb" (Ham 2012).

Hiroshima was selected as the first target as it was a manufacturing center with a population of 350,000 people. The B-29 bomber dropped the bomb—known as "Little Boy"—by parachute at 8:15 in the morning, and it exploded 2,000 feet above Hiroshima in a blast equal to 12,000-15,000 tons of TNT, destroying five square miles of the city. That morning, many school children were playing in the courtyard and the bomb killed almost all of them except for a few survivors. Among them, a few more died later from radiation and/or a bad burn (Ham 2012).

Hiroshima's devastation failed to elicit immediate Japanese surrender, however, and on August 9 another B-29 bomber flew to a secondary target, Nagasaki, where the plutonium bomb "Fat Man" was dropped at 11:02 that morning.

Because of the extent of the devastation and chaos, exact death tolls from the bombing of Hiroshima and Nagasaki remain unknown. However, it's estimated roughly 70,000 to 135,000 people died in Hiroshima and 60,000 to 80,000 people died in Nagasaki, both from acute exposure to the blasts and from long-term side effects of radiation (Ham 2012).

The atomic bomb, and nuclear bombs, are powerful weapons that use nuclear reactions as their source of explosive energy. Scientists first developed nuclear weapons technology during World War II and atomic bombs have been used only twice in war—both times by the

United States upon the two cities of Hiroshima and Nagasaki.

2.2.2 Air Raids in Japan

For six months, the United States Army Air Forces (USAAF) conducted a devastating firebombing raid which affected 67 Japanese cities. The first attack was on the night of March 9-10, 1945. This attack was known as the Great Tokyo Air Raid in Japan. Bombs dropped from 279 Boeing B-29 heavy bombers burning out much of eastern Tokyo. More than 90,000 and possibly over 100,000 Japanese people were killed, mostly civilians, and one million were left homeless, making it the most destructive single air attack in human history. The attack destroyed 16 square miles (41 km²) of the city and 267,000 buildings in a single night. By May, 75 percent of bombs dropped were incendiaries designed to burn down Japan's "paper cities." By mid-June, Japan's six largest cities had been destroyed. Like most strategic bombing during World War II, the aim of the air offensive against Japan was to destroy the enemy's war industries, kill or disable civilian employees of these industries, and undermine civilian morale (Asahi Shinbun Culture Research Center 2010).

3. Visioning and Pursuing the Role of Peace Education Specific to Japan: Conceptual Framework of Peace Education For Formal and Informal Educational Institutions

Reconciliation may have a crucial role to play in the healing process of the Northeast Asian region to achieve harmony in a culturally diverse society. According to Desmond Tutu, a South African Anglican cleric and theologian known for his work as an anti-apartheid and human rights activist, the process of reconciliation involves uncovering the truth, offering sincere apologies, achieving forgiveness, developing empathy, making amends, respecting human rights, working for an inclusive society (Tutu 1999) and hundreds of thousands of dialogues. Peace education can build skills and knowledge to conduct and practice these processes for reconciliation and peacebuilding. Thus, peace education is crucial in establishing a peaceful community in Northeast Asia. Peacebuilding is a matter of grave concern for civil society as it cannot be achieved exclusively by governments and

international organizations.

Among these areas, the peace education concept central to this study is the normality of conflict and multiple alternatives to violence. Gavriel Salomon alluded that there are two dispositions to act nonviolently: “a disposition to forgo the use of force and violence to solve national or ethnic conflicts, and a disposition to actively seek agreement and reconciliation with the other when an appropriate opportunity arises” (Salomon 2002, 10). Therefore, the area of peace education that is the focus of this study is conflict resolution and reconciliation. Ramsbotham, Woodhouse & Miall (2005) defined conflict resolution as a “comprehensive term which implies that the deep-rooted sources of conflict are addressed and transformed. This implies that behavior is no longer violent, attitudes are no longer hostile, and the structure of the conflict has been changed” (Ramsbotham et al. 2005, 29). Moreover, reconciliation, according to Ramsbotham, Woodhouse & Miall (2005, 231) is “restoring broken relationships and learning to live non-violently with radical differences,” which “can be seen as the ultimate goal of conflict resolution.”

In peace education, it is asserted that the capacities of reconciliation can be taught as an extension of education in the concepts and skills of conflict resolution. Among the capacities for reconciliation, critical thinking, moral decision making and social responsibility are essential. These are especially applicable with Japan’s problematic relations with other Asian nations. Lee (2021, n.p.) noted the importance of “encouraging students to see the world from the viewpoint of the Others, particularly those whom their society portrays as lesser and inferior in a way to marginalize and oppress them.”¹⁾ Capacities for reconciliation for students to understand the viewpoint of the Others are apparent in Section 5.1.2 of this paper titled “Learning about Respect and Dignity from the Comfort Women Issue,” in a case where a former elementary school teacher reports change in the attitude of his students after reading a picture book about the two sisters who were abducted by the Japanese military to serve as comfort women and also, in Section 5.2.2 titled “Community Museums: Role of Public Space for Peace” where students and adults in the community participated in cross-cultural programs to eradicate hate speech against Korean residents who have lived there for generations.

3.1 Comprehensive Peace Education

Peace education in this study follows the concept of comprehensive peace education.

1) Gi-Beom LEE, Professor at Sookmyung Women’s University, was one of the discussants at the APCEIU Forum on Peace Education in Northeast Asia, which was held on 10 September 2021.

Comprehensive peace education is an approach articulated as Global Community Education led in the mid-seventies as Betty Reardon explains:

Global Community Education is designed to build up on the broad and well-integrated value base provided by world order studies and to expand its cultural and personal dimensions. Its developers attempted to formulate a more fully multidisciplinary, humanistic, comprehensive approach and to integrate materials, methods, and insights from multicultural education with the methods of inquiry of world order studies (Reardon 1988a, 36).

Reardon (1988a) also notes that peace education began as the study of exploring the causes and prevention of war and has now developed into broader areas that include conflicts ranging from personal to global (36). The concept of peace has been divided into two attributes: negative peace and positive peace. The concept of negative peace emphasizes absence of arms races, war, and violent conflict (Reardon 1988 a, 13) whereas positive peace as Kenneth Boulding defined, “signifies a condition of good management, orderly resolution of conflict, harmony associated with mature relationships, gentleness, and love” (Boulding 1978, 3). Comprehensive peace education includes both positive and negative peace and follows a holistic approach with a focus on women’s issues, ecology and other global problems as well as skills to resolve world problems.

Furthermore, Reardon (1988a, 47) noted that, “many forms of peace education seek to be, in practice and consequence, vehicles for global transformation which implies change of the widest possible breadth in social organization and the greatest possible depth in personal perspectives and behaviors.”

To conduct healing, reconciliation, peacebuilding and peace education, there is a need for actors to perform these processes. Peace education that follows the Culture of Peace principles and Comprehensive Peace Education develops the actors. The activities of these actors may be crucial in establishing positive relations among the countries in Northeast Asia where governments have not been able to accomplish peace. Thus, the current study pursues a means to establish peace education curricula that prepares learners to act toward effective cooperation among civil society actors in establishing a foundation of diplomatic relations by peaceful means.

3.2 Culture of Peace

A culture of peace is defined by the United Nations General Assembly (1997, n.p.) as a “set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals groups and nations.”

While it does not deny the conflicts that arise from diversity, it demands non-violent solutions and promotes the transformation of violent competition into cooperation 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.

Such transformation is possible if we educate individuals to develop and use strong critical thinking and negotiation skills. Betty Reardon supported the importance of education when she stated: Building a culture of peace depends very much on education, because education in our contemporary world is the main carrier of culture. Only education can enable societies to understand the culture of violence which has blighted our past, debases our present, and threatens our future. It is through education that the peoples of the world will be able to derive and prepare to pursue the vision of a culture of peace. (Reardon 2001, 49-50).

Peace education helps people to develop the capacity to become responsible global citizens with the ability to cope with our rapidly changing society. Peace education teaches citizens social responsibility and instills in them the desire to participate in activities that contribute to the well-being of all living things on earth.

UNESCO has played a significant role in promoting EIU (Education for International Understanding). In 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. Twenty years later, Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy was endorsed at the General Conference of UNESCO at its 28th session in November of 1995. Then in the year 2000, United Nations declared the International Year for the Culture of Peace and announced 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. In 1992, an interdisciplinary program on Culture of Peace was established. The UNESCO affiliated Asia-Pacific Centre of Education for International Understanding (APCEIU), established in the year 2000, is one of the most active

agencies for promoting EIU in the Asia Pacific region. In support of the key pedagogical principles of EIU, APCEIU has published various resource books based on the conceptual framework of EIU, which includes the six themes of a holistic EIU for a culture of peace: Dismantling the Culture of War; Living with Justice and Compassion; Promoting Human Rights and Responsibilities; Building Cultural Respect, Reconciliation and Solidarity; Living in Harmony with the Earth; and Cultivating Inner Peace (Toh 2004). These principles need to be reflected in the peace education programs and curriculum in Japan.

A regional mechanism for peace is pursued with a focus on promoting a culture of peace and culture of prevention to overcome any militarism or narrow-minded nationalism that has been established after World War II in this region.

4. Formal and Non-formal Education in Japan from a Historical Perspective

In order to determine the initiatives of peace education in Japan, historical postwar events were observed by Takabe (2021a). Focus of interest in peace education themes was largely influenced by the following events:

4.1 Postwar Peace Education in Japan (1945 to 2000)

1946. Peace education in Japan developed with the pacifism²⁾ of the Constitution of Japan and the Fundamental Law of Education (1947) as the theoretical pillars, while also having the aspect of a peace education movement by teachers, including the slogan “Do not send our students to war again” (Takeuchi 2011a, 20–21). With the enactment of the Constitution of Japan, “The Story of the New Constitution” compiled by the Ministry of Education was produced and used throughout Japan.

1947. The reports of the atomic bombings were made by radio and television. In addition, there were peace memorial ceremonies, war monuments, warrior associations,

2) Pacifism of the Japanese constitution is about Article 9.

- records of air raid experiences, and manga and anime, such as *Okori Jizo* and *Barefoot Gen*, to pass on the war experience (Murakami 2009, 93-109).
- 1950s.** Peace education was practiced in some schools in Hiroshima and Nagasaki based on the children's own experiences of the atomic bombings. Other areas were learning about the horrors of war through some school textbooks. In addition, in peace education during this period, watching movies played an important role in the formation of peace awareness.
- 1951.** The Courses of Study: "Education for Peace" was included in the social studies course for junior high school students in the third grade, and the content included understanding and reflection on the war of aggression (see the Ministry of Education website). This education was initiated from the movement to ban atomic and hydrogen bombs from the Bikini Atoll hydrogen bomb test (Peace Education Research Group, 2017).
- 1954.** The hydrogen bomb test at Bikini Atoll and the exposure of the *Daigo Fukuryu Maru*³⁾ and others to radiation aroused a citizens' movement for the abolition of nuclear weapons in Japan, where the experience of the atomic bombing was still recent.
- 1955.** However, political restrictions on peace education began with the "politically biased education" campaign against the Japanese Teachers Union.
- 1960s.** Textbook examinations resulted in textbooks containing only a few lines on the atomic bombing and some containing no mention of it at all.
- 1968.** From this year, the Hiroshima Prefecture Teachers' Union launched a movement to practice peace education, and from the mid-1970s, the movement spread nationwide (Murakami 2009, 75-88).
- 1970s.** The number of researchers interested in peace studies increased.
- 1970s to the early 1990s.** According to Takeuchi (2011a), this period was a "period of upsurge" in peace education.
- (1) Progress in the organized efforts of the peace education research movement
 - (2) The spread and theoretical organization of a variety of teaching materials and practices related to war studies
 - (3) The development of war studies that incorporate not only the experience of

3) A Japanese tuna fishing boat was contaminated by nuclear fallout from US Castle Bravo Nuclear Testing.

war damage (e.g., atomic bombing raids) but also perpetration, resistance, and complicity (since the 1980s)

- (4) Focus on structural violence, development, human rights, and the environment as Issues (since the 1980s)
- (5) Focus on structural violence and made development, human rights, and the environment issues (since the 1980s)
- (6) Positioned school development and life guidance to overcome violence in schools and classrooms as issues in peace education (since the 1980s)
- (7) Placed school development and life guidance to overcome violence in schools and classrooms as issues of peace education (since the 1980s) (Takeuchi 2011a, 31)

1970s. Attempt by Katsumoto Saotome⁴⁾ to adopt an approach to teach the perpetration side of World War II in the textbook was made, but it was not successful.

1973. The Peace Studies Association of Japan was founded in 1973. Since then, lectures on “peace education” were offered at universities (Murakami 2009, 90-91). One of the main focuses of peace education practice was to learn about the experiences of the victims of war. For example, students heard war stories from their families and relatives, went to war sites on school trips to hear stories from A-bomb survivors and war survivors, and used photos, videos, and animations to teach the tragedy of war and to emphasize the importance of peace.

1977. In response to school violence in the 70’s and the collapse of classroom discipline in junior high schools, the government revised the teaching guideline in 1977. The main purpose was to reduce education stress and to introduce relaxed classes called Yutori Education which was a policy that reduced the hours and the content of the curriculum in primary education. To this day, the mass media in Japan have used this phrase to criticize drops in scholastic ability. However, some elementary schools filled the reduced hours with peace education workshops which were successfully conducted.

1980s. In response to the criticism that peace education only emphasized the damage caused by Japan, teachers began to add content about the “harm” done to the Asian region, the Battle of Okinawa, where many residents were killed as a result of being abandoned by Japan, and the “resistance” and “complicity” of Japanese citizens in the war effort.

4) <https://www.shinchosha.co.jp/writer/1572/>. Katsumoto Saotome is a well-known journalist who has written books on WW II such as Tokyo Air Raid.

1989. The emergence of comprehensive learning time (in formal education). The 1989 Guidelines for the Course of Study established a “comprehensive learning time” as the second “relaxed education” program. Efforts to use this time for peace education began to emerge. This learning is often offered for about an hour by inviting guest speakers to talk about topics covered by positive peace education, such as cross-cultural communication, human rights, and environmental issues.

Mid-1990s. However, the emergence of discourses that denied peace education, such as the “Society for the Study of the History with a Liberal Perspective” (launched in 1995) and the “Japanese Society for History Textbook Reform” (launched in 1996), led to a period of stagnation and confusion (Takeuchi 2011a, 31-62). The group was responsible for authoring a history textbook that has been accused of promoting a nationalistic view of the history of Japan. The reformed history book was heavily criticized by China, South Korea, and many Western historians for not including full accounts of Imperial Japanese war crimes during World War II, such as the Nanjing Massacre and the military system of sex slaves (Japan is responsible for including the truth of WWII, Japan’s colonization, and aggression in Northeast Asian countries).

On the other hand, as comprehensive peace education became mainstream internationally and the concept of peace expanded, peace education in Japan also expanded, focusing on the titles of documents and articles on peace education in CiNii⁵⁾, using “peace” and “education” as keywords. The results of the analysis revealed that peace education in postwar Japan increased from the 1970s, reached its peak in the 1980s, and stagnated in the 1990s due to discourses that denied peace education, but showed a new expansion in the 2000s due to the “war on terrorism” and the expansion of the concept of peace as well as the influence of comprehensive peace education (Takabe et al. 2018).

1991. Changes in the international situation after the Cold War. The Gulf War after the Cold War and the discussion of Japan’s UN PKO Cooperation Law related to the situation in Cambodia expanded the perspective of “peace education” to international affairs and international law.

1995. 50 years since the end of World War II: Peace museums and archives were newly established. The museums contributed to non-formal peace education.

5) Citation Information by National Institute for Information, a bibliographic database service for material in Japanese academic libraries

4.2 2000~ present

Educational reforms to change the education system in response to globalization were initiated, such as global education and overseas school trips began (in formal education schools). Topics of content include the following: Progress of Globalization; Efforts for “global” education, increase in overseas school trips; Revision of the Fundamental Law of Education; New history textbook issue; Notebooks for moral education (kokoro no note) issue; 9/11 and the “War on Terror” campaign; Expansion of the “Article 9 Association” and its challenges; The Lehman Shock, Irregular Employment, and the Diversification of Poverty; and Re-examination of the history of war.

2010s. The following topics were implemented for discussion and learning (in formal peace education settings): Great East Japan Earthquake
 “Moral education” in elementary and junior high schools was upgraded to “special subject moral education” in 2015. Textbooks to be certified.
 Designation as SGH (Super Global High School)
 Increase in the number of UNESCO schools
 Introduction of “active learning,” programming education, and “foreign language activities” from the third grade of elementary school.
 Current constitutional revisionism
 Hate speech and hate crimes

2016. Minister of Education announced three points to improve the quality of education:
 1) We will continue to follow the basic principle of fostering both knowledge and thinking skills in a balanced and reliable manner. 2) There will be no reduction in learning content. 3) Qualitative improvement of the learning process from the perspective of “active learning” will be carried out. Based on the above direction, necessary revisions will be made to the structure of subjects and courses.⁶⁾

Having discussed the diverse interpretations of peace education in Japan, strengths and limitations will be investigated in the next section V (Personal communication with Akira Suzuki⁷⁾, May 30, 2021).

6) https://www.mext.go.jp/b_menu/shingi/chukyo/chukyo3/061/siryo/_icsFiles/afiedfile/2016/03/03/1367713_2_2.pdf
 retrieved May 23, 2021

7) Akira Suzuki is a High School Teacher who actively practices peace education in class.

5. Practices of Peace Education in Accordance with the Conceptual Framework Needed in Japan

5.1 Formal Education

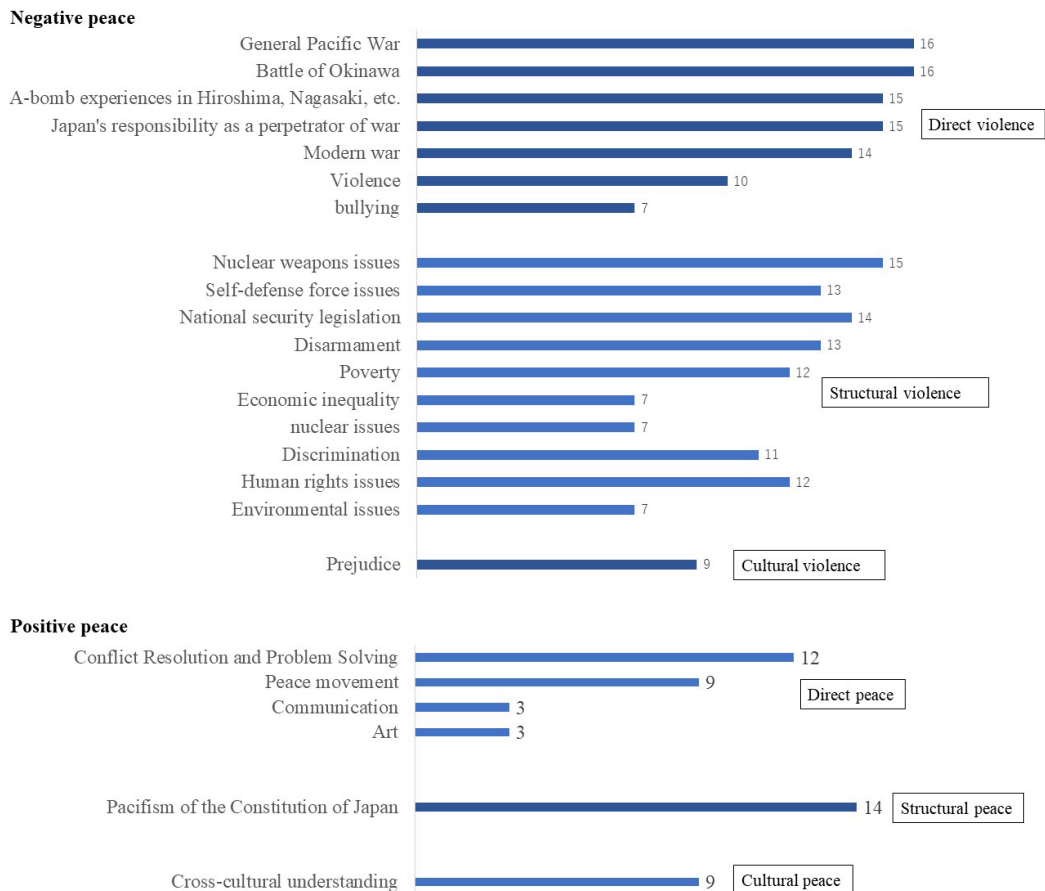
5.1.1 Survey Conducted in 2016

A survey was conducted in 2016 by Takabe (2021b) to investigate how peace education is being practiced in schools. As mentioned in section III, peace education has changed since the 2000s due to the expansion of the concept of peace and the influence of comprehensive peace education, but peace education research has been argued to focus on peace education that teaches war. Takabe (2021b) states that the purpose of the survey was to find out whether, for teachers, the content of peace education is only “teaching about war” and does not include structural violence and peacemaking.

A questionnaire was sent by mail to 321 teachers of elementary schools, junior-high schools, high schools both private and public. As a result, 16 teachers responded, 8 from private schools and 7 from public schools of which 4 are elementary school teachers, 6 are junior-high school teachers, and 6 high school teachers.

Takabe (2021b) analyzed survey results and indicated that the teachers practiced peace education on various topics, although many of them focused on negative peace education. In addition, “active learning,” promoted by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) since around 2014, was practiced by 13 out of 16 teachers.

Figure 1. Negative and Positive Peace. By Takabe (2021b)



5.1.2 Survey Conducted in 2021

A follow-up survey was conducted in July, 2021 by Takabe (2021b) to determine the current status of peace education. The survey requested all subjects to respond via Google Form. The target audience was all those involved in education, and the request was made via social networking sites, and email to 21 educators. As a result, 15 educators responded via Google Forms: three elementary school teachers, two middle school teachers, three high school teachers, six university teachers, and one non-formal education-related non-profit organization.

Takabe (2021b) reflects that because of differences in the target population and survey methodology, the results cannot be simply compared to 2016. Nevertheless, Takabe (2021b)

argues that there are different definitions of peace education for educators. According to Takabe, the teachers are basically occupied with many roles to play, it seems it is difficult for them to concentrate and create peace education learning units and programs. He introduces some examples:

six out of fifteen teachers either did not teach a class on World War II or did not respond to the question, and one teacher said, 'When I try to implement peace education, I have to prepare a plan and submit it, which increases my burden.' In Japan, the concept of SDGs has become popular in the mass media and in the field of education. Eight out of 15 educators said that the SDGs have made peace education easier, by broadening international perspectives and making it easier to conduct peace education without being called 'biased.' (Takabe 2021b)

The SDGs may have made it easier to conduct peace education in a broader sense, but at the same time, there is a concern that peace education may not be implemented to serve its purpose. However, the results display a change in the teaching content by putting more weight on positive peace rather than negative peace which was more dominant in the survey conducted in 2016.

5.2 Learning about Respect and Dignity from the Comfort Women Issue

On August 22, 2021, a former elementary school teacher, Yasuro Fujita, who has been working on his Master's degree at Wako University, presented his Master's Thesis on using a picture book about the comfort women from Korea for sex education material to the upper elementary coeducational students at a study meeting conducted by Transcend, Japan. The book is titled "Hana Baba" or "Kkot Halumoni" published in 2010 in China and Korea, and in 2015 in Japan. The book was used to depict the truth that happened during World War II to two Korean sisters who were abducted to a "comfort women" station. The purpose of this sex education class is for the students (1) to know and respect their own body and their friends' bodies, (2) to learn about the history of the war and what the Japanese military had done to girls their age when they were developing physically, and (3) to know about how the children process their understanding of gender differences.

The picture book was written by Kwon Eundok and was published as the picture book on peace in Northeast Asia. The class was conducted for two days in a total of four hours to 70 boys and girls. Mr. Fujita also showed a DVD about the comfort women which he

bought when he visited Nanum I Jip, a shelter for comfort women supported by a Buddhist organization. Mr. Fujita recorded and analyzed the feedback that the children have responded. Most children took the incident seriously and questioned why it happened, why the victims of military sexual slavery were silenced for fifty years, whether the soldiers felt guilty for what they did, how can the dignity of the girls be protected and so forth. The girls empathized and the boys sympathized with what had happened to the Korean girls in the story. Both boys and girls found the story to be horrifying. Capacities for reconciliation that includes critical thinking, moral decision-making and social responsibility are apparent in the discussion among the children guided by the inquiries posed by the teacher and what came out of the discussion. The emotional impact of this activity compelled the students to think and hope that such a terrible incident should never happen again.

5.3 Department of Global Citizenship Studies, Seisen University

The Department of Global Citizenship Studies was established in 2001. The department aims to educate students to become active global citizens with global perspectives. The well-planned curricula consist of three main strands: 1) Concepts and skills 2) Global Societies, and 3) Projects. Projects offer learning through experiences, following the Dewey (1916) philosophy of “Learning by doing.” Experiential learning through projects encourages students to employ their own powers in activities that enhance global public wellbeing. The curriculum was planned to develop and educate students who can understand global problems, have the skills to resolve conflict constructively, know and live by international standards of human rights, gender and racial equality, appreciate cultural diversity, and respect the integrity of the Earth (Campaign Statement of Global Campaign for Peace Education).

The department practices the importance of inquiry, reflection, knowledge, skills to feel, and skills to take action for change. Inquiry is about asking a lot of questions. For example, why do human beings repeat the same mistakes of waging war to resolve issues? Why do politicians vote to start war when they do not actually go to the war zone themselves and watch their citizens die and lose loved ones?

Reflection is a practice most of us do not do. Most of us do not see how things could be done differently. A curriculum that practices reflection will help students to strengthen their process of learning, to grow academically and to develop positive, mutually beneficial relationships among the members of the society.

Knowledge, in other words “touching the mind,” stimulates cognitive skill. Knowledge can be sought through history, through what has been practiced in the past. “Touching the heart,” on the other hand, stimulates the affective skill (Navarro-Castro & Nario-Galace, 2010). Alternative solutions can be learned by using the skills to imagine, think, create, and practice. Skills to take action are also needed. With knowledge people can think and with empathy people can feel, then people are compelled to take action, action to change the world to a better place, a world filled with love and respect for each other, where every being has the right to live, above all every being has the right to peace. The department develops active citizens who can lead to make changes and build a caring and inclusive society.

This department addresses a learning method to cultivate humanity, educate the person as a whole and develop the person to grow as responsible global citizens. The method is experiential learning. This learning offers knowledge and skills, which can be acquired through coursework in different fields within and out of the classroom. Experiential learning provides students an opportunity to feel and express themselves.

Martha Nussbaum mentioned three capacities that “are essential to the cultivation of humanity in today’s world. First is the capacity for critical examination of oneself and one’s tradition” (Nassbaum 1997, 10). The second capacity is the ability “to see themselves (citizens who cultivate their humanity) not simply as citizens of some local region or group but also, and above all, as human beings bound to all other human beings by ties of recognition and concern” (Nassbaum 1997,10). And finally, “The third ability of the citizen, closely related to the first two, can be called the narrative imagination. This means the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person’s story, and to understand the emotions and wishes and desires that someone so placed might have” (10). All of the mentioned capacities can be developed through education to cultivate humanity, which is to educate the person as a whole and to nurture the person to grow as intelligent citizens. It seems appropriate to consider that the third ability of the citizen can be cultivated particularly through experiential learning.

In pursuing educational excellence, experiential learning is one method to develop students to grow as responsible global citizens. Plato (1992) raised the importance of experiential learning as an educational excellence that promotes the growth of a person as a whole, he noted “Business of the crafts (hands-on learning) has the power to awaken the best part of the soul and lead it upward to the study of the best among the things that are, just as, before, the clearest thing in the body was led to the brightest thing in the bodily and visible realm” (Plato 1992, 205). Experiential learning provides awakening opportunities for students to grow.

Moreover, Dewey (1916) asserted, “Growth is not something done to them (children and learners); it is something they do. (Dewey 1916, 42)…” Hence education means the enterprise of supplying the conditions which insure growth, or adequacy of life, irrespective of age” (Dewey 1916, 51). Individuals, regardless of age, have the potential to grow, therefore education needs to offer students the skills to continue and apply what they have learned to building competence as individuals who can contribute towards social development. The Delors Report stresses that “learning to live together needs to be given a much higher priority and that education must be an inner journey that leads to the full development of each student’s potential” (Delors 1996). Education can also offer students opportunities for self-development and self-trust, thus building self-confidence and self-esteem to be able to see others as fellow members of the same community and respect them as citizens of the same world in which all the people must learn to live together in harmony.

Dewey provided insights into what education should be and how it should be conducted to many educators. His theory on education mentions the role of experience that has meaning. Dewey (1916, 166) stated, “Experience as the perception of the connection between something tried and something undergone in consequence is a process.” Through the process of experiential learning, students can learn new skills and new attitudes.

Since the year 2000, many universities have established new departments based on multi-cultural understanding, international politics, and global studies.

5.4 Informal Education

5.4.1 Home and Family: Society for Educating Parents and Peace Education at Home

Society of Educating Parents was established in the year 2000 to support young parents in child rearing. The society has conducted workshops and lectures to train young parents to raise their children to develop caring and compassionate personalities who can contribute to the society as responsible citizens locally and globally. The members of this society are teachers (kindergarten and elementary), university professors, counselors, and researchers. It was founded by Ms. Haruyo Masuda, researcher, author, and mother of three daughters with the hope to support young parents in a changing environment where nuclear or conjugal families that consist of parents and their children have increased and extended families (families with grandparents, parents and children) have greatly decreased in Japan. Moreover, Ms. Masuda strongly believes that child rearing begins from the time the child is in the womb of the mother and that children

need to be raised to love and care for others to build a peaceful society. In extended families, grandparents often supported young parents in child rearing or served as babysitters to look after the children while their parents worked during the day.

The workshops and lectures are conducted four to six times a year. Some of the themes offered varied as follows: Raising Self Esteem, Conflict Resolution Skills, Peace Education in Raising Global Citizens, Significance of Breastfeeding, Peace Education and Child Rearing for the Fetus (yet to be born), Child Rearing and the Hawaiian Tradition, Peace Transmitted by Genes, Maya: Mother of Shakamyuni Buddha.

5.4.2 Community Museums: Role of Public Space for Peace

Japan has the biggest number of peace museums in the world: The A Bomb Museums in Hiroshima and Nagasaki, Peace Museum of Ritsumeikan University, Tokyo Air Raid Museum, Chiran Peace Museum for Kamikaze Pilots, Shokeikan Museum for Wounded Soldiers, Okinawa Prefectural Peace Park and Memorial Museum, Himeyuri Memorial and Museum, and Kawasaki Peace Museum. Among the many peace museums that have produced different perspectives of Japan's wartime history, the paper focuses on Kawasaki Peace Museum that offers active events that covers both negative and positive peace concepts.

The Kawasaki Peace Museum, which is a public peace museum run by the Kawasaki City, practices the concept of “Active Citizenship.” Ryoza Teruoka⁸⁾, the researcher staff of this museum in charge of educating citizens, believes that developing active citizens plays a crucial role in peace education by making each person an active citizen who is sensitive to peacelessness, takes ownership of peacelessness, thinks about how to transform peacelessness into peace, and takes action for peacebuilding a sovereign society. Kawasaki Peace Museum attempts to follow the concept of Active Citizenship. In general, the important role of public spaces for peace such as a peace museum is to serve as a space for peace education and awareness-raising for both school education and adult education. In other words, empowering people to be active citizens for a sovereign society is an important role of the public space for peace. Kawasaki Peace Museum has been contributing its energy to play that role by bridging different formal-education schools and the community. In recent years, Kawasaki Peace Museum has implemented small projects, employing different hands-on activities. In general, peace museums are bodies to make content of exhibitions

8) Ryoza Teruoka is also a peace educator who conducts workshops at high schools and universities. He also facilitates courses offered by the Northeast Asia Regional Peacebuilding Institute.

and inviting visitors to see the content. In that kind of general approach, relations between the museum and schools or any other non-formal educational groups are producers and visitors or dispatchers and receivers.

In the project, Kawasaki Peace Museum provides only a topic and framework as a participatory approach-based workshop for the project (exhibition). Junior-high school students, high school students, and university students make the contents of the project through participatory workshops. The museum staff visits the schools to conduct workshops and train students to be facilitators. This approach is unique not only for the peace museum but also for school education, as the typical style of peace education programs in schools are mainly passive teaching-learning within the school.

Kawasaki Peace Museum provides different approaches to peace education where it is participatory and inter-school. The following is one example of the participatory and inter-school project with a strong emphasis on developing active citizens.

The Peace Education Program for Peace is a packaged (workshop by staff as input and workshop by students as output) exhibition in which junior-high school students, high school students, and university students who usually receive peace education create short peace education programs by themselves and facilitate them for others. Implementation processes are as follows:

1. Provide common workshops for junior high schools, high schools, and universities to help the participants to understand a brief picture of peace and participatory approach-based peace education program (that covers topics such as multicultural understanding, security issues, Article 9 of the Japanese constitution);
2. The participants work in groups to create their own peace education programs;
3. The participants facilitate their programs with each other; and
4. The participants exhibit their program for the contents of the exhibition. Each exhibition contains 1) peace education programs made by the students; 2) open workshops where the students facilitate their own program to the students from other schools and adults; and 3) published booklets of the peace education programs made by the students.

In one of the museum-led event on eradicating hate speeches and hate crimes, students and adults participated in a cross-cultural understanding program that developed capacities for reconciliation, including critical thinking, moral decision making, and social responsibility. Kawasaki is an ethnically diverse city where there were incidents of hate speeches. The

Kawasaki municipal government enforced an unprecedented ordinance that penalizes people who repeatedly use hate speech in public spaces.

By implementing these projects, Kawasaki Peace Museum aims at becoming a base and a bridge for students and adults as a space for building peace. Peace education is not something that can be taught by school teachers, war survivors, or someone who is considered as an authority on the subject matter. Peace education is something that each person feels, thinks, and talks about when contemplating how existing peacelessness can be transformed into peace as active citizens. Any public space for peace should actively play that role as a base and a bridge of peace building since human rights is a fundamental principle of democracy (Personal communication with R. Teruoka, June 4, 2021).

5.4.3 Region: Northeast Asia Peacebuilding Institute

Northeast Asia Regional Peacebuilding Institute (NARPI) was founded in 2010 in response to the need for an opportunity to understand the concepts of peace education and conflict transformation more widely in the region. These concepts and practices must become known in order to prevent armed conflict in Northeast Asia and construct a culture of peace. Peace activists and students need a place in this region where they can receive practical education and training. NARPI is working to strengthen and empower people in Northeast Asia through providing peacebuilding training and building cross-cultural networks.

Northeast Asia Regional Peacebuilding Institute has grown out of the programs and thinking of the Korea Anabaptist Center and the Korea Peacebuilding Institute. These organizations entered their second decade of existence and have begun to broaden their thinking about peace to include trans-national activism and peace education. Most of the nations of Northeast Asia have a history of strained cross-border relationships. NARPI is a network that includes partners from South Korea, Japan, China, Russia, Mongolia, and Taiwan. NARPI brings peacemakers from these countries together annually for peace education and solidarity. NARPI is an institute to promote peace in the region by creating space for learning peacebuilding skills and building networks among peace loving people in Northeast Asia. Every year NARPI hosts a Summer Peacebuilding Training seminar. The program is designed to offer a place of (re)training for community leaders, students, activists, professionals, scholars, government officials, non-governmental organizations and faith-based groups, including those active at the local, national and global levels, and who are interested in deepening their theoretical knowledge of peace and conflict or sharpening their practical

peacebuilding skills.

The mission of NARPI is to transform the culture and structure of militarism and communities of fear and violence into just and peaceful ones by providing peacebuilding training, connecting, and empowering people in Northeast Asia. The vision of the Northeast Asia Regional Peacebuilding Institute is a culture of peace for Northeast Asia to be a region of active nonviolence, mutual cooperation, and lasting peace. The mission of NARPI is to transform the culture and structure of militarism and communities of fear and violence into just and peaceful ones by providing peacebuilding training, connecting, and empowering people in Northeast Asia.

Every year NARPI participants from different walks of life gather to receive peacebuilding training. The participants are NGO/NPO staff and interns, peace educators and activists, university students, teachers and professors, government officials, military and police, community leaders, religious leaders, and anyone involved in or interested in peace work in Northeast Asia.

Past NARPI summer training venues were: Seoul and Inje, South Korea (2011), Hiroshima, Japan (2012), Seoul, South Korea (2013), Nanjing, China (2014), Ulaanbaatar, Mongolia (2015), Greater Taipei area, Taiwan (2016), and Okinawa, Japan (2017). At each NARPI training, participants join in on a three-day field trip to learn first-hand about the history of conflict and peace in the local area.

NARPI will continue their mission as peace and security in Northeast Asia may depend upon developing relationships among nations based on mutual respect and trust; this relationship building may be especially important as historical scars have not been fully healed since the end of World War II. Peace cannot be maintained by national security alone. Security is not about being equipped with military arms and strength. Violence cannot be prevented or resolved by violence. Peace education programs such as NARPI endeavor to construct a mechanism of prevention rather than preemption, as war is devastating to human beings and to the environment. Through such peacebuilding training, it is hoped that nations will someday find alternatives to war (NARPI 2017).

5.4.4 World: Religions for Peace

Religions for Peace is an international coalition of representatives from the world's religions dedicated to promoting peace founded in 1970. The International Secretariat headquarters

is in New York City, with regional conferences in Europe, Asia, Middle East, Africa and the Americas. For 50 years, Religions for Peace have brought together faith communities to take action together for peace.

Religions for Peace invites leaders of different faith traditions, as well as government and civil society partners to gather once every five to seven years and work towards a caring and inclusive society.

Previous World Assemblies have taken place in 2019 (Lindau, Germany), 2013 (Vienna, Austria), 2006 (Kyoto, Japan), 1999 (Amman, Jordan), 1994 (The Vatican, Italy), 1989 (Melbourne, Australia), 1984 (Nairobi, Kenya), 1979 (Princeton, United States), 1974 (Leuven, Belgium), and 1970 (Kyoto, Japan).

To build an inclusive society, there is a need to actualize the declaration posted at the 10th Conference of Religions for Peace held in Lindau, Germany in August of 2019. Religions for Peace, In order to achieve this goal, a paradigm shift is needed to create an atmosphere where human security, not just national security, is guaranteed. Shared well-being connotes the importance of life and dignity of all living beings on Earth.

The objective of the 10th conference was to seek and act upon alternatives to war and violence. Background papers under the following five themes were prepared “to identify issues of common concern and suggestions for collaborative action on the local, national, regional, and global levels of the Religions for Peace network. They are: 1) Advancing Shared Well-Being as a Multi-Religious Vision of Positive Peace, 2) Advancing Shared Well-Being by Preventing and Transforming Violent Conflicts, 3) Advancing Shared Well-Being by Promoting Just and Harmonious Societies, 4) Advancing Shared Well-Being by Promoting Integral Human Development, and 5) Advancing Shared Well-Being by Protecting the Earth. The Japan Committee of Religions for Peace has declared fifteen appeals based on the assembly theme, Caring for Our Common Future—Advancing Shared Well-being. Although all fifteen of the appeals hold their importance, this article will share three appeals. The first appeal, “Our Common Future” discusses the definition of inclusion through the words of wisdom by various religious leaders and peace educators to prove the truth of its meaning. The 6th and 15th appeals were chosen to elaborate the plan of action proposed by the Japanese committee to realize the suggestions for collaborative action mentioned in the background papers of the Lindau conference. The plan is an effort toward an inclusive society.

After the 10th World Conference held in Lindau, Germany in 2019, Religions for Peace (RfP) has set six strategic goals for the period of 2020-2025. The goals were made to realize the

multi-religious future of collaboration and peace. The six strategic goals are:

- Promote Peaceful, Just and Inclusive Societies
- Advance Gender Equality
- Nurture a Sustainable Environment
- Champion Freedom of Thought, Conscience, and Religion
- Strengthen Interreligious Education
- Foster Multi-religious Collaboration and Global Partnerships⁹⁾

These goals can be the criteria for peace education programs and curriculum in Northeast Asia as they serve as education to increase trust and improve understanding, respect, and relationships between people of different faiths and are offered worldwide by Religions for Peace member countries. As one example, the Reconciliation and Education Task Force of Religions for Peace, Japan conducted a peace education facilitators' training seminar which was held from July 2020 to April 2021.

The theme of this program was "Developing People to Practice Reconciliation: From Fragmentation to Reconciliation due to COVID-19." The main focus of the program was to learn online skills for problem solving and conflict transformation through listening and dialogue. Exclusion and violence including psychological violence will not solve the problems caused by selfishness, prejudice, insecurity, conflict, and division. The objective of the program was to train participants to learn how to build relationships with others based on compassion, to learn about the characteristics and concepts of conflict and understand the process and necessary elements of reconciliation, to understand how to resolve conflicts based on non-violence, to be able to accept different opinions and perspectives and to acquire the skills of active listening and dialogue, to learn the basics of being a mediator, and to be able to plan and conduct workshops as a facilitator.

The program was open to anyone who was interested in reconciliation, peacebuilding, and facilitation. The participants were religious leaders, youth, university students, and non-governmental organizations (NGOs). The seminar was conducted by an internet-based online conference system (Zoom) for lectures, activities, and discussions based on interactive learning. Instructors who were active in a variety of fields were invited to provide practical training and learning. In addition, activities were hands-on learning through role-playing and demonstrations. At the end of the seminar, the participants planned and developed "My Action Plan" that they could use to conduct a workshop in their respective communities (Religions for Peace 2020).

9) Religions for Peace, accessed November 5, 2021 from <https://www.rfp.org/resources/strategic-plan-2020-2025/>

6. Limitations of Understandings and Practices of Peace Education

The Peace Studies Association of Japan, which has a history of 48 years, concentrates its theme mainly on negative peace, centered on disarmament of nuclear arms. Since Japan is the only country in the world that has been subjected to nuclear warfare, it is understandable that peace education is focused on the absence of nuclear weapons. This concept is both a strength and limitation. Although recently, a peace education working group, Peace Education Project Committee established in 2014 within the Peace Studies Association of Japan, has started to practice peace education beyond negative peace to focus on positive peace to develop opportunities for a truly peaceful society that includes wellbeing and good relational foundation for all in the family, community, nation, region, and the world. This group has offered active workshops to train peace educators and develop active citizens at the conferences held biannually.

Most peace education in Japan, as mentioned earlier, focuses on disarmament education as well as field trips to Nagasaki and Hiroshima. Another limitation of Japan's peace education is the history textbook issue that involves Japan's refusal to reflect the accounts of the Japanese aggression in East Asia, territorial expansion between 1875 and 1930 and military aggression in between 1931 and 1942. There is importance in pursuing means to overcome the past and in realizing a culture of peace. The issue of responsibility for the perpetration of the process leading up to the atomic bombings cannot be avoided. In order to bring about solutions to the problems caused by products of historically rooted conflict we need to strengthen regional cooperative efforts by civil society to help overcome the past.

UNESCO schools in Japan have increased over the years, but many schools use this status as a promotion for their schools rather than for peace and human rights, and that no new schools have been approved recently. It is important to respect the original purpose of UNESCO schools. Despite the fact that many of the UNESCO school teachers are preoccupied with school events and other commitment, there are also teachers who are struggling to follow the true essence of EIU, create good peace education programs, and develop programs that follow the true purpose of UNESCO schools.

7. Suggestions for Strengthening Cooperation for Peace Education in Northeast Asia

What is our vision for the future of Northeast Asia? The project offers the opportunity for the Northeast Asian countries to collaborate and work towards a common future that is caring and inclusive. Keeping that in mind, the suggested curricula reflect the following values suggested by Reardon which positive human relationships based on the dignity of all persons: stewardship of planet based on a reverence for the Earth, and global citizenship based on responsibility to a world community” (Reardon 1988b, xv). Reardon further explains that these values are “the fundamental criteria for planetary policy making if we are to ‘ensure that there will be a future’” (1988b, xv). The value of global citizenship based on responsibility to a world community entails “acquisition of new skills as well as the development of global and human values” (1988b, xx) to become active citizens who can perform nonviolent conflict resolution skills and approaches to international cooperation.

Stewardship of planet based on a reverence for the Earth is the value that needs to be practiced sustaining the life of this beautiful planet we live in. Curricula that reflect this value “develop a sense of caring for the living Earth and a desire to reverse the damage done by human interventions, especially those caused by war, weapon testing, and irresponsible development” (Reardon 1988b, xx).

In addition to the two values mentioned above, there is a need to identify peaceful methods for establishing a foundation for the third value, positive human relationships among Northeast Asian countries based on reconciliation and diplomatic relations. Conflict management and negotiations may resolve the historical tensions as discussed earlier, but it is difficult to heal the deep hurt and bitterness in the minds and hearts of the victims. Reconciliation may have a crucial role to play in the healing process of the Northeast Asian Region. The process of reconciliation involves, uncovering the truth, offering sincere apologies, achieving forgiveness, developing empathy, making amends, respecting human rights, working for an inclusive society (Tutu 1999), and processing of time. Thus, it is suggested that peace education that builds nonviolent skills for reconciliation, peacebuilding, and restorative justice is highly recommended in addition to the strengths that already exist in Japan as introduced earlier.

Curricula then should include knowledge and skills to conduct the process of reconciliation

as Tutu (1999) mentioned. Sincere apologies play an important role in increasing forgiveness and reducing the tension and negativity in both the victims and the perpetrators (Allan et al. 2006, 87; Zechmeister et al. 2004, 532). Reconciliation happens within a relationship. Empathy can help the transgressors imagine others' suffering and lead them to apologize. Empathy can help the victims know how the transgressor feels, allow them to replace negative feelings with positive emotions, and can transform unforgiveness into a willingness to forgive. Along with empathy, humility is an emotion that can help replace negative feelings with positive feelings, allowing people to forgive and promoting healing.

Secondly, in building positive human relationships, it is suggested that knowledge and skill to practice restorative justice should also be included in the curricula. In general, justice pursued by criminal law requires that the level of punishment be proportionate to the severity of the wrongdoings committed. This type of justice is known as retributive justice. In contrast, restorative justice is a form of justice that is relational and social. The emphasis of restorative justice is on rehabilitation, on compensation, on the recovery of dignity and the healing of social wounds. Similarly, restorative justice is part of the process of reconciliation as it seeks to restore a relationship that has been broken by human rights violations and to make healing possible.

Lederach (1999) pointed out the importance of developing "positive identity of self and group that is not based on criticizing or feeling superior to another person or group" (49). The development of positive identity is crucial for successful cohabitation. Restorative justice is not complete unless the victims' individual needs are understood and met. Needs-based restorative justice also strives to restore the well-being of the wrong-doers, in hopes of improving the collective well-being of all citizens in Northeast Asia.

Thirdly, in building a positive human relationship, various ways of achieving reconciliation should be included in the curricula. There are individuals, organizations, and countries or regions that have established or are in the process of reconciliation and peaceful relations. Their experiences may contribute to possible solutions for the Northeast Asian situation. Grassroots work of individuals and organizations as well as traditional reconciliation processes such as the South African ubuntu and Hawaiian Ho'o pono pono may help us discover what can be done to develop capacities for forgiveness and reconciliation. Ho'o pono pono is a Hawaiian approach to conflict transformation and reconciliation. Pukui, Haertig and Lee (1971) described the approach as follows:

In Ho'o pono pono, one talked openly about one's feelings, particularly one's angers and resentments. This is good. For when you suppress and repress hostilities,

pretend they do not exist, then sooner or later they are going to burst out of containment, often in destructive, damaging ways. Ho'o pono pono used the "safety valve" of discussion as one step towards handling old quarrels or grudges, and even more importantly, as prevention, so minor disputes would not grow into big grievances. (para 60).

As all humans trying to recover from emotionally painful rifts know, both apologizing and forgiving are very difficult, and require considerable emotional courage. These three values not only offer the knowledge and skills to perform the processes but to develop a whole person. Curricula that reflect the three values make possible the eventual recovery of trust and the ability to collaboratively create together a new, common history that finally eliminates the pain, though not the factual memory, of the past. However difficult healing may be, it is a process that may be crucial in assisting the victims to overcome the past and achieve well-being. In addition to the creation of a new, common history, peace educators in the Northeast region require a network to practice a common curriculum that would train future leaders to build peace. Furthermore, in addition to English, learning the languages of the countries in Northeast Asia may highly contribute to peacebuilding in the region as Vickers (2021)¹⁰⁾ commented, "Perhaps one of the most meaningful and effective ways in which education might contribute to promoting international understanding and peace across the region is through teaching students to speak and understand each other's languages." (2021, n.p.) Learning another Asian language other than their own would build empathy towards that's country and deepen understanding of their culture.

It is suggested that peace education programs or curricula in Northeast Asia include building the skills and attitude mentioned earlier to conduct reconciliation processes. Thus, the reconciliation process for Japan and its neighbors would involve acknowledging the past truth and developing a positive identity for both victims and violators, so that the countries in Northeast Asia could live and walk together towards a common future as a united society with good diplomatic relationships and a shared goal of peacebuilding.

Finally, evaluation of peace education is needed to measure the effectiveness and success of peacebuilding programs. Sasao (2021)¹¹⁾ noted that one of the remaining issues in optimizing peace education in Northeast Asia is evaluation of peace education programs so that it produces evidence-based practices for each country of the region. There is also a need to set

10) Edward Vickers, Professor at Kyushu University, Japan was one of the discussants at the APCEIU Forum on Peace Education in Northeast Asia, which was held on 10 September 2021.

11) Toshi Sasao, Professor at International Christian University, Tokyo, Japan was one of the discussants at the APCEIU Forum on Peace Education in Northeast Asia, which was held on 10 September 2021.

criteria for program effectiveness and success.

8. Conclusion

The paper began by pursuing an effective cooperation among peace educators with a view to establishing a common curriculum and exchange programs to promote peace education network in Northeast Asia. The project investigated formal and non-formal educational institutions and organizations in the Northeast Asian Region namely in Japan, and sought for the truth and means of a more equitable integrative system of relationship in Northeast Asia. Peacebuilding addresses structural issues and the long-term relationships between parties in conflict (Ramsbotham et al. 2005, 30). Efforts at peacebuilding are made actively by the civil society. Having discussed the mechanism and process of reconciliation, it is now clear that the needed content of peace education should cover the skills and knowledge to process peacebuilding.

Following the process of reconciliation guided by Tutu (1999), it is suggested that Japan should uncover the truth of the facts that had happened in the past and offer sincere apology, achieve forgiveness, and make amends. For Japan and other countries of Northeast Asia, it is suggested to develop empathy, respect human rights, and work for an inclusive society together. One suggestion would be the peace education working group of the Global Partnership for the Prevention of Armed Conflict¹²⁾ (GPPAC), which was formed by worldwide civil society organizations, to contribute in the process of reconciliation where governments and the United Nations fall short. The GPPAC collaborative network of civil society organizations includes citizens of various sectors and disciplines, from the community all the way up to the international level. These are citizens who joined together to make conflict prevention a sustainable and achievable objective.

One process would be to institute a learning method through peacebuilding training, such as NARPI (Northeast Asia Regional Peacebuilding Institute). Working together for a common goal builds understanding and solidarity.

Another process would be led by religious leaders of the Northeast Asian region such as IPCR

12) Global Partnership for Prevention of Armed Conflict. Networking of People Building Peace. <https://gppac.net/>

(International Peace Corps of Religions) which plays the role of bringing together religious leaders of China, Korea and Japan to work for interfaith collaboration and regional peace. Each of these processes needs immediate action to restore and maintain peace in Northeast Asia.

It is suggested that the UNESCO affiliated Asia-Pacific Centre of Education for International Understanding (APCEIU) would serve as an active agency for promoting education for peace and global citizenship in the Asia Pacific region in collaboration with grassroots social and religious organizations such as GPPAC, NARPI and WCRP to regain broken trust, begin the process of reconciliation and peacebuilding, and build positive domestic and international relations. By achieving these objectives of justice, forgiveness, and effective reconciliation, the countries in Northeast Asia may be able to build a collaborative future

There are issues that have not been resolved more than 75 years since the end of WWII, and there are domestic and regional conflicts that still face the Northeast Asian region. Forgiving does not mean forgetting. It is important for us to remember past atrocities and ensure that they never occur again. But first there is a need to collaborate among peace educators of Northeast Asia. It is suggested that the goal of the program and curriculum should be comprehensive to include all disciplines, inclusive to include all ages and nationals, and experiential to offer exchange and action oriented opportunities. Peace education programs in this region should be building skills to achieve the objectives needed to reconstruct and reframe diplomatic relations in Northeast Asia, to establish a common curriculum and exchange programs, and to promote peace education networks.

Peace Education in Northeast Asia:
A Situational Analysis

CHAPTER IV

Critical Analysis of Peace Education in Mongolia

Batbaatar MONKHOOROI
Oyuntsetseg DUGARSUREN



IV

Critical Analysis of Peace Education in Mongolia

1. Introduction

A review of Mongolia's history of world peace study dates back to the so-called "Pax Mongolica" (meaning Mongol Peace) of the Great Mongol Empire in the 1200s (Thomas 2019). This was a period of relative peace following the empire in the vast lands of Mongolia, and a period of easy communication and unified management of trade-supported development. This Mongolian peace ended with the collapse of the Mongol Empire and the outbreak of the Black Death, which first spread in Asia and expanded along the trade route. Bypassing this period of history, we can look at what a world peace education is like in today's democratic Mongolia.

Mongolia is the 18th largest country in the world by area, but its population of just 3.4 million makes it the world's most sparsely populated country. A democratic regime, it is located in East and Central Asia bordered between two great powers, Russia and China. Mongolia is a country of children and youth because 63.8 percent of Mongolia's population is under 35 years old.

In 2020, Mongolia was ranked 99th out of 189 countries in the world (National Statistics Office 2020). According to the the Human Development Index, Mongolia has reached a high level of human development, achieving 0.737 out of 1 from 0.667 in 2000. However, when compared to the Human Development Inequality Index, the score is 0.653 out of 1, which indicates that inequality still exists in health, education, and income

Mongolia is considered a developed country in terms of life expectancy, which is one of the main indicators of the Human Development Index. The average life expectancy of men, who make up 50.8 percent of the total population, is 66.1, and the average life expectancy of women, who make up 49.2 percent, is 75.8. The life expectancy gap between men and women is 9.7, which is twice the world average, indicating that the health of Mongolian men is in crisis.

Moreover, since 1990, the structure, content, technology, and organization of education in Mongolia have changed, increasing the average length of schooling by 5.3 years. However, differences in the quality and availability of education vary depending on the living standards of the population such as place of residence, urban and rural development, and gender. Nationwide, 40.6% of undergraduate, graduate, and doctoral students are men and 59.4% are women. However, 60.6% of students in technical and vocational education institutions are men and 39.4% are women. Although the level of education of women is higher than that of men, the level of labor force participation is 53.4 points higher for women and 69.4 points higher for men. This shows that women are subject to gender disparities and discrimination in terms of employment opportunities, wages, and incomes.

In addition, Mongolia ranks 65th out of 189 countries in the world in terms of gender inequality. The Human Development Gender Inequality Index measures reproductive health, education status, and decision-making power due to gender inequality (National Statistics Office 2020). The maternal mortality rate per 100,000 live births and the birth rate of adolescent girls have been declining in recent years. Although maternal and women's health are improving, urban overcrowding and mining as well as high air, water, and soil pollution have led to high infant morbidity.

Mongolia's official national poverty rate has fluctuated since 2010. The poverty headcount rate declined sharply from 38.8% to 21.6% during the economic boom in 2010–2014. However, between 2016 and 2018, poverty reduction was uneven, declining in rural but not in urban areas. Growth in rural areas was faster and favorable to the poor, contributing to reducing rural poverty from 34.9% in 2016 to 30.8% in 2018, supported by rising livestock prices and expansion of poverty-targeted social protection programs.

According to the Ministry of Education, Culture and Science's statistics for 2020 (Ministry of Education and Science 2021), the number of educational institutions at all levels reached 2,400 in the 2020–2021 academic year, bringing the total number of students to 1.075 million. There are 247.1 thousand children aged 2–5 in pre-schools, 680.8 thousand students in general education schools, and 147.3 thousand students in universities. These statistics, data, and indicators will play an important role in identifying the current state and challenges of peace education in Mongolia.

Mongolia pursues policies and activities aimed at developing friendly relations and cooperation with other Asian countries by participating in multilateral cooperation in the Asia-Pacific region; strengthening strategic stability in East Asia, Northeast Asia, and Central Asia; and expanding security cooperation.

1.1 The Legal Foundation of Peace Education in Mongolia

As a result of the efforts of the United Nations and other major peacekeeping organizations for global peace, Mongolia has issued documents and declarations that respect civil rights, protect society and culture, respect human rights, and protect children.

Currently, Mongolia adheres to a total of 594 international treaties and conventions, including the Human Rights (adopted by the UN General Assembly in 1946); the International Covenant on Civil and Political Rights (Mongolia signed this on January 5, 1968, and adopted it November 18, 1974); International Covenant on Economic, Social, and Cultural Rights (adopted by the United Nations in 1976); and the Convention on the Rights of the Child (Mongolia signed this on 26 January 1990 and adopted it on 5 July 1990).

Non-violence and social justice are central to peace education. Non-violence means respecting human rights and supporting freedom and justice whereas social justice includes principles of equality, responsibility and solidarity. Mongolia is a democratic country that respects human rights and freedom and has focused on developing a world peace education as a legal framework and education system. This is evident in the Constitution of Mongolia which declares to preserve human rights, freedom, and justice by showing respect for national unity, state history and cultural traditions as well as respect for the achievements of human civilization, and human and civil rights (Constitution of Mongolia 2021).

According to the Law on Education (Mongolian Parliament 2002), Mongolia's education system is a combination of formal and non-formal education, consisting of pre-school, primary, secondary, vocational, and higher education. The law also states that education shall be human, democratic, continuous, and accessible to all, and shall be based on the values of national and human civilization, advanced heritage, and science. The Lifelong Learning Center is an education center for all people who dropout of schools, adolescents with disabilities, adults, monks, housewives, the unemployed, migrants, and any other vulnerable members of society. There are 354 lifelong learning centers in Mongolia. The Law on Education (Mongolian Parliament 2002) defines “lifelong learning” as the continuous acquisition of moral, aesthetic, civic, family, scientific, and life skills education for all ages, both formal and informal. This means that Mongolian education system promotes social justice through The Lifelong Learning Center in order to respect the right to study at any age without gender gaps and/or other difficulties.

Also, a law for promoting gender equality has been implemented since February 2011 in Mongolia. The basis of this law is twofold: 1) to create the proper conditions to ensure

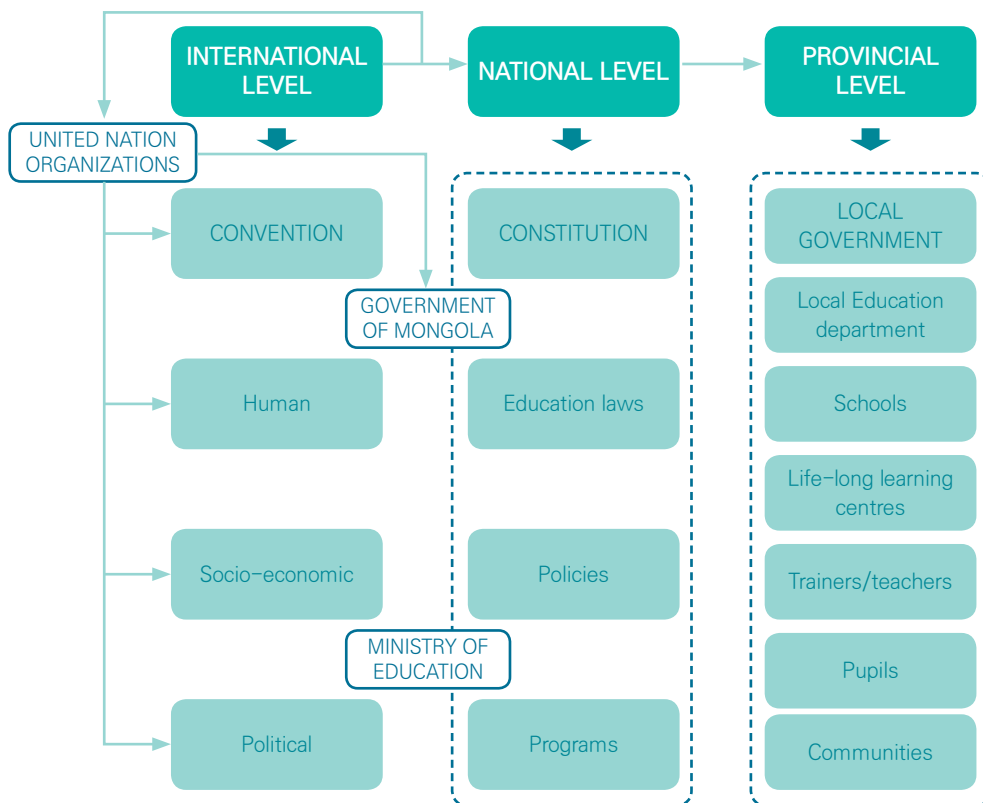
gender equality in political, legal, social, cultural, and familial matters; and 2) to regulate the implementation of these laws (Mongolian Parliament 2021). The law promotes equal participation of men and women of all levels without discrimination.

Based on these laws, Mongolia has created sufficient legal conditions to promote peace education at all levels. However, the understanding and implementation, especially for peace education activities, are not clear in both the education system and other parts of society.

Education for sustainable development is inextricably linked to education for world peace. While education for sustainable development is a way to lead society to sustainable development, education for world peace represents peace, tranquility, equality, freedom, equality, justice, sustainable development, and unity in the world.

The structure of the current system and implementation to distribute peace education will be explained based on Figure 1.

Figure 1. The Legal Foundation of Peace Education in Mongolia



As this figure shows, the United Nations plays an important role in the development of world peace education at the international level while the Government of Mongolia and the Ministry of Education and Science play important roles at the national level. At the local level, however, local governments, schools, and communities play important roles. This shows that world peace education is not just about students and children. The involvement of parents, teachers, and the community are important.

Non-violent conflict resolution, self-protection, communication skills, as well as prevention of violence, and healthy living are key indicators of global peace education in the Mongolian education system. At the national level in Mongolia, peace education is considered in the constitution, education laws, policies, and programs. For instance, the Law on Primary and Secondary Education (Mongolian Parliament 2008) states that the purpose of education is to develop citizens who have acquired basic knowledge and skills in life sciences and science and can learn independently and creatively. Article 4.1.8 of the law also provides for non-violent resolution of conflicts, knowledge of self-protection, and communication skills. In general, the content of world peace education is reflected to some extent at each level of education in Mongolia.

The policies, activities, and legal regulations that support and develop Mongolia's sustainable development and peace education are reflected in the following policies and programs. These can be seen in Table 1.

Table 1. Core Policies and Programs on Sustainable Development and Peace Education

Environmental Policies and Programs	Educational Policies and Programs
1993. Parliament. Convention on Biological Diversity	1995. Parliament. Government Policy on Education
1995. Parliament. Convention on Climate Change	1995. Government. National Basic Education Program
1996. Parliament. Mongolia's Development Concept	1995. Government. National Program of Mongolian Script.
1997. Government. National Program for Ecological Education for All (1998-2005)	1995. Government. Preschool Education Program (1995-2000)
1998. Parliament. National Protected Areas Program	1997. Government. National Program for Non-Formal Education (1997-2004)
2003. Parliament. Government Policy on Mongolia's Population	2001. Government. National Preschool Education-2 Program (2001-2007)

2008. Parliament. Comprehensive National Development Policy of Mongolia Based on the Millennium Development Goals (2007-2015, 2015-2021)	2001, 2007. Government. National Reproductive Health Program
2010. Government National Program to Combat Desertification	2002. Government. National Distance Learning Program
2011. Parliament. National Climate Change Program	2006. Parliament. Master Plan for the Development of Mongolian Education for 2006-2015
2014. Parliament. Green Development Policy	2008. Government. National Program for Pre-school and Primary and Secondary Education Teacher Training and Professional Development
2015. Parliament. National Biodiversity Conservation Program	2010. Government. "Education" National Program
	2013. Government. "Right Mongolia" National Children's Program
	2014. Parliament. State Policy on Education (2014-2024)
	2016. Parliament. Concept of Sustainable Development of Mongolia 2030

Source: Data from Mongolia's development concept, 2030

According to these policies and programs, the most significant policies are as follows:

- The Rio Declaration and Development Program 21, which ushered in a turning point in human history, and the adoption of the "Mongolian Development Concept" by the Parliament after Mongolia pursued a new direction for social development and a new Constitution.
- The Government of Mongolia approved the "National Distance Learning Program" in 2002, emphasizing the importance of distance learning in ensuring equal rights for children to study and develop lifelong learning, professional development, and life skills. It is important to create a system that meets the needs of education in a flexible, diverse, accessible manner with quality and efficiency, regardless of space or time.
- In 2014, the Parliament approved and implemented development policies such as the Green Development Policy; the Parliament and the Government approved the "Green Economy Policy Action Plan" (2016-2020), and the "Sustainable Development Concept of Mongolia-2030".

Based on these environmental, economic, and social development policies and strategies, it is obvious that Mongolia's national programs and government action plans reflected the needs of the time for sustainable development and the development of world peace education.

1.2 Key Concepts and Terms Related to Peace Education

In every country, the common term used for peace education may vary. In Mongolia's case, peace education includes anti-bullying education, moral education, global citizenship education, and education for sustainable development.

Anti-bullying Education. In its 2017 report on the Situation of Human Rights and Freedoms in Mongolia, the National Human Rights Commission examined some issues related to the implementation of children's rights:

The results of this study show that the most common violation of children's rights in Mongolia is violence against children and neglect. The survey covered 4,264 children aged 12-18 living in 7 districts and 8 provinces of Ulaanbaatar, 2,743 parents, guardians, and 152 members of the joint child protection team. The survey showed that 17.2 percent said they had never been abused, and the remaining 82.8 percent had been abused in some way. Also, 27.8 percent of the children surveyed were neglected, 24.8 percent were insulted, 22.9 percent were intimidated, 17.1 percent were discriminated against, 14.7 percent were sexually assaulted, 5.9 percent were forced to work in difficult conditions, and 4.8 percent were evicted from their homes. (NHRC 2017)

To summarize, these results show that 8 out of 10 children are victims of some form of violence, and in terms of frequency, physical violence is most prevalent in the family and school environment. One in two (1/2) children surveyed did not consider their living environment to be safe, and 38.3 percent said they were most afraid of the school environment (teachers, peers, social workers, dormitory teachers). The fact that high school students (47.6 percent) and teachers (15 percent) were the main perpetrators of child abuse in the school environment is an indication that the second "home" of the child is neither safe nor child-friendly.

School bullying is harassment and violence by teachers and other students. The results of this study have also been confirmed by studies conducted by other organizations. Currently, the government pays attention to security in the school environment (including dormitories). By the order of the Minister of Education and Culture, a regulation called "Child Protection Policy in the School Environment, Learning Environment of Educational Institutions and Prevention of Child Abuse in Dormitories" was developed and approved in 2017-2018.

Schools not only have the responsibility to educate children but also to protect their rights. However, research on the human rights and children's rights situation shows that the risk of peer bullying, discrimination, violence, and crime in schools and dormitories have not reduced children's rights violations.

Violence is an attitude or behavior that is shaped by personal, family, environmental, and social factors rather than an innate quality. Habits can be changed and negative behaviors

can be prevented before they become habitual. By taking action to protect against the factors that contribute to violence, behaviors can be changed and prevented before violence occurs.

In the case of Mongolia, the “Regulation on Prevention of Child Abuse in Educational Institutions and Dormitories” was adopted to improve the intangible school environment and implement child protection policies (Batchimeg, Odonchimeg, & Onontuul 2020). This policy aims to prevent children from developing negative behaviors; to promote positive behaviors; to increase children's knowledge and understanding of discrimination and differences; to stop and prevent peer bullying; to protect oneself and others from any violence and bullying; and to overcome psychological barriers. Also included in this policy are issues of world peace education such as empowerment.

According to the recommendations of the Education Coalition, bullying prevention practices are well implemented in schools that promote respect, trust, care, and assistance.

Moral Education. Education needs to focus not only on reading, writing, and arithmetic but also on justice, social equality, and unity. Education is not only a fundamental human right, but also the most important source of other rights and freedoms, so it is directly related to morality. Education, as a right of capacity, is a key tool for socially and economically disadvantaged children and adults to find ways out of poverty and to participate fully in society.

Today, the "moral crisis" has become a "global" problem for humanity. Countries around the world are paying close attention to the issue of "ethical education for the new millennium" and see it as a matter of urgency to base education on ethics.

According to Mongolian law, educational institutions, parents, and guardians are obliged to protect children from the following actions and omissions which include all forms of violence, neglect, harassment, exploitation, risky conditions, crime, violations, corporal punishment, and abstinence from harmful habits. For example, the Ministry of Education, Culture, and Science declared 2019 the Year of Civic Education, and developed a “Civic Ethics Education” curriculum for grades 1-12 of public schools. The course covers topics such as human development and moral education, moral concepts, family ethics, and communication ethics.

Ethics is the basis for the development of a humane, righteous, and, "human" person because it helps to direct human actions and minds in the right direction and to prevent evil and wrongdoings. Ethical education is the process of acquiring moral values in one's dealings with

others and raising awareness of the norms to be followed in all spheres of social relations.

Ethical education is considered to be very important in the current education system of Mongolia, and knowledge, skills, and attitudes are being developed in subjects such as civic education, law, and moral education. According to a baseline survey (Monkhooroi 2020a) conducted among students in the second phase of the ESD project, morality depends on being humane (civilized) and knowing and appreciating the values of social education.

Table 2. Personal Values and Social Education

		Good to know	Know	Moderate	Not enough	Bad to know
	Social Education	58.7	30.1	9.3	1.0	1.0
1	Value of equality and justice	64.1	26.4	8.1	0.7	0.6
2	Listening to others, understanding each other, making collective decisions	57.0	31.0	9.5	1.3	1.2
3	Respecting the values of human rights and freedoms	59.8	30.1	8.3	0.6	1.1
4	Commitment to future generations, awareness of responsibility, and participation	53.8	32.7	11.4	1.2	1.0
	Personal Values	52.8	33.9	11.2	1.4	0.8
1	Protect the environment through your actions and behavior	56.5	31.9	9.7	1.1	0.9
2	Emphasize non-wasteful, frugal and prudent consumption	49.2	35.9	12.2	1.9	0.8
3	Manage and regulate your health and activities	52.6	33.8	11.7	1.2	0.8

Source: Data from SDC, Education Institute, Baseline of Sustainable Development Education-II

The table shows that 52.6 percent of students know that it is very important for them to take care of their health and 56.5 percent show it through their actions. In terms of social education, 59.8 percent, students chose “good to know” for respect for other human rights and freedoms and 64.1 for the value equality and justice.

Famous philosophers and educators noted that “the most important thing is to always have the desire to do good and to be good,” while society is a “criterion of human morality,” and moral education comes from children, youth, and individuals themselves (Johnson & Cureton 2016). The idea was to be pragmatic, starting with the family.

The content of acknowledging differences has cultural, social, physical, economic, political, and religious origins, and intolerance is a major source of violence and discrimination. To prevent this, tolerance, including respect for human rights, dignity, diversity, and the ability to resolve conflicts in a non-violent way, should be the priority of the education sector.

Sustainable Development Goal (SDG) Target 4.7 states, “By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development” (UN 2015).

Education for Sustainable Development. The term “sustainability” refers to the continuity or existence of an item that has remained the same over time. Development, on the other hand, is a complex political, economic, social, and cultural process aimed at the fair distribution of benefits to society and the well-being of all, based on the active and free participation of citizens and individuals. According to UNESCO, Education for Sustainable Development is about empowering everyone to participate in sound and informed decision-making while respecting the integrity of the environment, economic viability, and cultural diversity for a just society for present and future generations. The goal of education for sustainable development is to provide people with the knowledge, skills, values, attitudes, and maturity to build an ecologically sound, socially and culturally just, economically efficient, and politically sustainable society (UNESCO 2005).

Mongolia has a national program for sustainable development (SDP) and a legal framework. Following the 1992 United Nations Conference on Environment and Development (Rio Conference), the Government of Mongolia (GOM), with the assistance of international donors, initiated the implementation of Article 21 of the Sustainable Development Priorities, Planning, and Implementation of Necessary Measures.

The two main policies that have recently been approved to define Mongolia's development and set long-term goals are Mongolia's Green Growth Policy (GDP) and the Sustainable Development Concept 2030 (ESD 2030). The Green Growth Policy approved in January 2014 provides a way to guide the economy towards sustainable development, while the ESD 2030, approved by the Parliament in February 2016, supports Mongolia's development based on the three pillars of sustainable development: socio-cultural, economic, and environmental.

On July 4, 2018, the Government of Mongolia approved the National Education for Sustainable Development Program. The goals of the program (Government of Mongolia 2018) are to protect the environment; respect historical and cultural heritage; reduce and adapt to the negative effects of climate change; overcome disaster risk; develop an environmentally friendly, resource-efficient, consumption-efficient culture, and healthy lifestyle; and to provide development education that will contribute to the sustainable development of

Mongolia.

Today, Mongolia is integrating sustainable development education into its core school curriculum, building schools' capacities to develop a "whole school approach," and educate the public about the importance of Education for Sustainable Development (ESD) (Teacher Training Institute 2018). Through the Education for Sustainable Development project in Mongolia, the concept of sustainable development is reflected in the subjects of natural sciences (biology, physics, chemistry), social sciences (history, geography, human society), and life sciences.

In the process of developing education for sustainable development, there is a need to recognize green growth, cultural diversity, and global civic education.

Global Civic Education. Recently, there has been a lot of discussion and writing about civic education in the world. However, there is a lack of global understanding of how to integrate the environmental aspects of sustainable development and sustainable development education into other fundamental concepts (Wals 2011), such as society, economy, and culture.

The baseline study of the second phase of the ESD project assessed the extent to which school students are aware of the world's civic education and values. This is a national baseline survey as 1,664 secondary school students from 6 districts and 6 provinces of the capital city of Mongolia participated (Monkhooroi 2020a). Based on the average of the answers in Table 3, 86.7 percent of the students said that they know the value of civic education in the world.

Table 3. Global Civic Education Values

		Good to know	Know	Moderate	Not enough	Bad to know
	Global Civic Education Values	53.8	32.9	10.9	1.4	1.0
1	Recognize that the world and the environment are united and be friendly	46.8	37.0	13.3	1.7	1.1
2	Recognize and respect cultural diversity	52.4	34.2	10.8	1.7	0.9
3	Resolve any conflicts by mutual consent	49.6	35.2	12.3	1.7	1.3
4	Prefer a culture of living in safety and peace	57.9	30.6	9.6	0.9	0.9
5	Respect, discrimination, and non-discrimination against universal human rights and freedoms	62.3	27.3	8.6	0.9	0.9

Source: Data from SDC, Education Institute, Baseline of Sustainable Development Education-II, 2020

Among the students who participated in the survey, 62.3 percent knew very well about the

fifth value, “Respect, discrimination and nondiscrimination against universal human rights and freedoms,” which has the highest percentage among the five items.

Considering the key terms related to world peace education mentioned here, it is necessary to compare the specifics, challenges, and obstacles that these forms of education are developing in some form in each country.

1.3 Opportunities and Obstacles for Peace Education in Mongolia

Although recognized as one of the Asian countries in the Northeast region with similar geographical and cultural characteristics, Mongolia is emerging with its own unique form of world peace education.

Japan's tsunami and nuclear plant accident; China's floods, earthquakes, and orders and decisions prohibiting education in the native tongue; North and South Korea's separations – such military threats, political unrest, and major corruption scandals in the Northeast Asian region have always attracted the attention of Mongolians. Currently, however, the global, regional, and national focus is on the Covid-19 pandemic. This global epidemic has become an obstacle to the educational process, creating a need for peace education.

The pandemic has exposed, accelerated, and worsened long-standing problems such as economic inequality, racial and gender discrimination, hatred, violence, and climate change. Now that Covid-19 is deepening the gap between the rich and poor, the middle ground for people to negotiate, compromise, and reach an agreement is shrinking and social confrontations and political divisions are becoming fiercer and more violent (UNESCO 2020a).

Thus, we are seeing more intolerance, misinformation, hate expressions, and violent attacks. Children from the poorest households (HHs) are already almost five times more likely to be out of primary school than those from the richest (UNESCO, UNICEF, World Bank, WFP and UNCHR 2020).

Being out of school also increases the risk of teenage pregnancy, sexual exploitation, child marriage, violence, and other threats. These negative impacts will be significantly higher for marginalized children: those living in most vulnerable HHs such as migrants, minorities, children living with disabilities, and children in institutions. In Mongolia, quarantine has led to a two-year closure of schools and kindergartens which have created several problems.

As access to information online has increased, violence, swearing, and hatred have also increased in the online community. As a result, children have become more exposed to cyberviolence. In times of global crisis and uncertainty, international solidarity and cooperation are essential.

The United Nations Secretary-General Antonio Guterres recently called on governments and donors to prioritize education for all children, including the most marginalized, establishing the Global Education Coalition to support governments in strengthening distance learning and facilitating the continuation of education.

Due to the severe and widespread economic impact of the COVID-19 pandemic, the Mongolian economy decreased by 5.3 percent in 2020, its worst recession since the early 1990s (Worldbank 2020). A sharp decline in global demand for key commodities and border closures with China were among the key external factors that crippled the mining-led economy. Domestically, the service sector was hit hard by containment measures, which helped Mongolia avoid the worst possible health effects of the pandemic. While a series of generous government relief and stimulus packages in the form of tax relief and income support helped mitigate the impact of COVID-19 on households and businesses, it took a significant toll on the budget.

In Mongolia today, the pandemic is hampering the livelihoods of poor families and the quality of education of children in poor households. Recent research (Monkhoodoi 2021) has shown that the pandemic has had a significant impact on the education of children from poor or vulnerable families.

Table 4. Household Needs and Supply

	Regularly		Sometimes		Never	
	num	%	num	%	num	%
Managing only food needs	1354	97.6	26	1.9	7	0.5
Managing health needs	39	2.8	425	30.6	923	66.5
Supplying only clothing and goods	62	4.5	357	25.7	968	69.8
Managing only children's education needs	31	2.2	268	19.3	1088	78.4
Capable of buying valuable assets	8	0.6	18	1.3	1361	98.1

Source: Data from European Union, World Vision Mongolia, Recovering Together Baseline Report, 2021

As the baseline results show, 97.6 percent of the respondents can sustain only food needs. This implies that households cut all other expenses except for food. Since the majority of the respondents can sustain food needs, this category was removed from the indicators of “having

sustained primary needs.”

Although schools are closed during the COVID-19 pandemic, certain expenses related to home-schooling, including computers, internet, smartphone, mobile credits, and data, have increased. As presented in the household data, 78.4 percent of the respondents or 1,088 households are not able to cover those expenses related to child education.

The Ministry of Education and Science, together with the United Nations Children's Fund (UNICEF) conducted a “Rapid Assessment of the Family Condition of 1,700 Children in the Capital City” and found that the risk was moderate to high (All for Education 2021).

In addition, distance and e-learning pose challenges to the quality, performance, and equity of learning activities, exacerbating existing educational inequalities. Several factors contribute to student performance and academic achievement and deepen inequality. These include:

- Differences in family support: differences in parents' attitudes toward education in relation to their social and economic status
- Teacher's adaptability and e-skills
- The social and psychological impact of students and parents
- Lack of assistant teachers and support for students with disabilities

While 35.3 percent of all households in Mongolia have access to the internet, in rural areas the figure is 0.08 percent, which increases the likelihood of people in these areas to fall behind in school, drop out of school, and experience long-term poverty.

Although there are technological opportunities to study, there are many students who work to clean the house, take care of their younger siblings, and for the boys to support their families. Children from herder families living in rural areas are at risk of dropping out of school because they are too busy helping their parents with herding and moving.

The effects of the global COVID-19 epidemic have directly affected 1.6 billion students and 63 million teachers (UNESCO 2020b). Although attempts have been made to replace learning with e-learning, television, and radio, many studies have shown that not only students (Monkhoodoi 2020b) but also teachers (All for Education 2021) lack the necessary equipment and tools. For example, in Mongolia 50 percent of teachers lacked access to the internet and equipment, looked after their children at home, and were overworked to ensure their “right to continuous learning.”

In line with this, UNESCO has developed an “Education Sector Response to COVID 19” and issued a “Recommendation to Support Teachers and Education Workers in Crisis” (UNESCO 2020b). The reasons for this are the importance of re-planning the future of the education sector, reviewing education strategies in the new crisis, increasing budget funding, integrating content into school core curricula, implementing teacher training, and promoting peace education (UN 2020).

An analysis of the strengths and weaknesses of global peace education in Mongolia reveals the following features:

Figure 2. SWOT Analysis. By Authors



As global peace education is important to develop education for sustainable development, it should be incorporated into the core curriculum and development activities of the project.

Citizens have felt that kindergartens, public schools, and other educational institutions provide a wide range of services (Monkhooroi 2019), including training and development, child and family nutrition, social and psychological health, and safety and child protection. These are prerequisites for the transmission of world peace education through schools.

Due to the pandemic, poor living conditions and vulnerable households are unable to access drinking water, meat, and vegetables during the quarantine period, which has severely

affected children's nutrition. According to a study by the World Food Program (WFP, FAO & UNICEF 2020), 368 million children worldwide, who used to get their daily food from their school meals alone, have lost their only source of nutrition due to school closures. In Mongolia in particular, teachers, parents, and school officials noted that the suspension of school lunches and meals during the pandemic and the withdrawal of the budget were the wrong decisions.

In addition, the social and psychological difficulties faced by children and adolescents during the pandemic are due to prolonged kindergarten and school closures (All for Education 2021). While people have lived at home under quarantine conditions, cyberbullying, cyber-violence and bad news, declining family incomes, poverty, alcoholism, and violence have all contributed to the difficulties faced by children and adolescents. It is also necessary to recognize the need to protect and support teachers and education workers, to combat the current health crisis, and to work together with educational institutions at all levels.

All of this suggests that overcoming challenges in the education sector and improving the quality and accessibility of educational services is not only a matter for government and school administrators and teachers, but also for parents and other stakeholders who benefit from education. In fact, one of the most important indicators of world peace education is the need to look at school activities from a holistic perspective and to create a school culture that needs to be established at all levels of schools in Mongolia.

In addition, the importance of parental involvement in schooling and learning activities has been highlighted during the pandemic. Parents are unprepared for distance learning at home. They do not know how to communicate with teachers, how to help children with learning, or how to work online. In addition, they lack the technical skills.

In light of the above difficulties, it is important to critically review the education process during the pandemic, re-plan the future of the education sector, increase budgets, involve not only teachers and administrators but also parents and the community in school activities, and create a school culture of peace. Therefore, the development and promotion of world peace education in the "new normal" post-Covid state, should be tailored to the needs of each country.

This also applies to neighboring countries in Northeast Asia. Education is a powerful way to ensure peace and stability. Economic and technical solutions, political guidance, and financial incentives are not enough. As UNESCO Director-General Irina Bokova (UNESCO 2014b) points out, we need to make fundamental changes in the way we think and act.

2. Pedagogies of Peace Education

Peace education provides a critical analysis of the current situation in promoting a culture of peace. In this section, all forms of war and violence, including militarization, arms races, gender-based violence, and human rights abuses, need to be addressed in detail in order to eliminate war and violence through peace education.

In 2015, the United Nations adopted a new phase in the process of ensuring the sustainable development of the world and humankind, “Let’s Transform the Earth. The 17 goals set out in the 2030 Agenda for Sustainable Development are divided into five main sections: “People,” “Planet Earth,” “Partnership,” “Peace,” and “Prosperity.”

In the case of Mongolia, we are proposing to organize and model these five key indicators of sustainable development proposed by the United Nations in a systematic way, focusing on a mutually conditioned unity of peace and partnership with other factors.

Figure 3. Mapping a Three-level SDG Model



According to this model, peace and cooperation are the "heart" of the goal of sustainable

development. In addition to developing guidelines and policies for sustainable development, the Government of Mongolia has already established an institutional framework to support the implementation of these policies and guidelines. We see this model as a national advantage.

The Government of Mongolia has revised and approved a number of policy documents in the education sector in the past. These include:

- Master Plan for the Development of Mongolian Education for 2006-2010
- The Right Mongolian Child National Program
- Government Action Plan for 2016-2020
- 2014-2017, MECS, Core Curricula of 12-year General Education Schools
- Education Sector Strategy and Annual Action Plan of the Ministry of Education, Culture, and Science

In today's "new normal" state, many questions are being asked regarding world peace education, such as who will deliver it, how will it be disseminated as well as in what ways will it be promoted.

Who will provide education for world peace? Teachers will be the main facilitators to deliver this. We believe that educators are not only teachers who specialize in a particular field, but also peer-learners, student-learners, as well as parents and the larger community.

How to distribute and to whom? Of course, this requires support at the macro level. Through the Institute of Education, trainers, students, and parents can be empowered to share knowledge and skills.

What are the challenges? Challenges may arise due to the school's capacity to execute the curriculum, such as a lack of teacher collaboration, a lack of knowledge sharing, and a lack of appropriate textbooks and manuals. Let's take a brief look at each of these.

Weak school knowledge may play a role. Currently, there are more than 640,000 students in 803 secondary schools in Mongolia. These schools have different levels of knowledge of sustainable development and world peace education. It should not be expected that students, teachers, and parents of schools with sustainable education projects in the past have sufficient knowledge because this is limited to the schools where the projects have been implemented successfully.

Teachers' understanding and use of world peace education is poor. Although in the current context of Mongolia, most of the schools in the project have the capacity to implement the ESD principles, teachers still have a limited understanding of how to use Sustainable

Development Education and World Peace Education in their daily teaching activities. Therefore, in terms of policy, it is important to increase teacher retraining and skills development plans and budgets.

Teachers' cooperation and knowledge sharing are weak. Teacher capacity building is essential for the dissemination of peace education. As part of the development of ESD in Mongolia, the content of ESD has been integrated into school training support and training activities, and major manuals and brochures have been published. However, a case study assessed that qualified teachers in the project were no longer sharing their knowledge and skills.

Lack of textbooks and manuals will have a negative impact. The issue of world peace education is not just a matter of the content of education for sustainable development. This is because the development of textbooks and manuals on the subject will make an important contribution not only to Mongolia but also to Asian countries.

What can be done in the future? In particular, considering the above factors, it is expected that SDGs will contribute to SDG 4.7 (quality education through sustainable development), SDG 16 (peace, justice, and strong institutions), and SDG 17 (partnerships for the goals). It is important to consider the implementation of the SDGs in Mongolia in order to find a common framework for peace education in Northeast Asia. In the 2014 Nagoya Declaration (UNESCO 2014a), with the help of the natural and social sciences, we gained a deeper understanding of the environment, society, human cognition, ethics, culture, and emotional development.

We are beginning to focus on inculcating world peace education and global civic values in all schools and vocational education programs for grades 1-12. For example, the “Knowledge-Based Society and Skilled Mongolians” section of the Sustainable Social Development Chapter of the Mongolian Sustainable Development Concept aims to ensure that the general education system is developed in accordance with international standards and quality assurance is ensured. These include the following:

- 2016-2020. Prepare for the Programme for International Student Assessment (PISA) and develop and implement an educational program adapted to traditional nomadic lifestyles. Provide vocational guidance to every child with a high school education.
- 2021-2025. Participate in PISA, the international quality assessment of education, reduce the number of classes, and keep the national average to no more than 25 students per class.

At the same time, by 2030, the level of enrollment in basic and vocational education will reach 100 percent and a lifelong education system will be established. It focuses on

raising public awareness of sustainable development, global civic values, non-formal adult education, and directing citizens and businesses towards environmentally sustainable development.

Emphasis on special needs education has led to a broader emphasis on education that meets the special needs of all people, not just those with disabilities (JICA, MES, MLSW, NUM 2016). In this sense, the goal is not for people with disabilities to live in harmony, but for people with disabilities to be included equally in society and to be provided with services that meet their social needs.

The main driving force for the dissemination and implementation of ESD is secondary schools, their management, and teachers. Therefore, the vision for sustainable development and peace education is reflected in the government's program, and its continuation must be funded by the government.

UNESCO emphasizes comprehensive and transformational training for peacekeeping in terms of lifelong learning, and combines the four pillars of learning: “learning to know, learning to live together, learning to do, and learning to be” (Rodrigues 2021). Peace education requires a change in the “whole school approach” and the school culture as a whole.

Based on the requirements of the new century and the requirements of modern global development, Mongolian education is constantly learning and creatively using the advanced traditions and values created by the best practices, lessons, and common development trends of other nations.

According to the information website of the Ministry of Education and Science of Mongolia (MECS 2020), SDG 4.7, SDG 16 and SDG 17 are included. For example, SDG 4.7 considers the following two issues in support of quality education. These include:

Promoting sustainable development by 2030 by promoting knowledge of sustainable development, sustainable lifestyles, human rights, gender equality, a culture of peace and non-violence, global citizenship, cultural diversity and the contribution of culture to sustainable development to provide all students with the knowledge and skills they need.

Mongolia is also working to integrate global civic education, gender equality, and human rights into (1) education for sustainable development (2) national education policy, (3) curriculum, (4) teacher education, and (5) student assessment.

SDG 16 emphasizes the importance of social learning in ensuring and promoting a participatory, equitable and just society, as well as social cohesion. Therefore, the school curriculum provides students with an understanding of justice, special needs, peace, concepts, and how they relate to the law.

SDG 17 addresses how lifelong learning builds capacity to understand and promote sustainable development policies and practices as part of strengthening the partnership for development. The school curriculum emphasizes the importance of students being able to understand global issues, including interconnectedness and interdependence, to support cooperation for development, and to have a vision for a sustainable global society (MECS 2018).

3. Conclusion

With the advent of the 21st century, globalization around the world is expanding, with science and information. The rapid development of technology, the expansion of political and economic integration and the interdependence is deepening. International relations of the last century has dramatically risen with new major development centers identified.

On the other hand, the level of peace and development of each country is becoming more and more diverse, and unemployment and poverty are not decreasing in countries with weak economies. Attempts to acquire nuclear weapons continue in some countries and regions, and tensions have not eased. Threats and challenges such as climate change, environmental degradation, international terrorism, human and drug trafficking, as well as the spread of highly contagious diseases have also increased.

The goal of Mongolia's foreign policy is to strengthen its independence and sovereignty by developing friendly relations with other countries; pursuing political, economic, and other alliances; cooperating and strengthening its position in the international community; and accelerating economic development.

From all this, it can be concluded that there is a need to understand the world peace education at the global level, to discuss it at the Northeast Asian level, and to act at the Mongolian level.

The pandemic has raised our awareness for the need to think globally while participating in and implementing our own creative activities at the local level. According to our research, world peace is the heart of education for sustainable development.

We know that education is a powerful way to ensure peace and stability. Economic and technological solutions, coupled with political regulations or financial incentives, are not enough. That's why we need fundamental change in the way we think and act.

Mongolia has created a sufficient legal condition that promotes peace education at all levels. In Mongolia's case, peace education includes anti-bullying education, moral education, global citizenship education, and education for sustainable development. The second phase of the ESD project assessed the extent to which school students are aware of the world's civic education and values. Among the students surveyed, 86.7 percent said that they know the value of civic education in the world.

The quality of education and access to education during the pandemic poses many challenges in the education sector that need to be addressed. Peace education has been well integrated in formal education. However, due to the pandemic, the exclusion of peace education in non-formal education has been amplified.

Mongolia has developed the "Comprehensive Plan for Compensation and Elimination of Delays in Secondary School Students" for 2021-2023. However, it is necessary to study the experience of countries such as China, Japan, and Korea, which have managed to continue education during the COVID-19 pandemic.

In particular, it is important to create a system that meets the needs of education in a flexible, diverse, open, and accessible manner to ensure quality and efficiency, regardless of space or time.

In short, world peace education should be the answer to solve the global challenges facing the world, and it should be the beginning of uniting us as one people against these challenges.

In general, the content of world peace education is reflected to some extent in each level of education in Mongolia. Although the law provides for peace education in primary and secondary education, it is not included in the content of lifelong learning programs.

In the future, Mongolia needs to learn from the experiences of East Asian countries with regards to global peace education, incorporate it into education legislation at the national level, and implement it at the local level.

Peace Education in Northeast Asia:
A Situational Analysis

CHAPTER V

Peace Education in South Korea

Bo Young PARK



Peace Education in South Korea

1. Introduction: Desperate Need for Peace Education in Korea

On the ruins of war, South Korea has made remarkable leaps economically and culturally. The bright images of South Korea around the world, especially in the entertainment industry, often referred to as K-pop and K-drama, tend to prevail. Behind this noteworthy growth, however, there is a culture of segregation, exclusion, and hatred due to the division of the Korean Peninsula: South Korea has yet to overcome the pain of division that resulted from the Korean War; and conflicts and antagonisms due to excessive competition and rapid change are lurking everywhere. For those living in the Korean Peninsula, therefore, peace is a multi-layered and complex issue.

With only a truce ending the fighting, the two Koreas are technically still at war with one another. The Korean peninsula remains divided, even after seventy years; and the influence of division between the two countries, permeates all areas of the South Korean society and the daily lives of its citizens. Therefore, the level of fear, distrust, and hostility is higher than many other societies. Along with the political and geographical division, a psychological divide exists. The “us vs. them” mentality is evident in the social structure and the daily lives of South Korean citizens. The possibility of war breaking out again on the Korean peninsula has been a source of oppression, making Koreans feel as if they are fighting a silent war on a daily basis due to the division. Various reasons for such feelings of unrest may exist, but the division of the Korean peninsula is probably the root cause. The division has led the Korean peninsula into an arms race creating social tensions. When it comes to North Korea, there is no rational discussion in South Korea, only a dichotomous way of thinking. Life on the Korean peninsula under the division system has gone through an era in which the logic based on military and economic power prevails rather than the formation of peaceful relationships through dialogue or coexistence.

The culture of exclusively differentiating “ourselves” from “the enemies” exists like air we breathe in, manifesting various kinds of hatred within South Korea. Therefore, the so called “south-south conflicts” are rampant in South Korea. These “south-south conflicts” resemble the hostility between North and South Korea. Under these conditions, South Korea is suffering from a high suicide rate, fatigue from endless competition, physical and structural violence due to power inequalities, and a culture of hatred between groups.

Hostility toward the people of the other side, justifies various violence. The two governments have created corresponding institutions, policies, and their respective identities in a relationship of mutual hostility. In this process, hostility patterns have taken place in the emotion and lifestyle of the people who are the citizens in South and North Korea (Lee & Song 2014, 10; Moon & Lee 2019, 9). In order to break the hostile image of “the enemy,” peace education is desperately needed.

Today, South Koreans may appear to live in the seemingly relative abundance of a dynamic society, but oftentimes find it difficult to develop the strength and capacity to find inner peace and peace in various relationships. More often than not, South Koreans are faced with the task of overcoming low satisfaction with life; anger and hatred caused by rapid social change, an endless competition system, and the mechanism of division and separation lurking therein. Therefore, it is imperative for Koreans to develop peace competency through peace education in order to acquire skills to live in harmony with oneself, other people in the community, and society as a whole.

2. The Concept and Basis of Peace Education in South Korea

2.1 Understanding Peace and Peace Education in South Korea

“Peace” has various meanings in each culture. In Korean, “peace” means “calm and harmonious” and “the world is calm without war.” This means a state of harmony and well-being as a whole. If we go back to the origin of the Korean thought of peace, it can be found in the concept “Hongik Ingan” (홍익인간, 弘益人間), the national founding principle of Korea. “Hongik Ingan” means to benefit humans widely and wholly, and the philosophy of coexistence between humans is embedded in it.

In Korea's Three Kingdoms era, Buddhism was a major source of ideas. In particular, Wonhyo, a prominent monk, discussed about peaceful life with the concept of “Hwajaeng” (화쟁. 和諍), “Hwajaeng” means bringing things together through confrontation of conflicts, constant communication, and changing the situation (Lee 2018a, 76).

During the Chosun Dynasty, the dominant idea of peace was based on Confucianism, and Lee Hwang and Lee Yi were renowned Confucian scholars. Lee Hwang regarded humans as “precious beings from heaven.” If we understand human beings from the same point of view as Lee Hwang, we cannot hate people or inflict violence on people. In addition, the peace of society, nation, and community can be achieved by respecting “you,” who has equal value like “me” (Kim 2018c, 121).

Lee Yi established a creative peace philosophy called “Li-Gi”(이기. 理氣) theory. He did not recognize good and evil as absolutely separate entities, but he pursued peace as a relative concept whereby there can be evil in good and good in evil (Han 2018, 157).

Inheriting this tradition of thought, Koreans’ understanding of peace in modern times has formed through the Donghak Revolution and the spirit of the March 1st Movement. The philosopher, Ham Seok-heon, and the former President, Kim Dae-jung, are among the prominent Korean leaders in conceptualizing peace in the post-colonial period.

Ham Seok-heon was deeply influenced by Gandhi's concept of nonviolence, and he himself practiced the philosophy of nonviolence. He pointed out that since nonviolence is non-discrimination and transcends the opposition between the self and the other, even democracy can be the cause of violence if the principles of universality, uniformity, and plurality are expanded (Kim 2018a, 96). Ham Seok-heon, together with his teacher, Yoo Young-mo, established the “Sial” (grassroots) peace concept, a creative Korean philosophy of peace that believed the people are the “sial,” or seed of a nation because they are the essence of life which enables them to establish the spiritual culture of Korea (Park 2018, 20).

Kim Dae-jung, who was the 15th president of South Korea, established his own theory on the issue of unification and peace on the Korean Peninsula and practiced it throughout his life to overcome violence caused by division. His unification-peace theory is based on three basic values: “sovereignty” based on open nationalism, “peace” from the perspective of positive peace, and “democracy” that aims for “global democracy” (Kim 2018b, 369). He thought that global democracy is the democracy that takes care of life not only at the national level but also the global level. Its goal is to realize freedom and justice within each country, and furthermore, to let the peoples of the third world enjoy the same freedom, prosperity, and

justice as developed countries. More fundamentally, Kim's theory of peace includes all living creatures. He believed the true meaning of "global democracy" should guarantee justice, freedom, and peace for all living things as well as all humanity (Kim 2018b, 379). President Kim Dae-jung contributed greatly to peace on the Korean peninsula by realizing these ideas via his "Sunshine Policy" characterized by humanitarian aid to North Korea and the expansion of civilian exchanges. His unification-peace theory and concept of global democracy gives us the basis for pursuing peace in the Northeast Asian region together.

After World War I and II, peace education was promoted by United Nations and UNESCO, and education for international understanding was initiated in South Korea. However, discussions on peace education were not actively conducted until the 1980s in South Korea. During this period, Johan Galtung's concept of physical and structural violence, positive and negative peace, was introduced, which helped Korean people understand peace systematically.

According to Galtung's view, the opposite concept of peace was not simply war, but also various structures of international conflict and fundamental contradictions within society. Johan Galtung called these structures "structural violence," and Dieter Senghaas, a German pacifist, used the concept of "organized absence of peace." Therefore, to Galtung, peace was overcoming "structural violence," especially the removal of social inequality above all else, and he embraced it with the concept of "positive peace."

Senghaas presented a view of "peace as a complex composition" that comprehensively overcomes the structure and culture of "Friedlosigkeit" (peacelessness). Senghaas defined peace as a complex composition of elements of civilization such as a state ruled by law, democratic political participation, interdependence and excitement control, social justice, and a culture of constructive conflict resolution. Therefore, in Senghaas' point of view, it is necessary to understand it as a nonviolent civilized "process" of various conflicts that inevitably occur in a pluralistic human society (Lee & Song 2014, 21). In the end, if we want to seek peace through non-violent and civilized resolution of conflict rather than the absence of conflict, education for cultivating the ability to resolve conflict, that is, education for peace becomes more and more important.

Since the 1980s peace education in Korea has been widely understood as education that teaches knowledge, skills, and attitudes to overcome physical, structural, and cultural violence surrounding our lives and to build peace. Furthermore, peace education in Korea illuminates both direct and indirect violence and takes, as a starting point, a reflective inquiry that criticizes the fact that both violent behaviors are deeply rooted in human life as

a culture (Kwon & Kang 2015, 35).

Although the concept of peace differs from culture to culture, it has one thing in common in that it is a concept that explains “relationship” (Park 2005b, 75). The concept of peace basically describes “relationship” such as the relationship with oneself, the relationship with others, the relationship with society, the relationship between nations, the relationship with nature, the relationship with the universe, and the relationship with God. Therefore, if the relationships that are meaningful in each culture are normal and functional, then there is peace.

From this point of view, a peaceful relationship is a “relationship that saves each other,” that is, a relationship of mutual benefit. All living things, including humans, are born into some relationship, and are connected so that they can survive. All creatures can only maintain their vitality by saving each other. Peace is the constant cycle of win-win relationships and of mutual benefit. In the end, peace is the process of transforming the relationship we make in our lives into mutually beneficial and win-win relationships although we are surrounded with physical, structural, and cultural violence.

In the end, peace education can be defined as education that develops peace competencies to overcome physical, structural, and cultural violence in our lives in a peaceful way. Because the issues of peace and violence in Korean society are closely related to the division of the Korean peninsula, understanding of peace education in South Korea inevitably has much to do with the theory and practice of unification education. In addition, it is important that it should be practiced through methods adequate for it.

2.2 Statutory Basis of Peace Education in South Korea

The statutory basis of peace education in South Korea can be viewed from two perspectives. The first one is the achievement standards/expected learning outcomes of “Korean 2015 Revised School Curriculum.” The second one is the legal basis of “peace-unification education.”

2.2.1 Achievement Standards of Korean 2015 Revised School Curriculum

In South Korea, knowledge, skills, and attitudes related to peace have been addressed in school curricula. Although peace-related contents are generally embedded in various subjects, moral education and social studies mainly deal with peace-related issues. In South

Korea, moral education and social studies are compulsory subjects, and every student studies the contents until the first year of high school (10th grade). After that, students learn social studies as an elective subject.

In the Korean 2015 revised school curriculum, moral education contents are composed of four levels of relationships, that is the relationship with oneself (unit 01), with others (unit 02), with society/community (unit 03), and with nature/universe (unit 04). Examples of the achievement standards/expected learning outcomes related to peace education presented in the Korean 2015 revised curriculum are as follows (Ministry of Education 2015).

Table 1. Moral Education Curriculum, Republic of Korea

GRADE	UNIT	ACHIEVEMENT STANDARDS AND EXPECTED LEARNING OUTCOMES
Grade 6	Unit 01-01	<p>Speculate/Think about the moral consequences of not being able to control your emotions and desires and foster a habit to properly control and express your emotions.</p> <p>① What are the various emotions and desires, and why is it important to control them and express them appropriately?</p> <p>② How can I properly control and express my emotions and desires according to the subject and situation?</p>
Grade 6	Unit 02-02	<p>Understand the importance and methods of resolving various conflicts peacefully and develop the will to resolve conflicts peacefully.</p> <p>① What are causes of various conflicts, and how can we develop empathy for peaceful conflict resolution?</p> <p>② How can we develop empathic listening ability and ethical communication skills to resolve conflicts peacefully?</p>
Grade 9	Unit 03-07	<p>Recognize that unification is needed for the realization of universal values and peace; cultivate the attitudes required for the formation of a desirable unified state; and in so doing, develop an ethical consciousness for (desirable) unification.</p> <p>① From a moral point of view, why is unification necessary?</p> <p>② What should a unified Korea look like?</p> <p>③ What attitudes do we need to have in order to contribute to the realization of our country's unification and to world peace?</p>
Grade 9	Unit 04-01	<p>Understand the importance of human life to humanity, to live in harmony with nature; understand the need for the protection of the environment from various perspectives. Evaluate the impact of human consumption patterns on the environment from the point of view of ecological sustainability; and acquire practical environmentally-friendly life skills.</p> <p>① Are human beings the master of nature?</p> <p>② What are the relationships between one's perspective on environment and her/his consumption pattern?</p> <p>③ What concrete action can be taken for an eco-friendly life?</p>

Source: Adapted from Ministry of Education, "Moral Education Curriculum," (Ministry of Education, 2015). The source is in Korean, and the English translation is borrowed from an unpublished document by Jeongmin Eom, APCEIU.

As such, knowledge, skills, and attitudes related to peace are specified as expected learning

outcomes and taught to students in the school of South Korea. Efforts have been made to incorporate peace education into the official curriculum. However, it is not clear whether it relates to the problems students experiences in their daily life.

2.2.2 Legal Basis of Peace-Unification Education

In Korea, peace cannot be considered in isolation from the division of the Korean peninsula. Since relations with North Korea are an important factor in peace, education on relations with North Korea has been practiced in the name of anti-communist education, national security education, and unification education. Although it is difficult to regard all of these educational practices as peace education, from the 1990s, there has been a complimentary relationship between unification and peace education.

Finally, on November 28th, 2018, the Korean Ministry of Education announced the “Plans for Invigorating Peace-Unification Education in School.” The Ministry said that to implement the plans, regional education authorities would collaborate with one another. The plans suggested several agendas such as “complementing school textbooks from the perspective of peace and co-existence,” “establishing an on-site school support team made of experienced teachers,” and “inaugurating Korea-Germany student exchanges and Northeast Asia Peace Experience” (Ministry of Education 2018b).

These plans are grounded in the relevant legal provisions. They are as follows (Kang & Oh 2020, 122).

Table 2. Legal Basis for “Plans for Invigorating Peace-Unification Education in School.”

Legal Documents	Statutory Provisions
Article 4 of the Constitution	“The Republic of Korea shall seek unification and shall formulate and carry out a policy of peaceful unification based on the principles of freedom and democracy.”
Article 3 Section 1 of the Unification Education Support Act	“Unification education shall safeguard the basic order of liberal democracy and be directed toward peaceful unification.”
Article 8 Section 1 of the Unification Education Support Act	“The government shall make efforts to promote unification education pursuant to Article 2 of the Elementary and Secondary Education Act.”
Article 6 Section 1 of the Act for the Development of Inter-Korea Relations	“The government shall endeavor to enhance inter-Korea reconciliation and peace on the Korean peninsula.”
Article 8 Section 1 of the Act for the Development of Inter-Korea Relations	“The government shall strive to restore national homogeneity between the two Koreas by boosting cooperation and exchanges at societal and cultural levels.”

Source: Adapted from the references cited in Kang & Oh 2020, 122. English translation is borrowed from the official translation by the Korea Law Translation Center of the Korean Legislation Research Institute (elaw.klri.re.kr).

The relationship between South Korea and North Korea is an important issue for sovereignty and peace on the Korean peninsula as it is stipulated in the Constitution, and efforts to address this issue in school education have also been supported through various legal provisions. The important issue here is how to view the issue of unification on the Korean peninsula from the perspective of peace and how to educate with peace-oriented contents and methods.

2.3 Key Concepts and Terms Related to Peace Education in South Korea

Peace education pursues such universal values as justice, human rights, autonomy, and solidarity, but each society will choose to promote peace education from the points of view of its members in its historical and social context. Therefore, it is being practiced in various names and forms, such as conflict resolution education, human rights education, international understanding education, disarmament education, and so on. There are many concepts of education that are closely related to peace education in Korea.

First, “global citizenship education” has had a great influence on peace education in Korea. Global citizenship education has been advocated by UNESCO, and it has provided a fresh momentum for peace education in South Korea by invoking the importance of peace-related concepts such as citizenship, human rights, respect for cultural diversity, non-discrimination, and social justice.

Second, “democratic citizenship education” also contributes to peace education. This is a concept that has been emphasized in the social studies curriculum in Korea for a long time, and especially during the Moon Jae-in presidency, democratic citizenship education is highly emphasized by each regional education office. Democratic citizenship education deals in depth with the principles of equal dignity, rights and duties, civic participation, and harmony between individual and community, thus it helps to cultivate peace competencies.

Third, “unification education” is another very important concept related with peace education in Korea. As a divided country, unification education directly deals with inter-Korean conflicts and has been at the center of peace education in Korea (Kang and Kwon 2011). Much of the violence in Korean society has to do with the division of the Korean peninsula, and unification education should contribute to cultivating the competencies to achieve peaceful unification by participating in the peaceful unification process (Park 2020b, 122).

Fourth, an education concept in Korean schools closely connected to peace education is “school violence prevention education.” As school violence has long become recognized as a social problem, the government enacted in 2008 the “Act on the Prevention and Measures of School Violence.” “School violence prevention education” is an educational programme that teaches students what violence is and how to respond when violence occurs. This programme, however, has not brought about a fundamental change in schools, and it has been difficult to call the programme peace education because it classifies students as perpetrators vs. victims and emphasizes strict punishment (Kwon & Kang 2015, 47). Although the programme aims to establish peace education, the implementation remains at a superficial level, failing to apply the universal concept of peace education (Kwon & Kang 2015, 48).

Although various concepts related to peace education are used in South Korea, in fact, these adjacent concepts play a complementary role. For example, for unification education, a philosophy and methodology of peace are needed, along with a multicultural perspective and a global citizenship perspective (Lee & Jung 2020, 122).

3. The Current State of Peace Education in South Korea

After the end of the Second World War, UNESCO started to promote peace education and education for international understanding. Along with this, “critical peace education” emerged and formed a different trend of peace education, influenced by the new social movement, critical theories, and peace studies of the 1970s (Park 2005a). In the 1980s, these peace education theories were introduced to Korea and sparked a debate in academia about how to incorporate important peace concepts into the field of education. Park characterizes the 1980s in South Korea as “a period of the introduction of peace education research” (2005a). These research activities eventually laid the foundation for peace education in Korea.

The 1990s marked the beginning of the post-Cold War era, when universal values such as peace, human rights, and democracy started to receive greater attention. South Korea was also undergoing a historically important transition from authoritarian rule from the late 1980s to early 1990s. These trends introduced the issue of “quality of life” in terms of individual liberties and self-realization (Park 2005a). This then set the stage for the appearance of studies that discussed peace education in connection with daily life problems.

Therefore, the 1990s in South Korea can be referred to as “a period of the growth and deepening of peace education.” Cho et al. (2019) also see “the exploring and budding of peace education” in South Korea in the 1980s and early 1990s.

In the 2000s, peace education in Korea enjoyed rapid growth in quantitative and qualitative terms, fueled by progress in political democratization. The focus of peace education diversified to include different approaches influenced by gender awareness, the fight against school violence, internal peace, and so on. The absence of a peace culture in everyday settings has surfaced as a major topic of research, leading to a higher level of specialization in diverse thematic domains such as human security (encompassing health, environment, food, and safety), criticism of international peace, and supra-nationalism. Awareness of the global community was heightened in the post 9/11 world, along with gender equality, sustainable development, and education (Cho et al. 2019). The time after 2000 can be seen as “a period of the exploring of new concepts and practices in peace education” (Park 2005a).

In recent years, the practice of peace education in both formal and non-formal settings has been expanding in Korea. Since 2018, the new concept of “peace-unification education,” which combines the existing unification education with peace education, has been used. Provincial offices of education have also been making various attempts to implement peace-unification education in the school. At the same time, in non-formal education, attempts to promote peace education have been systematized and many organizations with expertise are running high-quality programmes. In addition, various discussions on daily micro violence in our society are underway and minority groups have actively started to speak out for their own human dignity.

3.1 Peace Education in Formal Education

Peace education in school education can be discussed from three perspectives: peace education in the national curriculum, peace education for historical reconciliation in Northeast Asia, and peace-unification education.

3.1.1 Peace Education in the National School Curriculum

As mentioned in section 2.2, the South Korean school curriculum includes peace education learning goals, so various efforts are being made at each grade level in public schools. In the

existing social studies curricula, such topics as the concepts of peace and violence, methods of nonviolent conversation, prevention of school violence, and the division and unification of the Korean peninsula are dealt with.

Furthermore, in the Korean National Curriculum, there are “Creative Experimental Activities.” Schools can deal with these activities relatively autonomously, but in most cases, these activities consist of school violence prevention education, sexual harassment & sexual violence prevention education, human rights education for children and adolescents, and career development education.

However, the inclusion of peace education in the national curriculum does not guarantee that it is practiced well. It is necessary to make efforts from a holistic perspective of peace education so that a culture of peace can be built in the school culture and classroom atmosphere.

The 2015 curriculum, currently being implemented in South Korean schools, aims to strengthen competence-based education. It is true that the competencies stipulated in the 2015 curriculum are closely connected with coexistence, caring, and cooperation pursued in peace education, but there is a limitation in that a competent “individual” is assumed as the ultimate goal.

3.1.2 Peace Education for Historical Reconciliation in Northeast Asia

Northeast Asian countries had frequent interactions in history. Many of those interactions were mutually beneficial and progressive, but they also included a painful history of colonial rule, wars, territorial disputes, and massacres. Although the countries in Northeast Asia actively interact economically mutual perception is not always positive.

To overcome such situations, exchanges and efforts to understand each other's history and culture are required (Park 2016, 64). In order for the citizens of Northeast Asia to coexist, a process of facing historical wounds together, acknowledging them, and facilitating reconciliation will be absolutely necessary. Therefore, historical reconciliation plays an important part in peace education. At the same time, if one of the important purposes of history education is to nurture historical insights and perspectives the value of should be stressed in history education. Therefore, educational practice that combines history education and peace education is necessary.

There are several cases of peace education for historical reconciliation in Northeast Asia. They include the exchange of history lesson plans and publishing joint history textbooks

(Park 2016). These two programs were carried through exchanges between the National History Teachers Association in Korea and the History Educators Association in Japan in the following way:

First, in 2001, the National History Teachers Association in Korea and the History Educators Association in Japan agreed to overcome the difference in historical perception through exchanges between Korea and Japan. Since then, teachers in Korea and Japan have practiced joint classes every year. They have conducted three kinds of history classes such as classes on free subjects, the same subjects, and subjects related to similar areas and times. For example, in both countries, classes on the same subject, the atomic bomb, were carried out. These classes were very meaningful from the perspective of peace education because the students could discover that a historical event is not a problem that belongs to only one country or its people. In particular, by emphasizing that Koreans were more than 10 percent of the total atomic bomb victims, Korean students were able to learn that Japan's problems could also be theirs. Through this class, the teachers in Korea and Japan showed an example of a class where questions were asked to view historical events from the perspective of peace and human rights (Park 2016).

The second case is the publication of a joint history textbook. The Korea-Japan History Exchange Group proposed to publish a joint history textbook from the perspective of “minimum common perception of the same historical facts as a prerequisite for mutual understanding and coexistence,” and they outlined a list of topics in August 2002, in Ise (伊勢), Japan. In the process of publishing a joint history textbook, teachers in Korea and Japan acknowledged that both sides' positions on historical events cannot be the same. They agreed that it would be meaningful to develop a joint textbook although there are different points of views, and that it would be better to frankly show how different they are. The joint history textbook was written with the goal of allowing students and readers to develop their questions without closed conclusions about historical facts. The teachers of Korea and Japan tried to consider the East Asian context and to maintain the perspective of human rights and peace. They wrote a joint manuscript on some topics, but it was inevitable to describe the different viewpoints of both sides in parallel on some topics (Park 2016). In the end, the results were published in three books (Chŏn'guk Yŏksa Kyosa Moim and Ilbon Yŏksa Kyoyukcha Hyŏbŭihoe, 2006a, 2006b, 2014), which became the basis for efforts to build peace through history education.

Communication on historical reconciliation and conducting joint research in Northeast Asia are a valuable contribution to peace not only in Northeast Asia but also in the world. Peace

education should be practiced in all subjects, but especially in history education. How to deal with the past to ensure a peaceful future should be given special attention. The ultimate goal of history education should be to find clues that can help to foster peace, human rights, democracy, and contribute to a peaceful world (Kim 2005, 140).

3.1.3 Peace-Unification Education

Since 2018, the Ministry of Education has used the concept of “peace-unification education,” which combines unification education with peace education. According to the Ministry of Unification, President Moon Jae-in’s policy on the Korean peninsula pursues “peace” as the top priority (Ministry of Unification 2017). In line with this policy, the 2018 education guide for unification, “Peace-Unification Education: Direction and Perspective” and the Ministry of Education’s “Plans for Invigorating Peace-Unification Education in School” emphasize peaceful resolution of division.

After the division of the Korean peninsula, South Korea’s education for unification has changed as follows: (1) anti-communism education (1945-1972), (2) unification and security education (1972-1987), (3) unification education (1988-2007), (4) retreat of unification education (2008-2017), and (5) peace-unification education (2017-) (Kang, 2020).

During the first period of anti-communism education (1945-1972), North Korea was defined as an enemy and defeating communism based on hostility was taught as the only way to safeguard national security. In this period, classes were focused on inhuman portrayals of North Koreans, military training for male students, and first aid training for female students.

In the period of unification and security education (1972-1987), South Korea tried to approach the topic of security and unification from a more rational perspective than before, as it felt more self-confident due to rapid economic growth. The inhuman portrayal of North Korean society and the instillation of hostility were weakened compared with that of the anti-communism period, but it was difficult to imagine mutual exchanges and cooperation at the citizen level.

The third period of unification education (1988-2007) is related to the democratization of South Korea. As the era of military dictatorship ended and a civilian government was established, North Korea began to be viewed as a partner of cooperation. In particular, after the election of former President Kim Dae-jung, his “Sunshine Policy” rapidly changed the relationship with North Korea into that of peace and reconciliation. Kim Dae-jung opened

the way for civilians to visit North Korea for humanitarian aid, and diversified inter-Korean exchange channels. During this period, unification education classes were held to discuss the vision of a future unified Korea.

Then, as the South Korean regime changed and inter-Korean relations became strained during 2008-2017. In this period (2008-2017), although the government was not active in deepening peaceful relations with North Korea, peace education expanded through unification education of civic groups and educational practitioners pursuing peace education.

After the election of President Moon Jae-in, the general trend of relations with North Korea changed to the formation of peaceful relations. The result is the birth of the concept of “peace-unification education” (2017-).

Under this new vision and concept, the “Plans for Invigorating Peace-Unification Education in School” (Hereinafter referred to as “the Plans”) (Ministry of Education 2018a) was developed and announced, setting the policy direction. According to Kang & Oh (2020)¹⁾, this Plans

emphasizes a transition in educational frameworks from unification and national security education to peace and unification education. The transition...is to be substantiated by shifts...from knowledge delivery to the nurturing of competencies required to accomplish unification and from programmes focusing on the discussion of abstract concepts to those relating to the concrete realities of everyday life. (...) The Plans also specifies that “the nurturing of competencies needed to achieve unification should be anchored in peace and democratic citizenship. The core competencies include critical understanding, conflict resolution, cooperation and collaboration, sensitivity to peace, and co-existence with other communities, which are all considered essential for peaceful management of progress toward unification. Priority is also given to aligning unification education with civic education as a way of expanding peace education aimed at fostering respect for universal values such as freedom, human rights, peace and democracy, reinforcing democratic decision-making skills, and nurturing a citizenship suitable for building problem-solving skills (Kang & Oh 2020, 122).

However, as Kang & Oh (2020) points out, the Plans also reminds us of some critical limitations of school-based peace-unification education:

(A) social consensus is insufficient on the meaning and direction of and the

1) The publication is in Korean, and all the English translation used in this chapter is borrowed from an unpublished translation by APCEIU unless stated otherwise.

viewpoint on school-based peace-unification education. There are several contentious points, which include the relative position of national security and peace in peace-unification education – a problem that has sparked exhaustive debates among scholars and educators, the dilemma created by the incompatibility of the unification based on national community and the reality of a multicultural society in South Korea, the contradictory nature of peaceful co-existence and unification, and the clash between objectivity and balance in the understanding of North Korea (Kang & Oh 2020, 123).

In addition, “a detailed and in-depth description of core competencies to be nurtured by peace-unification education” is lacking, while “a shortage of class hours dedicated to peace-unification education and insufficient development of teaching and learning materials” also need attention. Other shortcomings include “the unavailability of professional consultation about the direction of peace-unification education,” “advisory groups made up of school teachers and experts from universities, civic groups and other related organizations” and “a weak governance structure incorporating the Ministry of Education, the Ministry of Unification, and regional educational authorities”. A weak government structure or the lack of it tends to “result in duplicate programmes and functions that place unnecessary strains on schools” (Kang & Oh 2020, 123).

Table 3. Tasks to be Undertaken for Peace-Unification Education in South Korea.

Tasks to be undertaken	
Reinforce Peace Unification Education within Curriculum	<ul style="list-style-type: none"> · Bolster peace-unification education through the curriculum · Improve the curriculum and textbooks · Develop and supply teaching and learning programs · Revamp the unification education Web portal “Internet Unification School” for more effective operation
Upgrade Teachers' Expertise	<ul style="list-style-type: none"> · Enhance and expand teacher training · Support self-initiated research and provide consulting assistance · Heighten teachers' awareness of peace and unification through exchange and other programs
Boost a Shared Understanding of Peace and Unification Among Students	<ul style="list-style-type: none"> · Support autonomous club activities · Promote a shared understanding of peace through overseas experience activities · Organize students' peace festivals
Build a Support System for Peace-Unification Education in Schools	<ul style="list-style-type: none"> · Establish a governance structure underpinned by communication, cooperation and autonomy · Support independent and collaborate research activities on peace and unification
Establish a Foundation for Inter-Korea Exchange and Cooperation Programs	<ul style="list-style-type: none"> · Build a network and assist relevant research activities

Source: Kang & Oh 2020, 124. English translation by APCEIU.

The Plans is significant in that it is designed to help to improve inter-Korean relations. It also “represents a positive development for unification education by signaling the involvement of a more professional government agency in an area of education previously dominated by the Ministry of Unification” (Kang & Oh 2020, 124).

However, methodological differentiation from the existing unification education is not clear, and practical concerns of schools and other educational bodies are not yet reflected. Therefore, critical reviews on peace-unification education are needed (Kang 2020).

3.2 Peace Education of in Non-Formal Education

Civil society organization have also been very active in peace education in South Korea.

They are Another Culture, Okedongmu Children in Korea, Women Making Peace, and Nonviolent Peaceforce Korea, to name a few. They initiated long-standing peace education movements with clear purposes, contributing to establishing a philosophical and theoretical basis for the practice of peace education (Cho et al. 2019). In parallel with this, various organizations such as YWCA and the Korean Church Women United engaged in anti-war, anti-nuclear, and peace campaigns during this period (Kang & Oh 2020, 100).

Peace education in civil society is now systemized as “conflict transformation education,” “peace education for mutual understanding,” “feminist/gender peace education,” “ecological peace education,” “peace-oriented unification education,” “anti-division peace education,” and so on (Cho et al. 2019).

Kang & Oh classifies peace education in civil society in the following table (Kang & Oh 2020, 165).

Table 4. Types and Organizations of Peace Education by Subject Areas.

Subject	Institutions
Conflict Transformation Education	*KOPI *A Society of Peace-making Women(Attached: Conflict Resolution Center) *Non-violence Peace Wave *Frontiers *Nonviolent Peace Training Center *Indraman University *Korean Center of Nonviolent Communication
Mutual Understanding Peace Sensitivity	*Jogakbo Corporation *Non-violence Peace Wave *Frontiers *Indraman University *Korean Center of Nonviolent Communication
Feminist Gender Peace Education	*A Society of Peace-making Women(Attached: Conflict Resolution Center) *Peace Momo *YWCA
Direct Action	*A World without War *Pyeongtaek Peace Center
Ecological Peace Education	*Korean DMZ Life and Peace Garden *Korea DMZ Life and Peace Garden
Peace Oriented Unification Education	*Children Standing Shoulder-to-Shoulder *YWCA
Anti-Division Peace Education	*Peace Momo

Source: Kang & Oh 2020, 165. English translation by the author.

With regard to peace in Northeast Asia, two organizations are noteworthy.

First, Okedongmu Children in Korea seeks to foster a culture of peace by facilitating South and North Korean children and South Korean and Japanese Children to meet together and reduce prejudices against each other. Although the meeting of South and North Korean children has been suspended due to the current situation in the Korean peninsula, this program is meaningful for enhancing mutual understanding.

Second, Peace Momo (PEACEMOMO n.d.) runs a variety of educational programs for teachers and the general public. They operate an “experience-oriented” curriculum based on the educational theory of “P.E.A.C.E.” which stands for Participatory, Exchange, Artistic-Cultural, Critical-Creative, Estranging way of learning. It aims for peace education that does not teach. These methods of education are closely connected with the methods of holistic peace education pursued by UNESCO.

4. Pedagogies of Peace Education in South Korea

4.1 Holistic Peace Education

Holistic peace education is based on the comprehensiveness of peace; peace is not just the absence of war or direct violence, but also the process of resolving conflicts peacefully. Holistic pedagogy puts great emphasis on experience and enables educating for peace as a core theme in all subjects rather than a single subject. Moreover, it recognizes the important role of non-formal education and local communities as well as school education.

Holistic pedagogy pursues wholeness. Holistic education emphasizes the relationship between logical thinking and intuition, between mind and body, between knowledge and other knowledge, between individuals and communities, and between one region and another region. The comprehensive purpose of holistic education is to foster the ability to develop these relationships. As such, holistic education that emphasizes relationships is based on the premise that an individual should grow up with a balance of intellectual, moral, emotional, and physical domains (Kang & Oh 2020, 92).

Peace education seeks to balance personal growth with contribution to the community, so it connects the self, society, nation, and world in various contexts. For the lifelong growth of a person, intellectual, emotional, physical, and spiritual development must be balanced. A balanced growth, especially in schooling, has a decisive influence on a person's life from a holistic viewpoint of peace education.

In Korea, educational initiatives related to peace education, such as democratic citizenship education, global citizenship education, and human rights education, have been steadily taken in formal education, but whether such efforts have reached the level of making changes in the lives of students is another matter. Therefore, it is necessary to try to analyze the result of such education not only from a knowledge-centered point of view, but also from an experience-centered point of view.

4.2 Competency-Based Peace Education

In 2019, the Seoul Metropolitan Office of Education (SMOE) set up the Peace Education

Council to reinforce the foundation of peace education and to support the practice of peace education with competency-based education method. The council developed the “Guideline for Peace Education” and put forth the “Seoul Students’ Peace Competencies” to be achieved in school peace education.

“Seoul Students’ Peace Competencies” starts with the relationship with oneself and extends to the global dimension.

Table 5: Seoul Students’ Peace Competencies.

Seoul Students’ Peace Competencies	
I, a Seoul Student	
-	can love myself and know I am dignified
-	can feel sensitively the state of my body and mind and express the state appropriately
-	can communicate with others in a respectful and non-violent way
-	know there is a better solution of win-win and can find it with others
-	am interested in matters of my community where I belong and in participating in the decision making as a citizen
-	can find non-violent solutions without exerting or neglecting violence
-	do not discriminate and strive to eliminate discrimination
-	can understand the situation of the divided Korean peninsula and dream of a peaceful future for the Korean peninsula
-	can live an eco-friendly life for the sustainability of the planet
-	believe I have peace competencies to develop and change myself, my relationships with others, communities, and the world

Source: Seoul Metropolitan Office of Education. English translation by the author.

SMOE makes efforts to create educational contents that help nurture peace competencies in learners at every school level. For example, SMOE provides teachers with Global Citizenship Education Packet which recommends that peace education class be comprised of “I-we-society” relationship topics at the elementary, middle, and high school levels. This teaching guide consists of peace-related problems in the daily lives of students, examples of student activities, and concept and theory of competence-based peace education as well as

evaluation rubrics.

This packet aims to help practice peace education in class with problem-based learning. It is stressed that peace education should be a series of processes not only to deliver knowledge to students, but also to find an educational method that can actually foster peace competency and to introduce an evaluation method that matches it. It is an attempt to change peace education from teaching-centered to learning-centered and from knowledge-based to competency-based.

5. Emerging Issues of Peace Education in Korea

South Korea has achieved remarkable economic growth and procedural democracy in a short time, so the foundation of basic rights and political participation is relatively well guaranteed. However, there is still a long way to go in terms of the human rights of minorities, respect for diversity, and tolerance and consideration for the weak. In addition, new issues are currently emerging in Korean society, and should be included in peace education. The emerging issues that should be considered are as follows.

First, the conflict between generations caused by rapid social change is becoming more serious. Nowadays generational conflict in Korea is not due to just differences in viewpoints, but due to worsening economic inequality partly due to inheritance of wealth and a vicious cycle of poverty. Lee (2019) argues that generations and hierarchies become entangled as a certain generation “over-occupies” the upper layers of this hierarchy through their social networks or through the opportunities gained due to the period of rapid economic development. Changes in the national economic structure has destroyed the ladder of class movement, resulting in the younger generation becoming frustrated by the fact that it is increasingly difficult to find a job, yet a solution for this problem has not been sought seriously enough. How to resolve these intergenerational conflicts will be a big issue in South Korea.

Second, gender conflict between younger men and women is increasing. While the extreme gender inequality in South Korean society is gradually being overcome, various controversies on gender equality are being generated. These conflicts reveal that the hierarchy of power

has begun to change, making such controversies inevitable. How to deal with such conflicts arising from gender inequality will be a task for Korean peace education.

Third, issues of various minorities' human rights are rising. Various voices of minorities, who have not been properly respected in the past, are emerging. The human rights issues of the disabled, the LGBTIQ community, and children are growing.

Fortunately, however, the concept of peace and human rights is expanding nowadays in South Korea. Various issues of micro-violence in daily lives are actively being raised. Various studies have been conducted and these results have been published in books, delivering meaningful messages to the public. There are three representative examples of such research worthy of mention.

First, reflection on discrimination in everyday life is made by Kim Ji Hye (2019) in her book, *The Innocent Discriminator*, in which she sharply raises the issue that violence is not a distant matter that has nothing to do with me, but that it smears into our daily lives in the form of prejudice and power.

Second, a critique of patriarchal familism is actively discussed in *The Strange Normal Family* by Kim Hee Kyung (2017a), in which she denounces the violence of patriarchal family-centeredness and strongly criticizes issues such as patriarchy, scholasticism, and children's human rights violations related to family-centeredness in Korean society.

Third, a call for social responsibility for people's health and safety is strongly raised in Kim Seung Sup's (2017b) book *To Make Pain a Way*, where he argues that true social justice can be achieved only when the cause of physical and mental pain of an individual is found in Korean social structure, insisting that social structure which is "the cause of causes" of people's pain should be changed. These discussions are in line with the attempts of peace education that view disease and health as important structural factors of positive peace.

6. Peace Education for the Future of Northeast Asia

Education exists to improve the lives of the next generation. Peace education is a powerful mechanism to actively respond to the crisis threatening humanity and the planet. It can be

said to be a request of the times to guarantee our present human life and even the rights of future generations. What does peace in Northeast Asia mean to the next generation?

Park (2017, 45) suggests that the search for East Asian citizenship is necessary in order to move toward a new era of East Asia in which historical reconciliation and reflection, as well as cooperation and peace will replace the hostility between neighboring countries. He argues that if solidarity is built among East Asian citizens, peaceful relations will be established and stabilized. In other words, the strengthened solidarity between citizens and the relationship between countries would have complementary effects.

Kang (2020, 39) also emphasizes that the concept of “peace-oriented citizenship” should be established in order to resolve the conflict caused by the division of the Korean peninsula, and that it is necessary to approach the peace problem of Korea from the perspective of universal values that go beyond the peculiarities of the Korean peninsula.

UNESCO’s concept of peace education rooted in such universal values as peace, freedom, justice, solidarity, cultural diversity, tolerance, and sustainable development can serve as a framework for designing comprehensive peace education for Northeast Asia that is appropriate for its particularities (Kang & Oh 2020, 67).

In addition, environmental and ecological cooperation and solidarity is very important in Northeast Asia, because we are so heavily affected by each other. Through a peace education network in the Northeast Asia, we can educate younger generations as empowered citizens who have peace competencies to speak out, to participate, and to exert influence.

For peace in Northeast Asia, we should make efforts to enhance peace education within each country, and at the same time, research activities that explore the concept of peaceful citizenship with a shared regional identity in Northeast Asia will be crucial. In the end, we need to recognize our shared civic identity based on solidarity in the Northeast Asian region. For this, it is necessary to develop joint educational contents

Peace is basically affected by intergovernmental cooperation and problem-solving. However, it is the citizens who support and maintain their government. Therefore, it is our duty as peace educators to educate them to make responsible decisions and take active actions. There are areas that governments must address, but citizens can also create networks of cooperation and solidarity with each other. Peace education will surely help to build such networks.

Conclusion: Ways Forward

Soon Won KANG

Human security based on peace may be threatened even when there is no war, due to the uncertainty of a sustainable future under the conditions of climate crisis and global polarization. Moreover, there remain high risks of military collision, territorial disputes, and nuclear threats in the Northeast Asian region, making its people anxious yet prudently hopeful for a sustainable future without physical hostilities. When people live in a situation of serious conflict and feel that there are no alternatives available to transform existing antagonistic relationships among states, it is believed that education for peace, nonviolence, and mutual understanding among the peoples and states of the region can make a meaningful difference toward a win-win situation for all.

In spite of the dubious prospects for establishing amicable relations among the Northeast Asian states, there has been considerable progress in the development of peace education in China, Japan, Korea, and Mongolia. China, since its formation as the People's Republic of China, has developed peace studies and education based on socialist internationalism, and has furthered peace education models intermingled with Confucianism and UNESCO universal ideas to be applied to the Chinese context. Japan, based on its strong military ties with the US and South Korea, has tried to be an influential state in the military and diplomatic as well as economic spheres, so as to successfully cooperate with UNESCO and implement the UNESCO educational agenda. Korea suffered from colonization by Japan and after independence in 1945; it was forcibly divided into North and South, which ended the armed confrontation with North Korea. Despite the turbulent past, South Korea has achieved political democracy and economic growth by establishing a strong peace and unification policy. Mongolia, located between the two powerful countries of Russia and China, has attempted to achieve political and economic stability since its democratic formation in 1990, and seeks international cooperation and support for global peace and sustainable development. While all these countries are interested in the positive implementation of peace education, their respective orientations and operating environments differ.

First, as the statutory base of peace education in Northeast Asian countries, peace and peace education is not only a discrete part of legal implementation, but also a socially recognized ethos of fused values and doctrines in each country, mentioned in national constitutions, educational acts and orders, and even school regulations.

In the People's Republic of China (PRC), as part of its patriotic education, peace education for national defense and proletarian internationalism was written into the curriculum standards as a core value for school teaching in the socialist modernization scheme. However, in the 21st century, with the introduction of peace studies into the country, the paradigm of peace education seems to have shifted to an integrative framework, to cope with the tremendous problems brought by rapid economic development and globalization. In Japan, pacifism was inscribed in the national Constitution (1946) and the Fundamental Law of Education (1947) as the theoretical pillar of peace education, in response to the terrible destruction wreaked by the atomic bombings of Hiroshima and Nagasaki. However, the ruling conservative political party has been trying to strengthen its military force, thereby stirring conflict with peace advocates in Japan. As a leading state, Japan is concerned with globalization, and in 2016 the Japanese Ministry of Education adopted "active learning" to enhance global awareness which might be applied to peace education practice. South Korea, based on its Constitution, the Fundamental Law on Education, the Unification Education Support Act, and the 2015 National Curriculum Revision, has integrated the peaceful unification ethos into the school curriculum, which previously lacked attention to the universal value of peace. The democratization movement against the military dictatorship has transformed the anti-communist concept of negative peace into the concept of win-win, peace-based unification of the Korean peninsula, and the positive peace concept has been widely introduced at the national policymaking level. Mongolia's Constitution states that for the building of a democratic society, there is a need "to strengthen the independence and sovereignty of the state, to respect human rights, freedoms, justice, and national unity, to cherish the history and cultural traditions of the state, to respect the achievements of human civilization, and to respect human and civil rights." Based on its constitution, Mongolia has infused world peace education for a sustainable future into its state education system.

Second, peace education in the Northeast Asian region has not adopted overt terminology to be taught in schools, but rather remains in the status of "neutral" moral education, so as not to fuel controversy. Instead of "peace education," many Northeast Asian countries prefer the terms "religious education," "moral education," "good-character education" or "values education."

In China, with its experience of poverty and weakness, national defense education is

regarded as “education for peace,” and in dedication to socialist modernization. Proletarian internationalism is another element of peace education, so that internationalism and patriotism appear in parallel in the PRC’s curriculum standards, especially in history and moral education. China has also recognized the benefits of trauma education, for example, in Nanjing city, for awakening people’s consciousness about peace. Along with globalization and development of peace studies, “peace education” is the term used officially, for instance by the UNESCO Chair office. In Japan, pacifism and criticism of the atomic bombings (“never again a Hiroshima or Nagasaki”) has been widely influential in history education and moral education, so that many schools have peace education programs and activities. However, while its orientation used to be focused on negative peace at the end of the 1990s, now in the 21st century, this focus has shifted to positive peace with universal voices and the implementation of special peace/global citizenship education programs. In the Republic of Korea, peace education is connected with unification education, education (plus school ordinances and programs) to prevent bullying, ethics education, moral education, and Education for International Understanding (EIU) or Global Citizenship Education (GCED). However, the variety of ideological orientations toward peace among the different terminologies leads to a certain amount of confusion in the education process. In Mongolia, peace education in the context of global peace is regarded as a comprehensive terminology including sustainable development for green growth. Its scope has also been expanded to education against bullying, bullying prevention practices, moral education, ethical education, global civic education, and education for sustainable development.

Third, Northeast Asia’s peace education has both strengths and limitations. Peace education policies have not been developed officially at the national level, but there are various peace education activities and programs at the local, institutional, and civil society levels in the Northeast Asian countries. Although what they have achieved through peace education does not fully match the universal framework (emphasizing elimination of war and violence, demilitarization, gender equality, cultural diversity, human rights, and sustainable development), it seems that peace education is a viable basis for a culture of peace in the region.

With the collapse of the Soviet Union, China, a rising superpower, has integrated into the world market, strengthening its links with UNESCO, and educating a “new generation” of skilled human resources for socialist modernization. Its modern, world-oriented, future-

oriented education may be part of peace education; however, due to a number of deep-rooted obstacles—structural obstacles due to the examination-oriented school system, cultural obstacles due to the Confucian tradition of obedience to authority, and practical obstacles due to its unbalanced development—peace education has not been accepted positively by Chinese society as a whole. In Japan, the historical concept of peace has been dichotomous: as a perpetrator of violence against other Asian states, but also as a victim of US atomic bombs. However, the Japanese government has been promoting a “narrow-minded nationalism” focused on victim sentiments, and has upgraded its military power, causing conflict with its neighboring Northeast Asian states. Japan’s peace education used to be focused on the absence of nuclear weapons due to the collective memory of Nagasaki and Hiroshima, yet recognition of Japan’s history of colonization, its criminal activities during World War II, and its advance as a military power within the US alliance has made peace education an urgent matter based on universal values. In South Korea, peace education is confronted with three major challenges: the legacy of historical trauma caused by Japan’s colonization, the issue of national unification, and the political democratization process. As Korean education by law must be politically neutral, peace education does not adhere closely to the universal UNESCO guidelines. Peace education empathizing with the trauma of the “comfort women” has led to disputes with the Japanese government and right-wing agitators; unification education is manipulated ideologically due to anti-communist/anti-North Korea perspectives; and education for democracy, human rights, and peace arouses controversy in schools and society. The origins of these problems are similar to those of the structural, cultural, and practical obstacles faced by China. Mongolia, on the other hand, has tried to maintain reciprocal relationships with other Asian countries, and has developed sustainability in politics and economics in cooperation with international organizations. Thus, its future peace education should pursue the same goals of sustainable development, increased funding for sustainability, integration of peace contents into school curricula, teacher training, and promotion of global peace education. The situation of overall poverty is the main obstacle in implementing peace education, which means that regional cooperation and mutual support are needed for peace and prosperity in Mongolia.

Fourth, UNESCO advocates holistic, transformative learning for peacemaking in schools as well as in NGOs, through integrated, lifelong learning. According to the global trend of child-

centered education and active participatory learning, most states in Northeast Asia have tried to reform and modernize their existing curricula. Even though they face complex obstacles to the practice of holistic pedagogy, each country has strived to implement educational innovations included in the peace pedagogy advocated by UNESCO and OECD.

China has gone beyond didactic learning for national defense and internationalization of the proletariat, to education for awakening of Chinese citizens to the trauma of the Nanjing Massacre, and to positive peace education including global peace studies. Peace education as a way to respond to national sufferings, as well as integrative peace pedagogy, has been incorporated into China's current official basic education. Presented in multi-track, parallel form, peace education is offered as a comprehensive, diverse discourse with a whole-school approach, and integrates community-involved lifelong learning activities, and inter-disciplinary or inter-subject curricula. In Japan, conservative peace education has been conducted by the formal sector, alongside informal peace education activities and programs that have been spread by the Society of Educating Parents, grassroots peace museums, and Japanese peace scholars worldwide. Even though official peace education in moral education and history subjects has traditionally been didactic, the Japanese government has tried to introduce active learning into its educational methods. The joint history textbook on East Asia being cooperatively developed by Korea, Japan, and China, as well as the participatory and inter-school projects under the auspices of local authorities, and UNESCO schools can be regarded as examples of active peace pedagogy in Japan. Like China and Japan, South Korea has long been caught in an ideologically didactic form of schooling. Today, a new zeitgeist is transforming South Korea's rote learning into the innovative pedagogy recommended by the Futures of Education initiative led by UNESCO and the OECD. According to the revised national curriculum, educational sites have undergone many changes in pedagogy itself, but there are still basic obstacles to tackling the controversial issues that derive from national division, political extremism, and hatred of persons of different genders and racial origins. How to deal with such divisiveness is a heated issue for peace education in South Korea. Mongolia also has endeavored to implement global peace education coupled with education for sustainable development; therefore "people," "planet Earth," "partnership," "peace," and "prosperity" are the core themes in its pedagogy. For efficient implementation in rural and urban schools, the government supports teacher training

and educational resource books, as well as basic required textbooks, based on the goal of global solidarity and peace.

Fifth, in relation to the global agenda of Sustainable Development Goals 4.7, 16, and 17 for the promotion of global citizenship, sustainable development, peace, human rights, gender equality, and cultural diversity through education, each country has developed a national scheme for attaining these SDGs. Running parallel with its own peace education curriculum, each country localizes the SDG globalized frame of peace education within its national education system.

In order to continue as a rising superpower while projecting its image as a responsible, peaceful member of the world community, China sees the importance of promoting peace education in the minds of its citizens, with reference to universal terms; therefore, it connects peace with related values, such as sustainable development, human rights, and diversity, in convergence with the SDG framework. In China, official permission is required for wide implementation of peace education, since peace education should not threaten the traditional Chinese culture or ideological security. There is a need for wise, harmonious local-global coordination. In Japan, a leading UN member state, the concept of SDG has become popular in the mass media and in the field of education. The SDG framework has made peace education easier, by broadening international perspectives and allowing peace education to be conducted without being called “biased.” At the same time, there is concern that peace education is not being implemented to serve its intrinsic purpose. For genuine SDG attainment, it is necessary for the Japanese government not only to manage quantitative outcomes, but also to achieve friendly relationships with the peoples and states of Northeast Asia for peace building, beyond “narrow-minded nationalism.” In South Korea, the SDG agendas are managed by a national headquarters and allocated to the ministries according to specific goals; thus SDG 4 (quality education) is the task for which the Ministry of Education is responsible. SDGs 16 (peace, justice, and strong institutions) and 17 (partnerships for the goals) are not clearly allocated to special ministries, and peace education is not an integrated task to be monitored. The Korean National Commission for UNESCO provides a platform for SDG 4 as a national task and tries to integrate UNESCO values from SDG 4.7. Mongolia is developing and promoting world peace education in the “new normal” post-COVID state, through the SDG strategy of global cooperation and development based on friendly relations with other countries for peace and prosperity throughout the world.

In order to develop political and economic cooperation and to strengthen its position in the international community, Mongolia seeks to achieve its SDGs on the grounds of international support and a national policy of democracy.

Obviously, there are similarities and differences among the Northeast Asian states in how peace education is promoted. A pathology of competitive victimhood among China, Japan, and South Korea asserts the unique misery of their historical suffering: Nanjing Massacre, Hiroshima and Nagasaki, and a colonial legacy of sexual slavery and forced laborers, respectively. These have characterized “peace education” in China, Japan, and South Korea. When peace education focuses on nationalism from the perspective of victim’s sentiments to emphasize the uniqueness of national suffering, students will not be challenged to empathize with the sufferings of others. This is the critical element of ethnic hatred among these Northeast Asian states. Patriotic nationalism threatens the founding philosophy of peace education, incites conflicts with neighboring states, and leads to the silencing of moral education, to the dismay of peace educators.

A one-sided narrative of national victimhood that fosters grievance and xenophobic paranoia is not compatible with meaningful peace education. In all of their cultures, peace is the basis of harmony. Apart from their ideological differences, the Northeast Asian states urgently need to strengthen their economic cooperation and cultivate global citizenship, for their shared future. Accordingly, peace education in the Northeast Asian region should be grounded on the principle of peace and prosperity in that region, transcending patriotic nationalism, which antagonizes neighboring states and causes disputes; rather, the reconciliation process among NEA states should be initiated by the victims and committed to the principle of peacemaking, for a sustainable future without military conflict, as outlined in SDGs 4.7 and 16. In this process, the countries can share their positive experiences of peace education, toward living together in a culturally, economically, and socially harmonious Northeast Asia.

In conclusion, the progress made by the Northeast Asian countries in developing peace education is an affirmation of UNESCO’s initiative and mandate to continue promoting education toward a culture of peace throughout the world. The symbolic power of UNESCO in peace education is that its dominant representations are positioned as universal and global

milestones for the UN agenda on education. Peace education for living together on planet Earth is already orienting peoples and nations toward a sustainable future in peace, and encouraging Northeast Asian states to change less amicable relations to shared, convivial life in the region. It is clear that the Northeast Asian states are willing to promote peace education according to the UNESCO guidelines and SDGs, with national action plans that overcome the national victimhood and socio-political differences among the states. In the future, a Northeast Asian model of comprehensive peace education, based on a comparative review of peace education developments throughout the region, may serve as inspiration for other regions. It is hoped that APCEIU will contribute to the development of cooperative, shared peace education programs in the Northeast Asian context and beyond.



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CHAPTER I

Peace Education in Northeast Asia

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CHAPTER V

Peace Education in South Korea

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