

Global Communication: Peace Studies Comes  
to Kobe College

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## 要 約

### 「グローバル・コミュニケーション—神戸女学院大学が平和学を開講」

Barbara Leigh COONEY

私は、十年前、神戸女学院から一年間のサバティカル（研究休暇）を取り、世界第一の平和学の研究機関を誇るブラッドフォード大学大学院で博士課程に参加しました。当時、神戸女学院では、私のこの研究計画は、「平和学ってなんなの？」「なぜ平和学を研究することが英語を教えることと関係があるの？」と議論を呼び、何人かの同僚教官たちからは反対までされました。確かに、平和学研究は議論の的になってきましたし、誤解されてきました。しかし、この新しい分野「平和学」は、言語教育関係者にとっては、外国語と異文化を学生に教える上で、人間性・人間愛の正当性の探求、また言語教育研究の明確で実用的な応用となると考えられてきました。それでは、言語教育がどのように争いを回避し、明確な正しい社会改革を実行するのに役立つのでしょうか？平和学研究と言語教育の接点は、例えば、友好的な人間関係を促進する上でのコミュニケーションの役割ということを考えれば明らかになると思います。十年前、神戸女学院では「革新」への差し迫った必要性ということが認識され、それ以降、いかに我々の教育を現代社会に適用させるかという点で多くの創造的な議論と努力がなされてきました。外国人教官も神戸女学院でのこの「現代化」に尽力し、2001年4月には英文学科でグローバル・コミュニケーション（GC）という新しいプログラムを開始しました。GCプログラムのビジョンは、英語の能力の向上を図りながら、学生が現在関心を持ちさらに将来に必要なであろう社会問題等を、英語を通してインターアクティブ・ティーチングで教育することを目指します。しかし、現在、GCに対する学生からの圧倒的な要求があるのにもかかわらず（表1をご覧ください）、神戸女学院でGCは10年前の平和学と同じような運命をたどり、その正当性が議論の的になっているように思われます。GCを開始した昨年度、平和学は、英文科専攻一年生は必須のグローバル・コミュニケーション入門E105というクラスの中の一つのトピックとして開講されました。平和学が学究的専門分野として、平和学と英語教育の関連性、また、平和学のE105という入門クラスへの導入において、なかなか消え去ることのない「誤解」を少しでも取り除くことができればと考えています。GCの民主主義と透明性の精神において、まだ巢立ちしたばかりのGCという新しいプログラムを成功に導くために必要な支援をより一層広げるため、皆様のGCプログラムに参加・貢献をお願いしたいと希望します。

Ten years ago I embarked on a sabbatical leave, joining the doctorate program at the Department of Peace Studies at the University of Bradford, which houses the world's largest peace research center. At that time my sabbatical studies were viewed as controversial at Kobe College ("What is Peace Studies?"), and several colleagues protested ("How does Peace Studies relate to teaching English?"). Indeed, the study of peace has been controversial and misunderstood, and this was a new area of interest for language teachers who were searching for humanistic justification for, as well as positive application of, the study of different languages and cultures. How can the study of languages aid in deterring war and in implementing positive social change? The connections between the study of peace and the study of language become clearer when acknowledging the role of communication in facilitating amicable human relations.

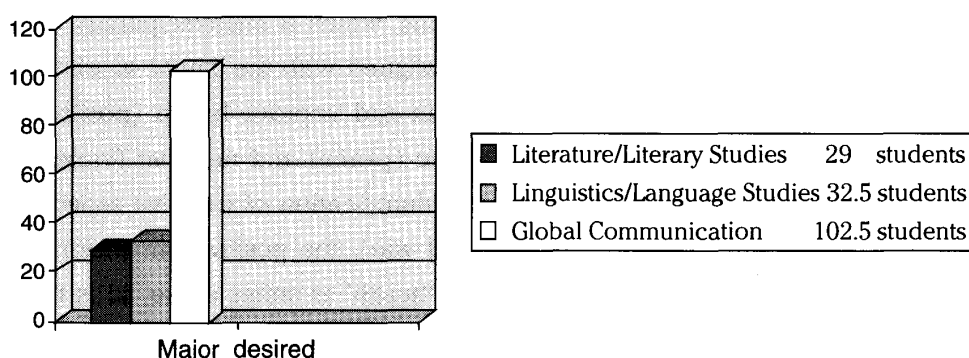
Ten years later, there is recognition within Kobe College of a need to embrace innovation, and much creative thought and effort have been exerted to make Kobe College studies more applicable to our contemporary world. The foreign teachers of the English Department have had a role in Kobe College's modernization, and April 2001 brought the commencement of the new Global Communication (GC) program. The vision statement of the GC program is as follows:

GC involves the interactive teaching of social studies content relevant to students' interests and future needs, while simultaneously developing English skills to support that content.<sup>1</sup>

However, it seems as though the innovative GC program is undergoing a similar fate as the field of Peace Studies ten years ago and is viewed as controversial at Kobe College, despite its overwhelming popularity amongst students (See Table 1).

**Table 1**  
Survey of 2nd-year English Department Students (2nd year of GC), July 2002

Question asked: What major do you think you will choose?



164 students answered (12 absent). The half points reflect a student who chose 2 answers.

During this initial year Peace Studies was one of several units in the E105 course, which functions as an introduction to the Global Communication program and is required of all first-year English majors. The purpose of this paper is to remove any remaining doubts regarding

Peace Studies as an academic field and its relationship to the English language class, as well as to examine the implementation of Peace Studies as one module of the E105 introductory course. In GC's spirit of democracy and transparency, it is hoped that openly sharing a portion of the first GC course can be viewed as an assessment of the program's potential and will aid in fostering the support necessary to the success of the fledgling GC program.

## **PEACE STUDIES**

Peace Studies is an interdisciplinary academic subject that comprises any approach to viewing possibilities for understanding and improving the human condition. Fields within Peace Studies can include international relations, conflict resolution and mediation, human rights, gender studies, intercultural communication, philosophy, theology, economics, development and north-south studies, ecology, as well as the study of particular areas of conflict and war, past and present (Curle 9–12, O'Connell 46). The ultimate objective of the Peace Studies agenda is the establishment of human rights in the broadest sense of the term (thus, the wide scope of subjects). However, as the majority of recent peace research reveals, wars and violent conflict are considered the main impediments to this ultimate objective (Matsuo 6). The unifying element within Peace Studies is a concern for peace: this concern is structured intellectually, is related to traditional academic disciplines, and is grounded empirically.<sup>2</sup> Adam Curle, internationally renowned conflict mediator, scholar, and founder of the Department of Peace Studies at the University of Bradford, comments on the academic study of peace:

Whether or not, however, any particular field of intellectual endeavour qualifies as a discipline strikes me as relatively unimportant, provided that it is carried out with intellectual rigor, offers new and valid insights and generalizations, and has some practical significance. (10)

Within Japan alone, more than 150 universities and colleges have established Peace Studies courses (Matsuo 5), yet misunderstanding remains endemic. The nature of Peace Studies can be understood by an analogy to the study of medicine, which is interdisciplinary as well, with a vast array of fields from chemistry to psychology aligned with the intent to eliminate disease and ill-health (negative dimension) and to maintain and improve health (positive dimension) (O'Connell 4). This can be compared to the positive (peace) and negative (violence and war) aspects of Peace Studies (O'Connell 18). Although identification of negative aspects that should be eliminated is rather simplistic (e.g., cancer and war), the positive dimensions of both are much more nebulous: just as the basic concept of "health" is rather vague, so is the concept of "peace". In addition, just as the medical profession does not aim to eliminate all bacteria and viruses from the world, nor does Peace Studies seek to eliminate all conflict or competition in our unstable world of limited resources and fallible human nature (Barash 95). Indeed, just as many viruses and bacteria aid in maintaining a natural biological balance and are beneficial to humankind, so is conflict viewed as a natural state, offering dynamism, sparking creativity, and expanding opportunities for communication, cooperation, and understanding. Peace Studies

does seek the elimination of violence, both direct aggression and structural violence.<sup>3</sup> It is the tragic results of such violence, as well as the hope for peace (both nebulous positive peace and negative peace as simply an absence of war) that make Peace Studies “frustrating, fascinating, and essential” (Barash 95).

## **PEACE STUDIES AND THE STUDY OF LANGUAGES**

The study of foreign languages is relevant to Peace Studies in that communication between cultures is paramount to a peaceful coexistence. For each speaker, knowledge of even a few phrases of another language creates a bond with its speakers and the culture of those speakers (Modi 10).

English, as an international language, can be a bridge connecting many cultures, both native speaker and non-native speaker cultures. Communicative competence in English as an international language can raise students’ global literacy and empower them as global citizens to engage in peaceful dialogue with various people of the world. Researchers and educators in both Peace Studies and the study of languages see the interconnectedness of the two subjects (Marti 33–7, Modi 10, O’Connell 9, 20, Provo 12, Reardon 2–3).

### **Peace Studies Specialists on the Study of Languages**

James O’Connell is a former Chair of Bradford’s Department of Peace Studies. He has argued that contemporary content-based language teaching methodologies that use a foreign language as a medium to examine and discuss matters of substance and relevance in the course of language development (such as our GC program) lend themselves well to a peace theme:

There are four principal reasons for studying another language—and a peace-involved role can easily be seen within each one of these justifications: first, to know a language is to know a people—the acuteness of their conceptual analysis, the contours of their logic, the integrity of their values, and the proportions of their humour—and so to know a people is to come to grasp the individuality and otherness of an ethnic or linguistic group as well as the words and structures of the language itself; second, to study a language is to delve into the riches of an individual literature and its connection with a way of life; third, to master a language is to find a tool for understanding those things that are available in that language only as well as to deal more on their terms with the possessors of the language; and, fourth, to know a language other than one’s own language is to reflect more thoughtfully on one’s own language and to understand more thoroughly one’s own society. (20)

Following in the footsteps of his renowned grandfather, Rajmohan Gandhi is a peace activist and educator who supports language teachers in the role of peace educators:

[. . .] I’m very impressed by the fact that language teachers have decided that their

teaching must do much more than just teach a language, but that the opportunity should be used for something much deeper, perhaps much greater, for communicative peace. [. . .] a language teacher obviously is teaching a language other than the student's native language, which immediately suggests cultural tolerance, understanding, sensitivity, and other such values. (Modi 10)

Since obviously language teaching takes place in the interface of cultures, and the interface of races, it could be so important in reminding people of the commonness of humanity [. . .]. (Modi 10)

### **Peace Studies Specialist on the Study of English**

Peace scholar and educator Betty Reardon of Columbia University addresses the issue of English as an international language, and while acknowledging the threat of cultural imperialism, points out the burgeoning role of English as a multi-cultural language, adapted to other world views, pluralistic literature, and wide varieties of common usage (2). Although the language of cultural and economic hegemony, it is also the global language of resistance to the dominant world view, challenging the established powers. From Indian eco-feminists to African human rights advocates, English is the language of alternative worldviews and is the language of major movements advocating positive change (2). As language educators,

English can be the gateway through which we lead our students into participation in the global civil society, introducing them to means of communicating with other global citizens and acquiring so much of the information essential to understanding global issues that is now primarily in English. (2)

In the spirit of providing peace education for all, Reardon challenges students of English, who have access to a global perspective, into a leadership role:

English students should be encouraged to see themselves as agents of a just distribution of knowledge, transcending the exclusion that has thus far characterized most globalization processes, bringing into awareness and action as many of their fellow students as possible whether they know another language or not. (3)

### **Linguists/Language Specialists on Peace Studies**

In additional recognition of a peace-language symbiosis, many language specialists have embraced the inclusion of Peace Studies in the language classroom. UNESCO (the United Nations Educational, Scientific, and Cultural Organization) has initiated the Linguapax program, with its main objective "to situate language education within a wider framework of education for peace" (Marti 33). Linguapax has become a joint project of UNESCO and FIPLV (the World Federation of Modern Language Associations), which is an umbrella organization comprising

language teaching associations and including TESOL (Teachers of English to Speakers of Other Languages) and IATEFL (International Association of Teachers of English as a Foreign Language). This international network of linguists and language teaching experts seeks to promote language and cultural diversity and multilingualism in the educational systems around the world. A major area of focus is “the promotion of peace, tolerance and international understanding through foreign language education” (Marti 33). Linguapax works with UN member nations on teacher training and curriculum development, as well as designing educational guidelines and materials development for the language teacher to “promote peace and international understanding” (Marti 33). Felix Marti, President of the International Linguapax Committee, expounds on the interconnection of language and peace:

Obviously, going outside of our original linguistic space allows us what is philosophically referred to as a knowledge of “the otherness of others.” Only when others are recognized as others—that is, as different—can respectful relationships be created with the plural reality of human individuals and communities. (35)

Human diversity has been a constant difficulty in the history of humankind. [. . .] For centuries, humanity has thought it normal that “the others” should become enemies and that might should regulate conflicts between enemies. [. . .] relations between large cultural and social communities are still usually based on criteria of opposition rather than cooperation. (35)

The best way to discover different possible relations between human groups is through an openness to cultural differences. [. . .] A knowledge of languages is therefore a particularly good way of exploring each culture’s values, its universe of symbols, its desires and creativity. (35)

The vision of Linguapax is a linguistic solution to challenges presented by Peace Studies, including the promotion of education for democracy and human rights. In order to realize this objective, Linguapax proposes specific guidelines for the foreign language classroom, “instruction based on tolerance, international understanding and global solidarity” (35). Some actions prioritized by Linguapax:

- o to develop on an experimental basis new content for foreign language courses which can help students deepen their understanding of important elements of the daily life, culture, literature, folklore, values and customs of the country of the language being studied
- o to eliminate stereotypes and prejudices found in teaching materials
- o to design effective new teaching methods for the teaching of foreign languages and the mother tongue which can help reinforce peaceful cooperation between cultures, countries and nations
- o to utilise knowledge from the field of psycholinguistics to prevent inferior teach-

ing methods from generating negative learner attitudes towards the foreign language and the culture that it represents, which would be contrary to the spirit of Linguapax (35–7)

In addition to focusing on the role of peace in language teaching, the proposed actions above reveal another agenda of Linguapax in promoting all languages equally and promoting linguistic diversity: “all languages are equal in dignity and each language is the heritage not only of the community that speaks it but of the whole of humankind” (33–4). The concept of language ownership is espoused by proponents of world Englishes such as Braj B. Kachru who regard English as an international, multi-cultural language belonging to all its *speakers*, although there are more non-native speakers than native-speakers.<sup>4</sup> Within the field of English language teaching, advocates of global and peace education have shifted from teaching the culture of native speakers in aversion to its implicit cultural imperialism. These English teachers place a stronger emphasis on English as an international language with global potential, belonging to a “rainbow” of speakers. Linguapax, in the spirit of honoring and preserving all the world’s languages, proposes expanding ownership of *all* languages to *all* people regardless of usage, without addressing Reardon’s range of roles of English as the international language, from hegemony to positive social change.

### **Peace Studies and the Study of English: From Covert to Overt**

Although Peace Studies courses are rare in school systems, teachers concerned about peace issues and positive social change have been incorporating the content within other courses. By introducing a peace orientation in established and accepted courses, teachers have been able to avoid controversy and skepticism, focusing on broad and complex issues of understanding, justice, and cooperation, on levels ranging from between individual students to the global political arena. A great advantage of such a “covert” introduction to peace themes is the wider audience reached than would be possible through a formal peace studies course (O’Connell 9). As interest in a peace orientation arose amongst language teachers, professional organizations such as JALT’s (Japan Association for Language Teaching) Global Issues in Language Education special interest group, TESOLers (Teachers of English to Speakers of Other Languages) for Social Responsibility caucus, and IATEFL’s (International Association of Teachers of English as a Foreign Language) Global Issues special interest group were established, providing a format for those advocating peace and global themes. Usually the approach was covert here, too:

“Global issues” and “global education” are hot new buzzwords in the language teaching world. Global education is the process of introducing students to world issues, providing them with relevant information and developing the skills they will need to help work towards solutions. Those who support global education usually defend it in this way: we all need to use reading passages, dialogues and discussions in our teaching, so why not design these with content that informs students of important world issues



and challenges them to consider solutions? (Provo 12)

Peace Studies themes and projects have been applied covertly at Kobe College for years, forming a major component of Oral English classes. Students have been treated to a visit by the Hiroshima bomb survivor (*hibakusha*) described in the next section. In addition, students have been interviewing grandparents for many years, but beginning with Global Communication, they now interview with the “overt,” expressed purpose of exploring Peace Studies themes.

## PEACE STUDIES WITHIN GLOBAL COMMUNICATION AT KOBE COLLEGE

The implementation of an overt approach to Peace Studies will be examined as one module of the introductory Global Communications course E105, a requirement for all first-year English majors. This course is designed to introduce students to some aspect of each GC field in a “hands-on,” experiential manner. As with all GC courses, the emphasis is on an interactive approach to gain skills and knowledge leading to local and global participation, while simultaneously gaining proficiency in the English language. English is the means to a world of possibilities, a world of possibilities that is explored via English.

Peace Studies is introduced by examining various aspects of the war our students are most familiar with, World War II (see Illustration 1). This topic was chosen as the point of departure in line with the social constructivist model for learning, which advocates that ultimate learning results when students connect with prior-known information (Roehler and Cantlon 2). Although war is remote and nearly incomprehensible to our students’ generation, and peace in their per-

### Illustration 1

#### INTRODUCTION TO *PEACE STUDIES*

**Peace Studies** is an interdisciplinary academic subject that comprises any approach to viewing possibilities for understanding, and perhaps even improving, the human condition. In fact, all the different modules of Global Communication you have been studying could be considered areas of Peace Studies. Others topics within Peace Studies are conflict resolution and mediation, human rights, gender issues, environmental issues, as well as the study of particular conflicts, past and present.

Often we can find that peace and reconciliation as very personal, and Peace Studies can become an examination of the processes of peace beginning within the individual. For this module of your Global Communication course, we will be looking at individuals’ approaches to reconciliation regarding their experiences during World War II. This particular conflict is the last war experienced by Japan, and although much time has passed, there remain lingering, unresolved issues. The generation of people who have stories to share about this war is dwindling. Perhaps an examination of their experiences can assist us in understanding the processes of war, peace, and reconciliation.

**OBJECTIVES:** After completing this Peace Studies module, you should have:

1. examined some of the unresolved issues and lingering conflict regarding World War II from a personal perspective,
2. overviewed case studies of people who have made efforts toward reconciliation, healing wounds, resolving conflict,
3. gained a sense of the possibilities for reconciliation, and
4. by conducting an interview of a grandparent, gained an understanding of the realities and hardships of war through an oral history case study.

Peace comes with knowing.



—Gregory Hebertson

### Illustration 2

#### REMEMBERING HIROSHIMA'S LEGACY

##### PRE-READING

In the following article, Koko Kondo is addressing a group of foreign women in Osaka. In the introductory section, the foreign women share a few ideas and “images of war in their minds’ eye” before the arrival of Ms. Kondo.

1. What image of war do you have in your minds’ eye? What image of peace?

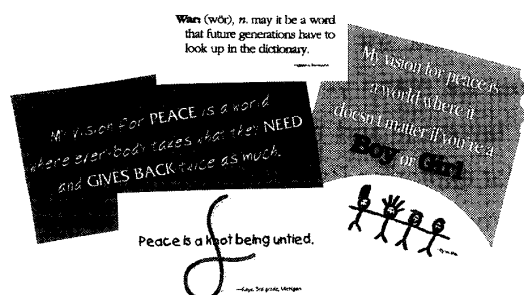
2. How would you define the following words:

War:

Peace:

Justice:

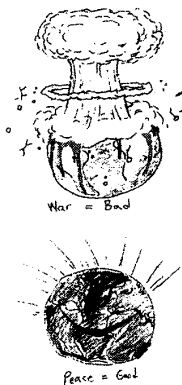
3. Have you ever been to Hiroshima or Nagasaki? What were your impressions?



### Illustration 3

#### DISCUSSION QUESTIONS:

1. If you had the opportunity, what question would you like to ask Ms. Kondo?
2. Can you tell about someone else who is "working for peace?"
3. What issues are still unresolved regarding Japan's aggression in World War II?
4. How might these issues be resolved?
5. Article IX of the Japanese Constitution forbids involvement in war. Do you think Japan should uphold its commitment against war? Why or why not?



--Ment, 13, Iowa

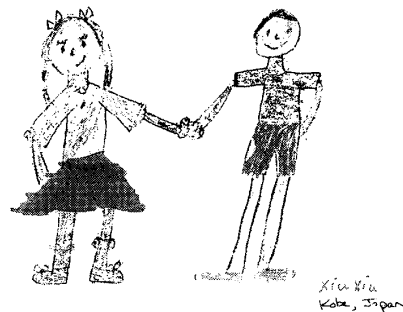
### Illustration 4

#### DISCUSSION QUESTIONS:

1. Do you think there is any hope for reconciliation for this pilot, Claude Eatherly? Why or why not?
2. How do you think Ms. Kondo would feel if she were able to meet this pilot?
3. Are you for or against nuclear weapons? How about nuclear power?
4. There is an expression: *Time heals all wounds*. Do you believe it?
5. Do you think there is any hope for healing the pain of a terrorist attack? How?

#### ROLE PLAY:

Imagine a conversation of healing and reconciliation. In pairs, role play: one of you is Ms. Kondo, the other is the pilot.



sonal lives (as the absence of war) is taken for granted, students are somewhat familiar with this war through their previous studies. Perhaps they have heard anecdotal accounts within their families. WWII was the last war experienced by Japan, and although much time has passed, lingering, unresolved issues remain for those who feel victimized, including individuals, groups, and governments. These issues continue to resurface in the media, readily accessible to students who keep abreast of current events.<sup>5</sup> Utilizing this familiarity with the topic, as well as its contemporary relevance in its unresolved nature, can function as a springboard to explore some possibilities in Peace Studies. Most students have been to either Hiroshima or Nagasaki, usually on school trips, and have lasting impressions.

Students begin by sharing these impressions and their personal definitions and images of "peace" and "war" (see Illustration 2) as a prelude to reading articles about a Hiroshima bomb survivor who later visits as a guest lecturer and shares her passionate story of childhood victimization and reconciliation by personal contact with a pilot from the Enola Gay, as well as her lifelong work for peace. As mentioned earlier, Koko Kondo has been visiting Oral English classes for many years, and positive response on prior class evaluations, praising her visit as most favorable and memorable, was the motivation to use her moving story as a point of departure for exploring Peace Studies themes.

Working in groups, students share their opinions on related issues (see Illustration 3). The topic is further explored with a listening exercise—a narration from the perspective of another pilot on the Hiroshima mission with his resolve "never again."

## Illustration 5

### READINGS ON RECONCILIATION

Your teacher will be giving you an article to read on people who have made heroic attempts at reconciliation and healing in regard to their wartime experiences. Please look at the following topics and choose one that most interests you. This will be the topic of your article!

1. baseball – China
2. students – South Korea
3. Japanese women – USA
4. scholarships – Thailand
5. comfort women (sex slaves) – Holland
6. Japan-British veteran exchange
7. Japanese POW (prisoner of war) – China
8. Manazurumachi
9. Nisei -- Okinawa
10. cave survivor – Okinawa
11. American atomic bomb survivor

Please read your article and **summarize** for your group. Use your own words when you summarize (don't read from the article!). The Language Skills section of this SourcePack has a page of advice on Summarizing. Be prepared to explain vocabulary and/or expressions. In addition, think of a **discussion question** regarding your article to ask the members of your group.

Happy reading! (Be sure to take notes of your group members' summaries)

#### WRITING:

You may be asked to write an **example essay** on Reconciliation of War. Don't forget the first paragraph is your introduction (main idea/your point of view). The body can be a separate paragraph for each of 3 examples you will be providing, based either on your group members' summaries, your research, or any personal experiences. Each example must support your main idea. The last paragraph is your conclusion, where you restate your main idea.

## Illustration 6

### ORAL HISTORY/CASE STUDY: GRANDPARENT QUESTIONNAIRE

In your group, please translate the following questions. Then think of three more!

1. What was your lifestyle like during and after World War II?
2. How were you and your family involved in the war?
3. What is your best memory of the war years?
4. Is there any bad memory you can describe?
5. In times of war, most governments use propaganda to influence society. Do you remember any use of propaganda?
6. Do you think you hated the enemy? Why or why not?
7. Many people around the world still have negative feelings about the war. What can be done to heal the wounds?
8. What can young people gain by understanding your experience?
- 9.
- 10.
- 11.

Group discussion continues with more thought-provoking questions, and a role-play is performed (Koko Kondo meets the seconds pilot) where students have the opportunity to enact language of healing and reconciliation (see Illustration 4). Next, students overview case studies of people who have made extraordinary personal efforts toward reconciliation, with each student responsible for reporting one example to her group (see Illustration 5).

As a final project, students interview a grandparent on her/his war experiences, expanding her understanding of the realities and hardships of war through an oral history case study. In preparation for the interview, groups of students translate a list of questions and brainstorm to create three more questions (see Illustration 6). The interview format, particularly in discussion of a potentially taboo topic with someone intimate, supports the social constructivist paradigm for learning: "Learners are active risk-takers [. . .] given opportunities to restructure information in ways that make sense to them" (Roehler and Cantlon 2). Within a Peace Studies perspective, "abstract categories and values are best taught and learned through case studies that put flesh and blood on them for young persons" (O'Connell 8). Students are most impressed to learn first-hand from their own "flesh and blood" family members: examining the experiences of their relatives assists in understanding the processes of war and peace, and possibilities for reconciliation.

In class, students interactively share impressions of their interviews in groups, and one section used the results of their interviews to write their final papers. The results were surprisingly good, with well-analyzed theses, despite the fact that this "G" section had been assessed as one of the lowest level sections in English ability (students divided into A–H classes according to English proficiency, with A being the highest level). There were several recurring themes that

surfaced in the students' analyses of their interviews, expressed either in the introductions or conclusions of the papers. Some students wrote of gaining a new appreciation for peace through understanding their grandparent's struggle. Some reflected on a desire to pass on this important family legacy to their own future children. A few reported that their grandparents valued the interview and the opportunity to be understood and give advice, while a vast majority reported on their appreciation for the opportunity to ask their grandparents about their personal experiences. The following section gives examples from student papers in support of these four themes.<sup>6</sup>

### **Gaining an Appreciation for Peace through Understanding Grandparents' Struggle**

Though the Japan which I know has a lot of foods, the Japan which was at war was in lack of them. The war took many precious lives. We shouldn't forget that the present Japan is based on that sad history. There are many people who can't cure their war wounds. We must establish a peaceful world by learning from their experiences during the war not to repeat that sad history and treasure the present wealth. (Kana Fujishiro)

We should feel gratitude to aged people who did their best so that it could be a peaceful age and days of plenty. (Mayumi Kataoka)

Also, by this interview, I thought that I could notice that we should feel happy to be able to live a peaceful life without war. (Araki Kozue)

By the grace of the people who are our grandparents' generation and had fought for our country, there is this Japan now. Japan lost the war, but there is a just peace in Japan. [. . .] So, we must not waste the experience of these people who died at the war or had very rough wounds.

We have never suffered before our eyes and live in a peaceful and wealthy period, so we are getting weaker and weaker, I think. We need to have feelings of consideration by listening to many more stories. I learned many important things about the war from this class, not only the histories but also our feelings. We must not forget about our important history "War". (Maya Nakabayashi)

### **Passing Grandparent's Message to Future Generations**

I feel it is our duty to tell the future generation about the misery of war which broke out in Japan and the importance of peace. Although we live in peace, there are wars going on around the world at this very moment. We must not forget the tragedy [. . .], and we must not repeat a tragic event like that again. (Mayumi Yamamoto)

[. . .] I learned many things from her. I think people who haven't experienced war have to learn about war, and we have to tell younger people about the terrors of war

and hope for world peace. (Mio Fujiwara)

I learned about the war and how important peace and human life are, because it will be our duty to communicate about the war and peace to our children in the future. (Mao Tanaka)

[. . .] we are doing rather well for ourselves compared with formerly. Therefore youngsters nowadays must understand about suffering. We mustn't afford luxury. Also, my grandmother said over and over, "You are lucky to be living in peaceful times." If I have a child, I will tell him or her story. (Rina Hirata)

### **Grandparents Valued Interview and Opportunity to Give Advice**

One grandmother deeply regretted that she was not allowed to study English in her youth and advises her granddaughter to do well in English and enjoy studying freely. Another advises her granddaughter to not waste things and to value her belongings. Other advice includes:

[. . .] my grandmother answered my questions with her eyes filled with tears and a sad expression. I felt sorry for her very much. But she kept telling her story. She thinks that young people can learn something through her experience. In those days people were satisfied with subsistence, but people didn't have enough strength of the psyche. She repeated this many times. (Yuka Kuroda)

She said to me finally, "Young people hear immediately our story and understand that war is senseless and cruel, and don't repeat the same mistake again." (Tomoe Maeda)

### **Majority of Students Valued and Appreciated Interview**

We have been studying about "peace studies." [. . .] I want to listen to the story of my grandmother. [. . .] I have never listened to her war experiences in spite of her being the most close to me of people who have experienced war. [. . .] a very good opportunity [. . .] This time I am glad that I could listen to my grandmother's war experience story. She said, "I don't want to talk about the war". I think many painful memories inhabited her mind. However she talked hard to me and told me many stories. [. . .] I am thankful to my grandmother's miracle that she didn't die in the war. I listened to the story of the war from my grandmother; I feel the terror of the war afresh. (Ai Fujiwara)

At the end of the interview, I asked my grandmother why she did not tell us [before] about her experiences. From her answer, she doesn't like people who hear her story to think that her story is only complaints. [. . .]

I interviewed for a long time, but she gave me clear answers. I found that things about

my grandmother I have imagined are very small parts of her. I can feel a realization of war from her speaking. (Hata Maasa)

I heard that is “An old person’s death is the same as a library disappeared.” I have few times to hear stories from my grandparents. They have much good and useful knowledge. I want to hear their other memories. (Nami Shimada)

When I heard the story of my grandfather and grandmother this time, we wept together. I felt vivid, sad and cried understand the cruelty of war. This time I could get more understanding about war than from reading a book. I think that they don’t [hold] a grudge is excellent as human beings. But we must not repeat the same mistake as they told me. I gave thanks to them for telling me a lot. (Tomoe Maeda)

It was successful talking about the war with my grandparents. They spoke eagerly and [clearly]. I felt the fear of the war stronger than before. And I thought there are many things that our young generation still doesn’t know. I think this is the story of grandparents in Japan, so I’d like to listen to American grandparents. I think probably it was different between the American and Japanese. (Kumiko Kawamori)

Japan hasn’t made war since World War II, so the younger generation were called “children who don’t know the war” by the people. It is good to keep peace. However, it is true that fear of war and understandings of the sadness of war are declining. Our generations think about “War” and “Peace” too briefly. I had thought only that war was prohibited before we studied this section. I had not thought clear about the war. I can, however, know that wars envelop the people in immeasurable sadness now. So I became aware of how important peace is. (Mao Tanaka)

After going through with this interview, I felt it was very good and successful. And my grandparent’s story hit home with me. Especially, when my grandmother spoke about the war, she was impressive. She was moved to tears just thinking about it. [. . .] The war may have ended, but the fear of war has not yet been removed from the minds of people. We should help each other in the United Nations and the school. (Rina Hirata)

I learned by this interview “to cherish.” I will cherish everything (for example food, articles and time etc...) it will become a very useful interview for my future. (Arai Chikako)

This interview was very much of value for me, and very successful. These stories were my grandparents’ experiences; therefore, there was an incumbent actual feeling in it more than other people’s stories. (Mayumi Kataoka)

One student who had no surviving grandparents, one having perished as a soldier during the war, interviewed an elderly neighbor. She also writes of the value of her interview:

His story was very shocking for me. Nowadays, I live peacefully, and anybody can do what they want to do. Everybody thinks that it is natural. But we must not forget! Now-peaceful life is thanks to my grandparents' generation people. I learned war is dreadful and drives men's minds. However, I could have a new understanding of the importance of love for family and family bonds. He said to me "The most important thing is Love. It can connect the society and bring world peace." I think it is true. This interview was very valuable for me. I will never forget this story of his experiences! (Aiko Yamada)

Finally, one student learned to appreciate peace due to her grandfather's inability to reconcile and heal his wartime wounds. In class we had focused on studying outstanding people who exemplified extraordinary acts of reconciliation. Perhaps this approach left her with an inaccurate impression that reconciliation was the norm. She was surprised at her grandfather's lack of reconciliation, and after listening to his accounts (He was the only grandparent to praise Japan's war propaganda.<sup>7</sup>) she came to a change of heart about an agenda for peace. Like her classmates, this student valued the opportunity to listen to her grandfather's experiences and feelings and gained appreciation for his suffering, but because of his continuing difficulties, she came to a fuller understanding of his generation's ability to forgive and reconcile. With a greater understanding of these complexities and a newly gained knowledge that the wounds of war can fester and permanently scar, she strongly agrees with her grandfather that war prevention is most important:

I think this interview was a very good chance to know the war from which even now my grandfather was hurt. I felt the war which he told me about was closer to me than before. I understood [prior to the interview] that war never ends without stopping to hate each other, and people should forgive each other to keep the peace by studying Peace Studies. However, it was wrong. I just thought I understood like that. Japanese fought at the risk of their lives during the war. Many precious lives of family, friends and so on were taken by the war. If I had been in their situation, I don't know if I could forgive the enemy. I don't know if I can do that. Now for the first time, I understand how difficult reconciliation is. So Japan must wrestle with the matter of risk management to prevent the causes of war. (Kana Fujishiro)

War had taken on new meaning for this student; it was no longer merely an abstract concept in an academic context, but had become a reality that her loved one had experienced and is still suffering through. A peace agenda aims for students to look towards reconciliation with hope, and the majority of grandparent interviews did reinforce possibilities for healing. However, as a result of this student's interview, she now doubts if forgiveness of the "enemy" is possible, and has narrowed her view to only his side, the Japanese, having suffered during the

war. Although with regret, the communication with and empathy for her grandfather must be honored and valued, and the powerful role of family influence must be acknowledged, without judgment, bearing in mind:

[. . .] while a value-free approach in a social science subject is never possible, two values are crucial: one is a disinterested effort to understand; the other is fairness in communication and teaching, particularly since fairness serves to build mutual respect in the normally unequal teacher-pupil meeting. (O'Connell 8–9)

## **Analysis of Progression in English Proficiency**

The quality of students' writing in these final papers was astounding, in both content and English proficiency: they were well-analyzed theses with clearly stated introductions and conclusions. Advice and corrections were given for only one draft. There had been several other writing assignments throughout the two-semester course where academic organizational skills had been practiced, as well as correction of common grammar and stylistic errors. During the Peace Studies module, students had written an example essay on reconciliation, based on case studies from the articles presented (see Illustration 5), and possibly including any personally-known cases of reconciliation, cases found on the internet, as well as Koko Kondo, the *hi-bakusha* guest lecturer. Improvement in writing skills is a major focus of the E105 syllabus in line with the GC agenda of having foreign faculty teach writing at the outset to first year students in tandem with Japanese faculty in their respective E106 and E107 courses (as opposed to the prior curriculum where students are not taught thesis writing by foreigners until their third year as preparation for their senior thesis).

Improvement in reading skills is promoted, and much of the Source Pack<sup>8</sup> is reading material. In addition, specific reading strategies, e.g., skimming, scanning, and integrating are taught throughout the E105 course.

Did students simultaneously improve their oral English skills? This area of language proficiency is a greater challenge to assess. As in any language classroom, oral proficiency improves with learner autonomy: students must take the initiative and empower themselves by volunteering to speak, by actively participating in the English Zone (a room for socializing in English), and by taking every opportunity to speak in English both in and out of the classroom. Students improve according to their efforts to improve. The syllabus of the E105 course encourages verbal expression, including role-plays, oral presentations, and a strong emphasis on discussion. One drawback to content-based instruction is that students become eagerly involved in the topic and tend to express their ideas in their native language. They are stimulated beyond their proficiency level in English; their language ability cannot keep pace with the flow of ideas. This situation requires constant monitoring of discussion groups and eliciting restatements in English. To facilitate further use of English, summaries of group discussions can be presented to the entire class.

Listening skills are easier to monitor and assess, and the GC E105 course is designed to include recorded listening tasks in the AV (audio-visual) library, with the added benefit of fa-



miliarizing students to campus resources. An advantage of strong interest in content is students attentively listen to the instructor and to each other.

## CONCLUSION

This paper has explained the justification of Peace Studies as an academic field and examined its relevance to the study of languages, and in particular the study of English as an international language, by citing both Peace Studies and language teaching researchers and educators. A distinction was made between a covert and an overt approach to a peace orientation in the classroom. In addition, this paper exemplified an overt application of Peace Studies in the language classroom by focusing on the project and final papers of one GC E105 section. It is hoped that the potential of the Global Communication program at Kobe College has also been exemplified by demonstrating this one module of this introductory course.

Results of Philip C. Maclellan's research on Kobe College students' opinions on ideal teaching will be utilized to assess the value of this Peace Studies module. Maclellan began the process of evaluating the implementation of the GC curriculum by providing baseline data of incoming students' expectations: he analyzed students' views of teachers, written in an open-ended essay in answer to a question on an entrance examination.<sup>9</sup> He reports that it is "the extent to which the content can be made relevant to students' lives that will determine its success" and "they wanted to learn lessons that would help them grow as humans as well as academically"(52). Connecting their classroom work with the grandparent interview fulfilled these requirements: their family member became a case study to compare with their knowledge of others. In addition:

Students have described the ideal teacher in ways that incorporate not only the direct transfer of knowledge but also the ability to encourage students to learn for themselves, and an understanding of the student as a human being, not only in the role of learner. (53)

This is the intent of the Global Communication program, and this paper has shown that the Peace Studies module of the GC E105 course does offer these opportunities (as do all the modules of the 2002 E105 Source Pack). Although Maclellan includes additional requirements that students deemed necessary for the "ideal teacher," this paper has asserted that Peace Studies (as one example of a GC subject) with interactive teaching techniques has potential to lead to ideal learning. These students did "learn for themselves", drawing their own conclusions on possibilities for reconciliation and peace. Maclellan also writes of "providing students with opportunities to co-construct meaning about the content to an extent that could not be achieved through a lecture format"(53). The grandparent interviews served this purpose: students could take the knowledge provided and guided within the classroom, process that with the first-hand knowledge gained from their grandparent, and "co-construct meaning about the content" of the Peace Studies module. This is exactly what these first-year, low-English-level students did quite successfully.

A mutual goal of Peace Studies and language learning is effective communication. Gandhi defines good communication:

Good communication is when you reach the other person's well-protected, well-concealed heart, and the other person penetrates through all the things that you have protecting your heart and reaches you. Part of it is in breaking through all the layers of politeness, correctness, prejudice, ignorance, preconceptions, [ . . . ] good communication must not only reach the other's heart, but somehow touch it and even heal it. But that's really asking for a very great deal. (Modi 10)

Students wrote of having experienced this level of communication with their grandparents. They processed and analyzed this empowering experience and wrote about it in logical, comprehensible English. This paper defines Peace Studies as comprising any approach to viewing possibilities for understanding and improving the human condition. The grandparent oral history became an opportunity for bridging the generation gap, opening concealed hearts, reaching understanding, empathy, and appreciation. Peace Studies seeks the elimination of violence, and students gained a greater appreciation for this pressing need having vicariously experienced the tragic results of such violence through their grandparent's stories. The results of the grandparent interviews confirm Barash's premise of Peace Studies being "frustrating, fascinating, and essential" (95).

## NOTES

1 . This GC vision statement was conceived by GC members Cyndee Seton, Kerstan Cohen, and the author when preparing a presentation outlining the goals of GC, progression of the GC curriculum, and measures deemed necessary to the success of a very precarious GC program. We gave our presentation to the English Department on 25 January 2002, and expected an opportunity to present to all Kobe College faculty members. We yet await this opportunity. In the meantime, copies are available of the January handout, as well as the handout of an 11 May 2002 presentation entitled "Global Communication: Can we Follow Through with the Success of our First Year?" at the JALT CUE (Japan Association for Language Teaching, College and University Education) curriculum conference in Kyoto. Copies of both are available upon request.

2 . This defense of Peace Studies was gleaned from a University of Bradford brochure, probably addressing the distinction between peace research and peace activism. Former Chair James O'Connell has stated, "the true activism of university work is scholarship" (1985, 3).

3 . Structural violence is a term coined by Johan Galtung, referring to the indirect and insidious violence that is part of the structure of cultural and social systems. In other words, structural violence is the oppression of basic human rights in any form, including discrimination, hunger, slavery, etc. Other peace scholars, particularly Kenneth Boulding, criticize this perspective, realizing that this broad definition of violence would diffuse the focus of peace scholarship

indefinitely, lending less emphasis to the elimination of the direct, aggressive violence of war (Matsuo, 6).

4. Kachru's term "world Englishes" refers to both the range (ever-expanding functional domains of English across languages and cultures) and depth (penetration of English in society) of the demographic distribution of English. The current range and depth of the English language is unprecedented in linguistic history (Kachru, 15).

5. Events and situations appear often in the media, the most visible affecting bilateral relations with neighboring countries who call on Japan to account for its past, e.g. recently Kim Jong Il of North Korea. An example of a group is the elderly "comfort women" or sex slaves who continue to seek reparations from the Japanese government. Individual stories include the sad tale of an elderly *hibakusha* who had no witnesses to his presence near Ground Zero, and thus has been unable to receive medical compensation for his lifelong ill-health. A state of denial seems to exist as part of the Japanese national psyche. Except for at sporting events, and (although protested and rejected until recently) at school events, the Japanese flag and *Kimigayo*, the national anthem, seem to be unpopular, unpleasant reminders of the past.

6. In another module of the E 105 course, students discussed the controversy of Japanese name order and gave their personal preferences. This paper will credit writers using their chosen order.

7. I cringed as I read of his hatred and "nationalism", and it brought back memories of a drunken elderly man who punched my back, cursing Americans, on a crowded Hiroshima street 5 August 1983, the evening before the memorial service. Also, fearful images of this grandfather arose as possibly one of the right-wing fanatics who pollute the city streets with over-loud patriotic music and speech, ignored by passing pedestrians. I was challenged by this student to reconcile within myself my feelings toward these images I associated with her grandfather, empathizing with his painful memories and respecting his influence on her.

8. The Source Pack is the "text" written and compiled by GC teachers as a resource for students. The format is loose-leaf, with students encouraged to make additions. Each module is a content area in GC, and Illustrations 1-6 are taken from the Peace Studies module. First published in April 2001, the current 2002 edition is a revision. Copies are available in the English Department office.

9. The data for analysis in Maclellan's study is Part E of the Kobe College Entrance Examination in English, School of Letters, held on 2 February 2001. The reading component consisted of a passage on the theme of education, and Part E's open-ended essay question was, "What kind of teacher do you think is the best? Why? Write a passage of 5 sentences in English."

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