

PEACE EDUCATION METHODOLOGY BEYOND PREJUDICES — KOREAN FIELD TRIP TO OSAKA, JAPAN

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Why Field Trip?

Though there have been many declarations and efforts aimed at emphasizing the much needed transformation of ‘the era of war into the era of peace’, the last five years seem to have been studded with a series of terrors, violent acts, suicide bombings, wars and so on. (Jie, 2003) The prospect of peace still seems very slim despite the fact that the efforts for peace-oriented education have doubled in the past days and also, despite the fact that the commitment in the field of media and the publishing sector for better mutual understanding among the conflicting parties has increased. Some people in our society have put even more significance on the need to have peace-oriented education and the need for better policies for conflict resolution taking account of all these situations mentioned above.

The Korean peninsula is the only divided country in the world, and the situation on this peninsula is much more complicated because of the high level of conflict that the two Koreas have with neighboring countries in addition to the hostilities between the two Koreas. South Korea has always been a restless country due to several factors coming from both domestic and international levels. For example, South Koreans have had to deal with domestic issues like the eradication of the remaining vestiges of Japanese colonial rule in the first half of the twentieth century and the problems caused by the decades of military dictatorial rule after the Korean War. Also the task of managing the relations with neighboring countries like Japan, China, and North Korea has never left South Korea in a comfortable position. In that sense, with the conviction that the efforts on domestic level for peace-building in the region would be inherently limited, many organizations for peace education and other organizations in the peace movement have been trying to establish a network in Northeast Asia, and have come to the conclusion that they have made some progress for that purpose.

‘The Peace Education Association in Japan and Korea’, to which I have a membership, is one of those organizations and has been promoting the exchange between two countries through joint field education programs and symposiums since 1996. Field trip to each country with bringing students is one of the favorite study courses among students each. In the course of all these activities, the scope of activities has widened with the participation of many researchers and civil organizations, which is beyond the level of mere teacher exchange program, and also with the involvement of overseas third party countries. Concerted efforts in Asia-Pacific region especially is essential in the sense that there is a conflicting view between Japan and other countries in the region regarding the issue of the Japanese invasion before and during the Second World War on her neighboring countries. The antagonism between Japanese and Korean or Chinese is too serious to maintain peace in Northeast Asia. Through

successive symposiums the field study trip to conflicting country each will reduce prejudices, leading to mutual understanding beyond the nationalistic hatred imbedded in the past history as a consequence.(Watanabe, 2005) It is still disputed that knowledge about peace and historical truth between two countries, the colonizer and the colonized still manipulates attitudes and behavior of the people in both countries such as history textbook or comfort women's incident.

Therefore, this paper aims to understand why peace education is not confined within the classroom but extended to the participant activities sharing experiences by field trip to disliking countries each. The peace education field trip to Osaka, Japan was done June 20-25, 2005 and reflected field trip to Korea from Japan was done February 13-17, 2006 at the sharing House where the previous comfort women live together.

Peace Education in Japan and Korea

The conflict and tension around the issue of the publishing and adoption of the new history book in Japan in 2001 clearly shows that the problems of the past still act as a significant stumbling-block in our way to the making of a peaceful future.(D.J. Kim, 2004) In fact, the close examination and clarification of the things of the past, and subsequent forgiveness and reconciliation are the absolutely essential prerequisite for making a peace-oriented culture that all humanity dreams of. Therefore, the issues concerning the history textbook of Japan might be considered to be the first step toward envisioning and also the preparation for the future of the region, rather than a simple issue about how the Japanese people would describe their past.(Obana, 2005) Actually, a textbook is a total sum of the knowledge of a certain society, which foresees the present and the future of that society, rather than just a mere treasure house of the knowledge of the past (Apple, 1993). In that sense, there should be a discussion from a sociological perspective on the history textbook of Japan with the participation of both Korea and Japan. Even though a number of schools that accepted the new history textbook were small (in spite of the hot debate in Japanese society over it), the size of selling this book to the general public and its impact was significant enough. And this problematic issue is certainly a threat to the peace and security in the Northeast Asia in the sense that this is an issue without going away easily. Territorial disputes among China, Japan, and Korea, which originate from this textbook have become severe to the level of serious violent conflicts and diplomatic friction. Especially in the case of Korea, the country that experienced the Japanese colonial rule, we cannot rule out the possibility that the escalation of mutual hatred of each other. (Seo, 1999) There is fear that this issue might harm the good-neighbor relationship between Japan and Korea, and might develop into a psychological confrontation and a state of tension (Man-Kil Kang, 1999; 2001).

Considering all these situations, it is required that the governments on both sides make efforts to establish a peaceful partnership between the two countries while trying to minimize the negative impact of the history textbook issue. However, what is more important is the furtherance of solidarity of the grassroots level for making the peaceful culture that is based on the trust that the people on each side has for one another.

It seems that the two countries have been on good terms with each other since after the World War II in the sense that there has been neither war nor the actual use of force between

the two countries; however, the level of deep-rooted distrust and mutual antagonism against each other can be regarded as something beyond normal. It also should be noted that the anti-Japan sentiment in Korea tends to go up especially at times of political instability. (Han, 2003) In Japan, the militaristic extreme right wing tends to strengthen when there is an economic recession or social restlessness. The abuse of these antagonistic and hostile sentiments among the people in the two countries hinders us from making progress on our way to the right understanding of the history that would enable us, in turn, to have an objective and critical point of view. In that regard, the relationship between Japan and Korea remains something like a dormant volcano of distrust and hatred what may explode out crazy time. (Sanuki, 2005)

Today, the notion of peace is understood by peace educators in a positive way as a process of finding out the potential causes of war and conflict and then the conversion of those causes into a status of righteousness, rather than to understand the notion of peace in a negative way as just the absence of war (Galtung, 1997). Thus, peace can be realized through the establishment of a fundamental 'culture of peace' which aims to overcome the societal, cultural and psychological conflicts, confrontations, hatred, and prejudices and then works to create mutual understanding and respect, tolerance, and non-violent conflict resolution. This 'culture of peace' can be diffused to more people, and can be continuously improved in a creative way through 'peace education' that aims to create an atmosphere where individuals and society at large become more aware of the notion of peace and then advocate for, and create peace. Therefore, it's not that the peace education simply fulfills the role of preserving peace and preventing war. It also has the extended, continuing significance of making a culture of peace in individuals and societies, and of improving this culture of peace. In that sense, peace education in Japan and Korea is nothing but the process of the rectification of the past that should be done both inside and outside school, and also in the general movement for the promotion of the culture of peace which transcends nationalism and militarism. (Kang, 2005)

In a globalized world where all countries are connected through one network, war or conflict in one part of the earth immediately becomes an international issue and then becomes the topic for discussion of the people around the world. In this situation, no one on this planet can be absolutely free from wars on the other side of the earth no matter how far they may be from the actual site of the war. As a consequence, every effort and attempt should be made for the peaceful resolution of any kind of conflicts on the earth by all regions and countries, and should be a 'Global Action for Peace'. (S.Y.Lee, 2002) Peace education that transcends exclusive nationalism is a universal, timely mandate in Northeast Asia people around the world concerned, and there is awareness of the responsibility of the universal citizenry (Dong-Hoon Kim, 1997). In that sense, the peace education in Japan and Korea should be education for all the world's citizens in order to make history of peace so that the two countries can develop a mutually beneficial partnership and then subsequently become a bulwark for peace and stability in the region. This process would be accomplished only through the creation of the culture of peace based on the network for peace in addition to inter-governmental cooperation.

Peace Education Effort beyond Hatred and Hostility

There have always been efforts to end the abominable exercise of violence and perpetuate

peace since the end of the World War II. However, the Cold War system, with the U.S. and the former Soviet Union being the two leading countries, contributed to the acceleration of the arms race as well as to the competition for the development of the nuclear weapons while instigating limited armed conflicts around world continuously by making ideological confrontation the justification for these conflicts. As a result, the level of tension that was as high as at the time of actual war lasted until the very last moment of the Cold War around the world, and the peace during that period could only be maintained through the policy of 'the balance of power' by the major powers. The fall of the Berlin Wall that had been the symbol of the Cold War era, and the collapse of the former Soviet Union led eventually to the end of the Cold War, and there seemed to be no reason for an arms race. However, there has been no single day so far without conflict on earth since the end of the Cold War because of the conflicts between different ethnic groups and religious groups. The eradication of war has become a global task that all human beings should deal with collectively in this 21st century (Toh, 1999). With the common sense of crisis and also with the internationally shared awareness that the prevention of war and the creation of peace is an imperative, there have been many anti-nuclear/peace movements on the part of the NGOs around the world, and also many efforts on the part of the governments in many countries with the U.N. at the center of these activities.

The 'Russell-Einstein Declaration'(1955) issued by a group of scientists and philosophers who protested against the nuclear bombing test on the islands of Bikini in 1954 was followed by a series of peace activities such as the 'Special Session for Disarmament'(1979) that was held under the aegis of the UN at the height of the arms race period. The 'UNESCO International Conference for Education for Disarmament'(1980), 'Declaration on Race and Racial Prejudices'(1978) was issued at the twentieth general conference of UNESCO held in Paris. The 'Declaration on the Right of the Peoples to Peace' was approved by the UN in 1984. The 'Hiroshima-Nagasaki Appeal'(1985) called for the total abolition of nuclear weapons. 'The Declaration of the International Year of Peace'(1985) commemorated the fortieth anniversary of the UN. The 'Seville Statement on Violence'(1986) that was composed by a group of scientists from all around the world in commemoration of the 'UN Year of Peace', and then adopted at twenty-fifth general conference of UNESCO in 1989. The 'Yamoussoukro Declaration' on peace in the minds of men was composed in an UNESCO international conference on peace in 1989. As a consequent of these efforts, there were results like the collapse of the long-established Cold War system, and control of the proliferation of the nuclear weapons. As shown above, what the U.N. and UNESCO emphasized during the Cold War period was the 'disarmament education', and this was to a large extent aimed at the two superpowers, the U.S. and the Soviet Union. Since the 1990s after the end of the Cold War system, however, the emphasis was put on the various efforts in daily lives that were meant to construct a culture of peace and to educate about the universal value of peace in the mind of the individuals and in our every day lives. This new trend in the peace movement was confirmed in many resolutions and declarations which include: the 'Yamoussoukro Declaration', 'International Congress on Education for Human Rights and Democracy'(1993) that was a part of the efforts agreed upon by the international societies to make a better world in 21st century after the war-stricken 20th century, the 'Hague Appeal for Peace'(1999) that was issued in commemoration of the centennial year of the first 'Hague Peace Conference' in 1899, and 'the International Decade for a Culture of Peace and Non-Violence for the Children of the

World' (2000) that was adopted by the General Assembly of the U.N. This is a change that has brought about due to the fact that the non-violent way of conflict resolution has become the major issue in peace movements because the conflicts and struggles have taken place in various moments of our daily lives in different ways than they did during the Cold War period. (S.W. Kang, 2000)

While international efforts made to spread the culture of peace and nonviolence around the world, in Korea, one of the heartlands for international conflict and insecurity, two governments on both sides and civil organizations have been trying to build peace on this peninsula instead of perpetuating the status of war. The Kim Dae Jung administration pursued several policies based on the goal of establishing peace on the Korean peninsula through the idea of peaceful co-existence of the two Koreas. (D.J.Kim, 2004)

Consequently, peace education has developed significantly, replacing the anti-communism education of the past. Although the Cold War ideology has been weakened to a great extent and constructive debates for peace in the Korean peninsula based on the reconciliation and cooperation between the two Koreas have gained momentum since the year 2000, June 15 Declaration' between North and South, the conservative viewpoint that maintains that the subjugation of North Korea through use of physical force is the only solution remains too strong to be swept away in the near future. After the tragedy of September 11, we have witnessed the ironic situation where the concerns and interests for peace education and peace movements on the part of civil society has increased while the pro-American media and the unification education based on school textbooks still proclaim the need to exterminate the terrorism by violent means. In that sense, the divisions and dissensions between people different viewpoints in South Korea are as serious as the division between North and South. Actually, there have been numerous cases where the social conflicts between different regional and class groups eventually evolved into the violent confrontations instead of being peacefully reconciled and resolved.

And in addition to these social problems, the distrust and hatred against each other between the two neighboring countries, Japan and Korea, still remains strong enough to act adversely against peace and security in Northeast Asia. As stated above, Korea and Japan have made various efforts to change the negative past into constructive relations. The many kinds of exchanges and joint activities in civil area as well as the efforts on the part of the governments of the two countries have been estimated to have made it possible to overcome the wall of mistrust between the two countries, and to have laid down the cornerstone for making the history of the culture of peace. In spite of all these efforts, however, the phenomena of politics leaning to the right in Japan in particular after September 11 and the policies designed only for the interest of each country have contributed to the solidification of hostile images, hindered objective evaluation of the past, and mislead people into believing that the causes of domestic problems are from abroad. (S.J.Kim, 2005)

Despite all these adverse conditions, the cooperation from below for the purpose of re-constructing a peaceful relation between the two countries have been significantly proceeded, and these trials make it possible to start to build the history of the two countries on the righteous and fair foundation of the culture of peace. One of these efforts through peace education is meeting with peace educators from Korea and Japan. Korea Theological Study Institute, Changbi-sa and Korean Association for Peace Education (KAPE) used to hold meetings in Korea or in Japan together with civil society of Japan. Through forum, these

representatives have tried to make balance and keep peace and mutual trust in a very unstable sub-region (Northeast) of Asia.

In particular, Korean Association for Peace Education and the 'Association for Peace Education' in Japan agreed to have symposiums alternately in the two countries every 18 months since 1997 for the development of peace education on the basis of the relationship between Japan and Korea, and have held 5 symposiums. Actually, peace education is only a marginal field in the established field of education, and there remains much to be done in both Japan and Korea for the development of peace education. This symposium can be characterized as the very first exchange program for peace education. It is designed with the intention that the professors and researchers at universities who were closely associated with the education movement from its initial stage, school-teachers, and community education activists would make joint efforts to create a culture of peace. These symposiums have had a positive effect on the creation of the culture of peace in Japan and Korea in the sense that the more chances teachers and students on both sides have to meet each other, the less mistrust and prejudice they would have towards each other while promoting solidarity between the two countries on a practical level. Peace education curriculum, school bullying, Izime(group exclusion), peace law of Japan, and global inequality and injustice as such were to be dealt through symposium.

Peace education model we developed is 'meeting together' between Japan and Korea. Considering the fact that ignorance begets distrust and bias, which then eventually leads to potential violence, the increase in exchanges on the basis of solidarity on the practical level can be a bridge for peace. As a bridge of peace education, field study trip to each used to be taken as a joint program, raising our consciousness for or against each. Home staying, collective working, historical excursion, critical review of the history, and human rights education activities are to be applied for both in field study activities. There has been growing evidence of improvement of the relationship between Korea and Okinawa, Japan for joint action towards the SOFA amendment and U.S. military base, the joint movement against the nuclear weapon between Japan and Korea, and the joint movement of culture between the two countries, all of which show us that there have been improvements in the relationship from what it was before.

The level of physical contact between Japan and Korea is high. This high level of exchange and contact with each other can make the two countries close neighbors with each other, or, this can have the result of making the stigma of the negative past even worse. Therefore, we need to be more cautious and attentive so that the increase in the level of exchange and communication can also contribute to the creation of the history of the culture of peace.

The activity of this symposium can be differentiated from the other activities of the past in the sense that each organization in Japan and Korea share the result together and try to expand the scope of exchange while they have their own independent underpinnings in each country. In the symposiums held so far, there have been continuous discussions on peace education in relation to the Asian responsibility based on the consensus that the relationship between the two countries should be considered in the extended context of the interest of Asia, rather than to be seen simply as a matter of the two countries.(Kang, 2005)

What We Found through Meeting Together

(1) Building peace education network

Field study trip is not proceeding arbitrarily by an educator but well designed in cooperation between two sectors relying on peace education network in Japan and Korea. The 'network' refers to individuals and groups getting involved with each other as if being caught together in a net for the exchange of information and developed together by means of sharing common property. According to this definition, therefore, the peace network refers to a situation where individuals and groups involved expand the horizon of solidarity on the practical level by means of fair and mutual sharing of information obtained through practice (Soon-Won Kang, 2003). In that sense, the peace education network aims at the spontaneous spread of the movement through the free sharing of information on the movement for the peace education relying on the sense of solidarity, and does not wish to establish any independent organization for peace education. Keeping that in mind, the trust, solidarity, and the commitment from below for the creation of the history of the culture of peace would be the ethics that are needed for the establishment of the peace education network.

However, the relationship between Japan and Korea has been more like a temporary association of organizations with a man of high reputation at the center, coming into existence for a while only when there arose a specific case and then dissolving with the passage of time. This kind of relationship resulted in the strengthening of prejudice and distrust handed over from previous experiences, rather than contributing to the creation of the history of the culture of peace. Thus, the peace education network between Japan and Korea should be a network for information sharing based on the solidarity of preventative, durable, problem-solving, and there also should be communication among those working from below. (Soon-Won Kang, 2005) Therefore, we need to make efforts in the ways listed below to establish the peace education network between Japan and Korea.

First, we should take issues like the history textbook of Japan or comfort women during the World War II which are considered to be 'anti-peace' cases, and use these cases as to build momentum for the movement for peace education, through which the two countries jointly can achieve some results for the creation of the culture of peace. The two countries may together make joint efforts more actively on a new horizon to be free from the history of the past. There should not be emotional criticism that is coming from mistrust against each other in the course of this process. Particularly, the peace education oriented mind-set of the teachers in school should overcome the limit of the nationalistic attitude so that the school would not be a place for the expansion and reproduction of the conflicts and dissensions. The efforts for regional cooperation are needed for this.

Second, for that purpose described in the paragraph above, both Korea and Japan should make efforts for the creation of the history of the culture of peace, and evaluate the actual results through regular communications, and try to expand the result through solidarity. The exchanges and symposiums between Japan and Korea had been nothing more than a simple exchange of information rather than to be something based on actual solidarity. Therefore, the peace education network should be an act of solidarity that might make the sharing of the actual result of each side possible. The peace education network should be programmed in such

a way that students, local activists, teachers and researchers can make breakthrough progress through exchanges, rather than end up with nothing but verbalism.

Third, to establish the peace education network, people should be allowed to use and to proffer information freely through the actual solidarity among the government organizations, non-governmental organizations, and the organizations for the new culture of peace so that we can push out the boundaries of the action. There should be active participation in the movement for the culture of peace from schoolteachers, the mass media, and the local activists so that we can create history of the culture of peace through rectifying the distortions of the history done by authoritarian regimes in the past. A proper attitude appropriate for mature citizens in a democratic society is needed to provide a critical point of view on history and to learn about human rights and peace. This is because the history of the culture of peace can change reality only when it is successfully spread to the masses under the guidance of a small number of peace activists. In that sense, the recent exchanges between teachers, youth and parents of the two countries are deemed highly desirable.

Fourth, the peace education network cannot be realized without the sacrifice and commitment of individuals. Therefore, there should be continuous activities for strengthening solidarity with the voluntary participants, letting them at the center of all activities. These activities for solidarity should be accompanied by peace study in order to keep themselves aware of the things around them. Learning for the creation of the culture of peace includes not only a study of the constantly changing world, but also a developing attitude that would make oneself devoted to truth and peace. Therefore, the solidarity meeting from below for the establishment of the peace network can be a process of self-learning. At this point, we need to develop a curriculum for peace that can increase the level of mutual understanding and social integration of the two countries, and that also can contribute to the elimination of prejudices and preconceptions. The peace research for the purpose of jointly writing the history textbook is critically needed as well.

Lastly, a new integrative curriculum for peace education should be developed through the network so that we can offer proper education on subjects such as peace, nonviolence, and human rights to construct the culture of nonviolence in 21st century, because the concepts of these subjects are different in Japan and Korea. For this purpose, there should be the production and distribution of the teaching materials for studies on peace and human rights that would serve as a guideline for the teachers and others involved in this field. By doing so, the participatory civil culture would be in a good position when schools and societies become truly democratic communities. Mature democracy in Japan and Korea would be able to reduce the chances of violent confrontation.

(2) Design of field study trip

Through the peace education network, each coordinator has to plan his or her field study trip. The process will be as followed.

1) Considering matters with participant students.

Cost, location, contact person, activities and programs, pre study about Japan and special place where we are destined to go, survey about their prejudices.

2) Positive participation

Active listening, becoming friends beyond negative image, open minded and hospitable to each

TABLE 1. COMPARISON BEFORE AND AFTER FIELD STUDY TRIP

	Before	After
The first impression of Japan	Unique fashion, island, neat and clear, not creditable	Wealthy country, similar to Korea, cautious and reasonable
Be careful in Japan	Sensitive issue to talk with, Not laughing at strange pronounce of Japanese	Etiquettes, individual payment in open air, political and historical matters
Good things	Caring, small souvenirs, tourism, food	Puncture on time, bicycling, traffic on time, facilities
Japan food	Sushi, Noodle, Soba, Ramyeun, Sashimi, Odeng, rice curry	Takoyaki, Manjoo, rice cakes, Fried pork (donkas), Okonomiyaki, Donburi...
Japanese culture	Cartoon, game, fashion, temples, samurai, hanryu, mass culture (X-Japan)	Kimono, transgender, knit, individualism, animation,shintto-ism
Do you like Japan?	No surely, either or, yes but, tired	Yes and no, yes but..., Almost yes
Education in Japan?	Good facilities of education, high educational aspiration, elite edu., similar to us	Similar to Korea, too political in history, too uniformatic but exceptional
History of Japan	Do not know, Hiroshima and Nagasaki, former colonizer of Korea	Tennoism, samurai wars, Hiroshima and Nagasaki of 1945, still do not know
Do you think the Japanese is peaceful nation?	No and never, too militaristic and invasion-oriented. Colonization is the perfect example.	No in past but now yes with some peaceful activists. Korea and Japan need to cooperate each other for coexistence in the region.
Human rights of students in Japan	No because of the elite system, too competitive. Izime and bullying.	Similar to Korea, Discriminative against Burakumin and minorities.
Favorite place in Japan	Okinawa and hot spring	Tokyo, Sapporo, Hiroshima, Okinawa and tourist route
Peace constitution of Japan	No	Very pleased to know about peace law of Japan. Yes a little.
What about visiting Yaskuni shrine of Mr. Koizumi?	Bad in peace with devouring countries. Oppose to his politics. Selfish behavior. Improper behavior as a prime minister.	He should think peace in Asia first beyond selfish, right-wing action. But very pleased to know that many Japanese people oppose against him.
For the peaceful relationship of Korea and Japan?	Japan should apologize her past as a colonizer and compensate the victims. Never a territorial issue making.	Peace education is needed for the better relationship for peace. Partnership should be possible after apology, compensation and reconciliation by education.

other, deep concern in social issues and history including peace act, sharing play and depth reflection of the fieldwork, well designed recording.

3) Relationship building

Mutual understanding from different background, common ground between two groups, youth issues developed, non-political agenda involved first, political awareness followed, and solidarity for less developed Asians could be built due to our peace education field trip. According to the table-1 above, I did study tour to Japan with my Korean graduate students and Japanese partners. It was held on 20-25 June 2005 with 5 students in Osaka and met 15 Japanese students on 13-17 February 2006, at the sharing house, Korea. Five days meeting with sharing experiences changed their perspectives and attitudes towards Korea and Japan. It

is astonishing to look at them with a positive image of each other differently from their first impressions that they had before meeting.

This panoramic shift of images of Korean students was the exactly same as Japanese students to Korea at the sharing house. Negative prejudices before meeting slightly changed into positive at least less antagonistic attitude differently from the first impression. This is participatory peace education that we have developed together with both sides.

Conclusion

We have not been free from the stereotyped perspective on history which forces us to view Korea as victim and Japan as offender every time we have the chance to talk about peace network between Japan and Korea. Therefore, some Japanese scholars have had to first begin with apologies about the past before they start their scholastic, objective discussion of the matter, and Koreans have been excused from their contemporary misdeeds only because they were the victims in the past. Actually, both Japanese and Koreans are offenders and victims at the same time. In that sense, the dual approach to the study of history should have been permitted at the initial stage. Only a mature and objective understanding of history can liberate us from the fetters of the past. Unfortunately, there is no such trust between Japan and Korea. This can be accomplished not only through the governmental efforts of both countries, but also through the increase of popular efforts from below which would eventually overcome the tendency of the governments to remain unchanged.

The peace education network is to safeguard everyone in the region. The decision on whether we are going to make Northeast Asia a pandemonium of death, war and conflict, or a place of peaceful coexistence and the culture of life, is right in our hands. It is clear for me to approach meeting together model to both Japanese and Koreans and find that there should be obvious change before and after meeting together. Meeting together model tries to go from understanding each other, changing previous prejudices, reconciliation and acceptance, and solidarity beyond nationalism to peace with a sense of equilibrium. Peace with a sense of equilibrium is the goal of peace education in very conflicting hostile societies such as Japan and Korea. Peace education is beyond peace movement or peace activism. The goal of peace education is to create a culture of peace by educating human beings in peace. The educated human beings in peace devote themselves to the nature and human society without violence. It takes time.

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