Mr. Chairperson,
Distinguished participants and guests,
Ladies and Gentlemen,

On the happy occasion of the official inauguration of the Asia-Pacific Center of Education for International Understanding, approved at the General Conference of UNESCO (November 1999), it's indeed a great pleasure and honor of mine to address this Symposium on behalf of the UNESCO Department of Education for a Culture of Peace at HQs and of UNESCO Principal Regional Office for Asia and the Pacific (PROAP) in Bangkok.

In the first place, in the name of Mme Kaisa Savolainen as Director of the Department of Education for a Culture of Peace at HQs, who could not be present for other commitments, as well as my own representing PROAP, I would like to convey warm congratulations from UNESCO to the Government of the Republic of Korea through its National Commission for UNESCO and to the civil society, for the official inauguration and operation of the Asia-Pacific Center of Education for International Understanding, which we have every reason to claim as a landmark event in the promotion of peace and harmony in this region and at an international level as well.
event in the promotion of peace and harmony in this region and at an international level as well.

The inauguration and the commemorative Symposium assume greater significance as it is taking place in the year of 2000, which the General Assembly of the United Nations proclaimed the International Year for a Culture of Peace, to be followed by the International Decade for a Culture of Peace and Non-violence for the Children of the World during the period of 2001-2010. With high confidence in your high competence as well as strong commitment, we extend our best wishes to all colleagues at the APCEIU and at the Korean National Commission for UNESCO for successful operation of the Center and for your great contribution to a culture of peace in this region and the world at large.

While adhering to the Charter of the United Nations, UNESCO distinguishes itself from other UN specialized agencies by its distinctive character in the areas of response; ability and its mandate to construct the defense of peace in the minds of men and women, which make UNESCO an intellectual organization and a moral authority. Therefore, rather than engage in ‘peace-keeping’ by military forces, UNESCO strives for ‘peace-building’ through education, sciences, culture and communication; it attaches as much importance to human development as to purely material progress; it fosters intellectual collaboration which serves as an instrument of mutual understanding between nation/states, peoples and individuals, and as an essential tool of action to contribute to peace.

In reflecting UNESCO’s unique role in peace-building, may I first quote from the address by UNESCO Director-General, Mr. Koichiro Matsuura, on the occasion of his installment as DG of the Organization (15 November 1999), when he stressed the relevance of basic education, as an absolute priority of UNESCO, to both development and peace. Here I quote: “Indeed, basic education is the true driving force for sustainable development in the world. ….. Basic education moreover fosters the initial seeds of mutual understanding, through the twin key concepts of ‘tolerance’ and ‘learning to live together’, whereby all and each may be enriched in a harvest of many cultures”. This eloquent statement clearly indicates the catalyst role of UNESCO as a special agency of the UN system in achieving the twinning goal of world peace and development.

Yes, UNESCO has multifaceted tasks in its areas of competence, including education, sciences, culture and communication; but UNESCO has only one central
mission: to contribute to peace and security by promoting collaboration among the nations through its various programmes in the areas of its competence, to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms, affirmed for the peoples of the world, without distinction of race, sex, language or religion.

The UNESCO Concept of a ‘Culture of Peace’

The concept of a culture of peace was proposed first by UNESCO at the International Conference on Peace in the Minds of Men at Yamoussoukro in 1989, and subsequently elaborated and refined at UNESCO-IBE-sponsored 44th International Conference on Education (1994).

The mission of UNESCO in the process of peace-culture development is underpinned in its Constitution: ‘... Peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

The ethical concerns of UNESCO cannot be dissociated from attempts to build peace. Peace has a positive content, demanding as it does justice in relations between societies and all cultures. It is hence more particularly synonymous with respect for fundamental rights and the self-determination of peoples.

A ‘culture of peace’ implies not only a passive state of ‘absence of war’ or the ‘absence of conflict’, but reflects ‘active, positive, participatory process where dialogue is encouraged and conflicts solved in a spirit of mutual understanding and cooperation and without violence’.

In view of the proliferation of violence and conflict in various parts of the world as well as in this region, we are increasingly challenged to re-think and re-tackle the deep roots of war and conflict not only in the political systems, economic structures and social fabrics, but also ‘in the minds of men and women’. From this point of view, a culture of peace can best be defined according to the UN Declaration on a Culture of Peace as ‘a set of values, attitudes, traditions and modes of behavior and ways of life’ based on:

- respect for life;
• respect for the principles of sovereignty, territorial integrity, and political independence of states, and non-intervention of domestic jurisdiction;
• respect and promotion of human rights and fundamental freedom;
• commitment to peaceful settlement of conflicts;
• respect and promotion of the right to development;
• respect and promotion of gender equity;
• respect for freedom of expression; and
• adherence to the principles of democracy, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.

A culture of peace is intertwined with and integrated in sustainable socio-economic development and democracy; it reflects a state of cultural diversity within unity; it respects differences to seek commonality and solidarity.

A culture of peace is “part of the heritage we must enrich with our own experiences and transmit to the new generations”. A culture of peace could be cultivated through education; it should be ‘taught and learned’.

**A UNESCO Philosophy of Education for a Culture of Peace**

Education, both formal and non-formal, and at all levels, is one of the principal means to build a culture of peace; it constitutes a major foundation and a core component of a culture of peace. The UN Declaration on a Culture of Peace also confirms this. It also states that human rights education is of particular importance.

As education has been UNESCO’s major area of competence and comparative advantage, it has been a ‘keystone’ of UNESCO programme in the development of a culture of peace.

In the work on education for a culture of peace, the following objectives have been highlighted:

-- to contribute to the development of education policies which place the objective of education for a culture of peace at the very heart of the educational process;
-- to disseminate and adapt textbooks/teaching materials already produced, develop training courses/modules for teachers and professionals; mobilize the UNESCO Chairs network; encourage educational innovations for more effective prevention of violence; and promote gender equality;

-- to expend and improve the Associated Schools Project network by increased recognition of its pilot role in educational innovation, by enhanced impacts on national systems, and by reinforced communication/co-operation between its members; and

-- to promote linguistic diversity and multilingual education at all levels of education.

National plans and programmes should be made in light of UNESCO’s long-term objective for a complete system of education/training for peace, which aims at all population groups and encompass all levels of education, both formal and non-formal. The UNESCO strategies pursued in this regard are four-fold:

-- monitoring implementation in Member States of standard-setting instruments and plans of action;

-- supporting Member States for the framing of national/sub-regional educational strategies and programmes, to “weave the values, skills and practices of education for a culture of peace into the fabric of both formal teaching and non-formal education”;

-- strengthening partnership with national institutions, IGOs and NGOs with relevant experiences, to develop an integrated and holistic vision of the diverse approaches currently used in such curricula areas as global education, peace education, civics education, and international/inter-cultural education; and

-- encouraging the overhaul of national policies on physical education and sport to promote moral and ethical values inherent in sports.

To improve the content and methods of education and training for a culture of peace, strategies followed have had three components:
-- translation into the greatest possible number of national languages and wide dissemination of main UNESCO teaching materials, with a view to making optimal use of new IC technologies and of the existing networks of ASP and UNESCO Chairs, with adaptation made to suit national and local conditions;

-- development of training modules based on these materials for initial and in-service training of teachers at secondary and primary levels, and the framing of strategies for the training of professionals with special responsibilities in this regard; and

-- support to educational innovation efforts, in both formal and non-formal context, with stress on three priority themes: gender-sensitive socialization and training; combating violence at school, and sport practices based on fair-play and solidarity.

As an integral part of education for a culture of peace, the ASPnet has objectives in line with the five-year ASP Strategy and Plan of Action (1999-2003):

-- to increase recognition, by national authorities, of the ASPnet potential;

-- to enhance the impact of its 'flagship projects' on the national systems of education; and

-- to facilitate communication and co-operation between members of the network through setting up an integrated information system and the design of ASPnet sub-regional plans of action.

Activities include also the support to Member States in formulating and implementing relevant language policies to promote linguistic diversity and multilingual education at all levels of education.

New developments

When we have started a new millennium, UNESCO and our new Director-General is undertaking a major reform in the organization including the restructuring of all sectors including the education sector. Educational activities related to a culture of peace and human rights are, in the new structure, becoming a part of the Division for
the Promotion of Quality Education together with environment and population, science and technology, as well as promoting education respecting linguistic diversity.

Indeed, issues related to pace and human rights, as well as to sustainable development, are more and more important challenges in education everywhere and there is a need to integrate them as important elements of the overall quality of education.

The vision of education confirmed in Dakar World Forum on Education for All last April is referring to the Universal Declaration of Human Rights and the Convention on the Rights of the Child. That vision includes learning to know, to do, to live together and to be, as well an education geared to tapping each person’s talents and potential, and developing learner’s personalities, so that they can improve their lives and transform their societies.

Every country is interested to develop quality education, which in our globalize world should be able to respond at the same time both to global and local challenges and take into account the full development of human personality. It has to be relevant at global, local and personal levels. Therefore, it should include human, social, cultural and economic dimensions as well as that of the nature and to promote a culture of peace and sustainable development.

Education for a culture of peace requires a holistic approach so that interrelated, interdisciplinary elements/subjects and themes are formulated in educational policies, curricula, contents, methods and materials in such a way that they are producing necessary educational outputs, knowledge, skills, behaviours, values and ethics.

**Regional Perspectives on Education for International Understanding**

Education for international understanding plays a role of primary importance in the development of a culture of peace. Mankind has developed in-depth understanding of the macro universe as well as the micro nucleus, as evidenced by the rapid advances of sciences and such technological wonders as spaceships and computer networks. Yet human beings have not been able to understand others and themselves as social beings in their multiple dimensions. How to educate for inter-national, inter-cultural,
inter-personal understanding remains a fundamental task to accomplish and a challenge to meet for both individuals and societies.

In view of the daunting challenges of poverty and social exclusion on the one hand, and increasing incidences of conflicts on the other, it is becoming all the more important for us to think globally of EIU in light of UNESCO’s twinning goals of peace and development but to act regionally, nationally and locally, with new strategies taking account of what is distinctive in Asia-Pacific and by calling into full play the initiatives of all institutions, groups, and individuals that will make joint endeavors to develop a genuine culture of peace partly by means of EIU, for which the newly established APCEIU Center could play leading roles.

Our horizon is not only that of a region, no matter how vast, but of the global village, as we have strongly felt the increasing interdependence between peoples, nation/States and regions and have observed many of contemporary problems becoming worldwide in nature, whose solution requires joint efforts at international level.

As APCEIU embarks on its course to implement education for international understanding, it is most appropriate and necessary that we base EIU programme actions on serious reflection on the regional contexts, principles, content, and effective approaches of education for international understanding in order to make it truly relevant and highly effective.

*Contexts*

*A region with peace-loving traditions favorable for mutual understanding and peace.* Asia-Pacific has long-standing tradition of peoples living in harmony, based on common values of human compassion, tolerance, benevolence, mutual understanding, social collectivism, and solidarity. In modern times it was also the birthplace of ‘five principles of peaceful co-existence’. The strong traditions imply rich educational resources, which could be fully tapped for education for international understanding. Let me quote again from Mr. Matsura’s inaugural address, in which he emphasized a guiding principle in Asian civilization, that of *harmony*: the Japanese ethics of ‘wa’, and the Chinese concept of ‘he’, according to which ‘tensions should be solved, not by conflict, but through harmony – and not only amongst one another, but in attunement and sensitivity to the very flow of the natural order around us’.
A region of great diversity within unity. Asia-Pacific is also a region of great diversity in linguistic, religious, ethical and cultural terms. Therefore education for international understanding should be aimed at teaching/learning about the diversity of the human race and awareness of the similarities between, and the interdependence of, all humans. Young learners should thereby be enabled to appreciate diversity as a cultural asset and to discover others with full respect for their differences.

A region with incidences of newly arising conflicts. Most unfortunately we have observed series of incidences of conflicts, violences, and local wars in parts of this region in recent years, on grounds of ethnic, religious, or land disputes. Experiences are abundant to prove that these conflicts can not be solved through military intervention from outside; solutions could only be found from within by means of peaceful dialogues, mediation and negotiation, which will have to be based on mutual understanding. As stated in UNESCO Constitution, "ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between peoples of the world through which their differences have too often broken into war". Meanwhile we need EIU to plant seeds of peace in the minds of the young to prevent these areas from new conflicts and violences. Immediate actions for EIU in post-conflict areas should warrant urgent attention.

A region of socio-economic, technological and information divide. The adverse effects of the financial/economic crisis heavily hitting South-east/East Asia and the impacts of readjustment policies in transition economies in Central Asia have implied a great need to make education for international understanding an integral part of development efforts for poverty alleviation, social exclusion, health services, and environmental protection.

Development challenges for EIU

EIU is not for its own sake; it should always be linked to 'peace for development' and 'development for peace' as two indivisible twinning goals of UNESCO. Before we design EIU programmes we have to rethink and reflect on the broad regional contexts of development, which is both a prerequisite and an essential aim of peace and international understanding.
While we have every reason to be proud of our glorious old civilizations based on values favouring peaceful living-together, we remain frustrated with a sense of guilty by the facts that:

- Three quarters of the one billion people in developing the world, two-thirds of the living in absolute poverty are in Asia-Pacific;

- Millions of children, youth and adults in this region have had no access to basic health service and other social welfares, and continue to be excluded in benefiting from development achievements;

- Three-fourths of the world’s 800-odd million illiterates are in our region;

- Over 50% of the world’s total of 130-odd million school-aged children not enrolled in primary school are in this region;

- At least one third of those dropping out of school before completion of a primary education are in this region.

Poverty is a cause and symptom of violence. Deprivation of the fundamental right to education and health services is also violence. For all these huge disadvantaged population groups, what does EIU mean in substance? How can EIU be pursued in their interest? For those victims of war and violence, what is ‘tolerance’ truly aimed at? For those who are deprived of the fundamental right to basic learning and of other benefits from development, how can social justice be promoted through EIU? how could human rights education, as part of EIU, be made meaningful and useful to disadvantaged groups? These will remain fundamental challenges confronting EIU programmes at ASCEIU.

Principles

In light of the UNESCO recommendations on education for international understanding, EIU in our region should observe the following principles, among others:

- EIU should be made an integral part of education at all levels, both formal and non-formal;
- EIU should create greater awareness of the increasing interdependence of all nations and peoples and engender attitudes which enable the young to view other cultures, races and ways of life in a spirit of mutual appreciation and respect for differences while bringing about common values and aspirations;

- EIU should encourage respect for human rights and their observance in daily life, and inculcate a spirit of justice and equal respect for all human beings;

- EIU should develop international solidarity and promote international cooperation in dealing with world problems and seeking peaceful resolution of conflicts and disputes.

**Content and curriculum**

EIU should aim not only at the imparting of knowledge about other nations and peoples but also the development of attitudes, behaviors and action favorable to living together in social cohesion and harmony.

Most of the school subjects or courses of study included in curriculum for primary and secondary education provide opportunities for teaching for international understanding. Each subject/course could contribute to international understanding and peace culture, with some offering directly relevant framework for EIU and others allowing indirect provision of EIU. The task for educators is to fully tap the resources of each in creative ways appropriate to the age, aptitudes and interests of individual learners, and to develop integrated, co-ordinated, continuous and cumulative EIU programmes.

Curriculum of education for international understanding could be designed either as integral elements in all curricular and extra-curricular activities or as separate special teaching/learning courses and project activities.

In view of the largely centralized/standardized and already over-loaded national curriculum in most developing countries of Asia and the Pacific, and based on research findings for effective teaching, curricula components related to education for international understanding may be integrated into the ‘content-specific knowledge, skills and values in individual school subjects/courses and
extra-curricular activities. For examples:

-- *Languages*, both native and foreign, as a medium of communication and as a core compulsory school subject, could be taught to cultivate understanding and appreciation of cultural diversity and peaceful inter-personal dialogues.

-- *Literature* could be taught with a view to giving insights into the nature of man, humanity’s shared ideals and aspirations, man’s sufferings and struggles, and the qualitative features of national cultures and their distinctive contributions to peace.

-- *Foreign languages* can provide access to and understanding of other cultures and other ways of living and thinking; they are particularly useful to the international/inter-cultural understanding of other peoples and nation/states.

-- *History* enables a better understanding of human civilizations and of the social, economic, cultural and technological aspects of human development in national and world contexts.

-- *Geography* contributes to the understanding of nation/states, continents and the world at large, of the inter-relation of man and his physical environment, and of possible approaches to natural resources development in the interest of mankind.

-- *Citizenship/civics education* has great potential to be a passport to peace. It enables students to understand the nature of government and to be prepared for active and responsible role in building a democratic society and a global community.

-- *Moral/values education* provides chances for explicit teaching for international understanding, which could inculcate a sense of moral responsibility and a strong commitment to the public good, and which will enable an ethical foundation for human solidarity and peace. As called for by the Kuala Lumpur Declaration (adopted by MINEDAP VI in 1993), national policies and regional strategies need be developed to incorporate K-12 instructional content of values education into the core curriculum, and to assist curriculum developers by providing with suitable indicators and descriptors indispensable for the teaching and assessment of values education.

-- *Biology* can teach about the transmission of human characteristics and about the relation of heredity and cultural factors, which might undermine prejudices based on distinction of race, color, nationality or cultural differences. Its teaching can also
shed light on the solution of worldwide problems of AIDS/HIV and other diseases threatening human lives.

--- Music, dance and other forms of arts, and games, which go beyond national boundaries, are particularly useful to mutual understanding of peoples and cultures and could have both affective and intellectual impacts on the understanding of one’s own identity as well as those of other peoples.

**Teachers and teacher training for EIU**

As values and international understanding have to be inculcated and facilitated through both curricular and extracurricular teaching-learning activities, the roles of teachers and hence of teacher training is most crucial. In delivering education for international understanding, teachers need special knowledge, skills and attitudes and other competencies. If the teachers of peace and international understanding is to be effective, teachers themselves need to be free of prejudice and intolerance. As Dr. Lourdes Quisumbing, President of APNIEVE, very well put it at the Regional Workshop on EIU in Asia-Pacific 1999, ‘Teacher Education must take into serious consideration both the personal and professional development of the teacher. The person of the teacher is even more important than the curriculum’.

It is therefore important to work with teachers and the teacher educators who train them. Efforts for effective EIU should focus on the adequate preparation and training of teachers who will be real facilitators and exemplary role models of a culture of peace. The newly established APCEIU could contribute to teacher education programmes for EIU by way of:

--- enhancing the knowledge, values and skills of teacher educators/trainers in EIU programmes;

--- preparing teachers who can help learners to understand the root causes of violences and to seek their peaceful resolution;

--- integration of Asian-Pacific core values into curriculum and assessment for pre-service and in-service teacher education;
involve parents and community in preparing teacher education curriculum for EIU;

reorienting educational policy-makers towards EIU to create more favorable policy environment and curricula support for implementation of EIU at all levels; and

promoting cross-national exchanges of EIU teachers and their innovative experiences in implementing EIU.

The Use of new technologies in EIU

As we enter the 21st century the issue of international and intercultural understanding has to be understood in a very much different technological context. The Internet has broken down national boundaries and barriers of space and time in many ways of human communication and interaction. Information networks have been able to make anybody part of a community. People can 'live together' with others who are actually far apart, with an awareness of inter-connectedness and deep sense of being interdependent in a shared global community. A new generation is 'growing digital', who have developed new ways of understanding the world, of discovering others, and of communicating with one another. In promoting EIU, we should fully tap the resources of the information society while making efforts in narrowing the 'digital divide' between information haves and information have-nots, both among and within countries and population groups.

On the one hand, EIU can take advantage of the educational potential of new information technologies, especially the Internet, as major educational resources as well as powerful means of communication, to provide new learning environments, to create new learning opportunities, and to facilitate learning and living together in the 'cyberspace'. While summer camps and youth forums can be most useful in facilitating international understanding, 'virtual learning groups' and 'inter-cultural projects through the Net' could be equally meaningful. A 'virtual reality of living together could be created through learning and education on the Net and Web.

On the other hand, however, we need be also aware of the pitfalls and possible risk of the technologies alienating human relationships and further increasing the information/knowledge gap between the rich and the poor. Educators engaged in EIU should take caution that man-computer interactions do not replace, but enhance,
teacher-pupil human relations. In a world of rapidly advancing technologies, mankind not only need high IQs but high EQs; we need guide the young to live with other people while living with wonders of technologies.

Methods and approaches

In view of the great diversity within and among the nations of our region, the approaches and methods to education for international understanding should be varied and flexible to cater for diversified situations, learning needs and interests of individual learners.

--- a holistic approach to over-all policy formulation, curricula development, and teacher professional development to make EIU really happen and to yield tangible as well as intangible outcomes in term of attitudinal and behavioral changes;

-- application of the principle of 'learning by doing' in education for international understanding, through projects and experience of shared purposes throughout life, involving children working towards common objectives (e.g. summer camps, youth forums, and other learner-centered project activities);

-- joint innovations relevant to national or local contexts and sharing of effective learning methods among varied programme activities.

-- multi-dimensional approaches to and broad range of learning experiences for both cognitive, effective through both individual and collective activities in both formal and non-formal settings; and

-- partnership and networking with national governments, IGOs and NGOs, civil societies, as well as UNESCO networks including ASP and APNIEVE.

The establishment of the Asia-Pacific Center of education for International Understanding constitutes a significant step toward the common lofty goal of world peace which UNESCO set for itself in its Constitution, as well as an important achievement which Member States of this region jointly made in realizing the noble goal. The way leading us to its establishment has been long, with far-sighted visions and persistent efforts of government and civil society of the Republic of Korea and

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with support from other countries and UNESCO as well; however, the way lying ahead of us is much longer:

-- we need develop far-sighted broadened visions of education in international understanding as a crucial part of a culture of peace;

-- we need reformulate effective strategies and develop plans of action; we need jointly design programmes and projects to translate education for international understanding into innovative practices;

-- we need further strengthen partnerships and networking to join forces with Member States, IGOs and NGOs civic societies, and the international community to promote education for international understanding.

The challenges of a culture of conflicts confronting us are daunting; but the opportunities brought about by development and democracy and new technologies for a culture of peace are enormous. In this region of ours, the concept of ‘harmony’, the value of ‘universal brotherhood’, ‘a coherent human society’, and the ideal of ‘one peaceful world’ have always been cherished and pursued for ages. Statesmen have had outstanding political wisdoms. Educational communities have accumulated rich experiences and developed resources to deliver varied programmes of education for international understanding. We are proud of our glorious traditions as much as confident of our capacity of achieving the lofty goal which UNESCO set for itself and its Member States.

UNESCO-PROAP, in close cooperation with HQs and Member States, is strongly committed to our joint efforts in EIU and will provide all its support to the effective functioning of the Asia-Pacific Center for Education for International Understanding in all its programme activities.

With an optimistic note we wish the full success of this commemorative international symposium and the promising contribution of the Asia-Pacific Center of Education for International Understanding to the development of a culture of peace in the region and of the world at large.

Thank you.
Session I

EDUCATION FOR INTERNATIONAL UNDERSTANDING
IN THE JAPANESE CONTEXT

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It is my great honour and privilege to have the opportunity for presenting my paper on the occasion of the inauguration of the Asia-Pacific Centre of Education for International Understanding.

We all know that the following words in the Preamble of the Constitution of Unesco “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed” describes the supreme objective of Unesco. This phrase has been referred to by thousands of people who are involved in Unesco activities throughout the world. However, the subsequent phrases in the same Preamble seem to be more important at least for us who are gathering here to discuss how to develop Education for International Understanding in the Asia and Pacific Region.

Let me quote these sentences, despite them being a little bit long. “Ignorance of each other’s ways and lives has been common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war. The great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of
men and races. "unquote.

We find in these phrases a foundation of Education for International Understanding, which has been one of the most significant efforts made by Unesco since its inception until this day. As a matter of fact, the expression "Education for International Understanding" is already seen in the document of the first session of the General Conference of Unesco held in 1946.

The Article 4 of the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedom adopted by Unesco's General Conference at its 18th session in 1974 identified 7 objectives of Education for International Understanding, the second of which is "understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations".

I should say that mutual understanding and mutual respect of different cultures and different ways of life of peoples are essential aims of Education for International Understanding advocated by Unesco.

The Article 7 of the afore-mentioned stipulates that each Member State should formulate and apply national policies aimed at increasing the efficacy of education in all its forms and strengthening its contribution to international understanding. This means that each country may develop Education for International Understanding in its own political, administrative, social and cultural context.

Now, I am going to touch upon the general trends of Education for International Understanding in the Japanese context.

In almost every country, "education" has been traditionally considered as something highly internal or national, since the main objective of education is to bring up young people so that they become good citizens of the nation.

Japan was not an exception in this respect. Until the end of 1960s, there had been no specific bureau or office in the Japanese Ministry of Education dealing with international matters, except the Secretariat of the Japanese National Commission for
Unesco. Within the National Course of Studies which is formulated and revised every ten years by the Japanese Ministry of Education as national curriculum standards, Geography and History were the only subjects that had international aspects. This means that Education for International Understanding per se did not exist in the Japanese schools with a very few exceptions.

From the late 1970s to the early 80s, the “internationalization” or globalization of the Japanese society became a main interest of the people. The National Council on Educational Reform which was established in 1984 as an advisory body to the Prime Minister repeatedly urged in its reports that, to cope with an age of internationalization, it would be necessary to make Japanese educational institution more open to the international community, as well as to help bring up Japanese people who are competent to live in an international community, and the Council proposed various guidelines of educational reforms in this line, including the strengthening of educational measures for Japanese children living abroad and those who have returned from a long stay overseas, the improving and reinforcing of the mechanisms for accepting foreign students, the reviewing of foreign language education at schools, the enriching of teaching Japanese language to foreigners, widely opening higher education to international community, etc.

Thus, I can say that international aspects in Japanese education became more explicit following these guidelines. It goes without saying that each item of those guidelines is important for the development of Japanese education. For the last ten years and so, the Japanese Ministry of Education has actively promoted Education for International Understanding. However, I cannot help finding some discrepancies between the Education for International Understanding initiated by Unesco and what is prevailing in Japan today.

Exactly ten years ago, namely in 1990, I created with dozens of researchers, school teachers, and administrators, the Japan Association for International Education. Teachers who are members of the Association are very active so that Education for International Education may be effectively introduced in their classes. Some others who are faculty members of universities are trying to develop educational materials for this purpose. I highly appreciate these initiatives taken by the members, but on the other hand, I often feel a slight disappointment.
My disappointment seems to derive from the impression that something very important is missing in Education for International Understanding in Japan. First of all, it is the lack of attention to those with non-Japanese origins living in Japan. The Japanese society has long enjoyed homogeneity in terms of race, language, culture, living standard and so on. This racial, social, cultural, and economical homogeneity in Japan is, however, rapidly fading away due to an inflow of foreign workers into Japan. At present, the number of non-Japanese pupils and students is sharply increasing throughout the country.

However, educational structure, methods and contents in Japan are not prepared to educate those non-Japanese young people. Teachers are trying to find ways how to protect and develop their own cultural identities, how to guide them to live together with Japanese people, how to help both Japanese and non-Japanese pupils and students find common values, etc. etc. I believe that the answers to these questions are to be found in Education for International Understanding.

Secondly, Education for International Understanding initiated by Unesco is not restricted to mutual understanding and respect of different peoples. In particular, after the 1974’s Recommendation, it is closely linked with Education in respect of human rights and fundamental freedom, both of which are common precious values for all human beings. I understand that this is the very reason why Values Education, Moral Education, Civic Education, and Religious Education are to be enhanced together with Education for International Understanding. It has often been pointed out that such spiritual aspects are very weak in today’s Japanese education.

Thirdly, mutual understanding and respect between different peoples should be established on the basis of full awareness of the human history as a whole. I regret to say that the historical point of view is not always given appropriate attention in Education for International Understanding in Japan. I believe that any facts should not be hidden in teaching human history, and that pupils and students have a right to know all the facts without any political biases.

To conclude my speech, I am convinced that the newly established Asia-Pacific Centre will open a new perspective for Education for International Understanding by giving the highlight to Values, Moral, Civic and Religious Education. Furthermore, I really do hope that the Asia-Pacific Centre of Education for International will make
a research in depth on how to teach History of the Region to young people based on affinity, friendship and respect, but not on hate, prejudice and mistrust.
Session I

Collaboration between ACEIU and the Institute of Asia-Pacific Education Development (iAPED)

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International Cooperation Center
Institute of Asia-Pacific Education Development

It is with great pleasure that I address this Commemorative International Symposium for the Opening of the Asia-Pacific Center of Education for International Understanding (ACEIU). Taking this opportunity on behalf of the Institute of Asia-Pacific Education Development (iAPED), I would like to extend my sincere congratulations to the Asia-Pacific Center of Education for International Understanding (ACEIU) on its inauguration.

This auspicious occasion celebrates the birth of ACEIU, which will be a center of excellence and a major influence in the promotion of education for international understanding in the Asia-Pacific region. In addition, I would like to highlight the close cooperation and collaboration which will develop between iAPED and ACEIU.

I will begin by discussing the vast and diverse Asia-Pacific region, since this is the overall context in which our developing programmes and activities will be implemented. I will then introduce briefly both the purposes and planned programmes of iAPED and ACEIU which are the proposed bases of their mutual cooperation and collaboration. Finally, I will suggest various ways in which iAPED and ACEIU might
work together in close partnership in the years to come.

1. Vastness and Diversity in the Asia-Pacific Region

   It is important to consider for a moment the characteristics of the Asia-Pacific region in order to establish an appropriate context for examining this new frontier in learning with particular reference to Education for International Understanding.

   The Asia-Pacific is a region of vastness, vast in geography and landscape, and vast in the sheer numbers of human beings who live in the numerous nations within its borders. Actually, the region of Asia and the Pacific is home to 63% of the world's population of six billion. In this region are found countries of vast land mass (China, India and Australia) and also island countries in vast ocean areas (the Maldives and the Pacific Islands). Countries with the largest populations (China and India), as well as the most rapidly growing mega-cities are to be found in the region, as are countries with relatively small populations (Bhutan and Niue).

   However, the Asia-Pacific region is notable for more than just population size or number of countries. It is a region wonderfully and deeply rich both in cultural diversity and in the breadth of civilizations. Every major faith is represented here, and some of the oldest religions and spiritual traditions have their roots in this region. The majority of the world's indigenous peoples continue to strive for their cultural and social survival in Asia-Pacific societies.

   The level of economic development also varies widely with some of the richest countries (Japan) and some of the poorest countries on earth existing in this region. In spite of the region's exceptional overall economic performance over the past two decades, the Asia-Pacific region contains the largest number of poor out of all the regions in the world.

   In short, Asia-Pacific is outstanding for the vast range of diverse characteristics that encompass almost all aspects of life, whether they be geographical, socio-economic, cultural, political or developmental.

   All this vastness, diversity and depth of histories and heritages give us a very sound rationale for the establishment of both iAPED and ACEIU, as well as for the foundation of their roles in Asia-Pacific Education Development and Education for International Understanding. As we enter a new century full of promise, we must be
willing and able to strive for a bright future in this region so that a fuller realization of such vast human, social, and cultural potential may be realized.

2. A Brief Outline of iAPED

Exactly on the threshold of the 21st Century (that is in December 1999), iAPED was born at Seoul National University. From its inception, it has enjoyed a strong background. It was established as a Korean national strategic policy to cultivate high-powered and creative human resources, designed to meet the challenges of the future society; hence, it is dubbed *Brain Korea 21*. Its mission is to educate young research and development professionals of the coming generation to be creative problem solvers in our rapidly changing society.

Under the leadership of the director-general, iAPED is now carrying out six specific major research projects in the field of education, namely (a) foundations of education, (b) educational technology, (c) educational counseling, (c) educational administration, (e) lifelong education and (f) civic moral education. Six research teams and their directors are executing these projects. The director of each team serves on the Steering Committee, which is the governing body of the Institute. To facilitate the smooth functioning of the Institute, three centers have been set up: (a) the Center for Cyber-education, (b) the Center for International Cooperation and (c) the Research Information Center. Two committees have been founded for the purpose of hosting a regular international conferences and publishing an annual international journal.

The International Advisory Committee counsels all these bodies and a Secretariat supports them in their endeavors. At this time, iAPED involves a collaborative team of 26 professors, 2 guest professors, 7 post-doctoral specialists and more than 90 graduate students (master and doctoral degree) from the Department of Education and the Department of National Ethic Studies at Seoul National University.

iAPED, although born as a domestic organization dealing with international education affairs (especially education development in the Asia-Pacific region) has a strong international nature, as the name of the Institute implies. As mentioned earlier, the mission of the Institute is to educate young research and development professionals of the next generation to be creative problem solvers in our rapidly changing society. This mission, in terms of the Asian-Pacific context, can be achieved in two ways: (a) one through stressing the study of Asian education and
cultivating a broad Asian perspective, and (b) the other through exchange and cooperation with the Asian educational society.

The details of the mandate, goals, and research agenda follow.

A. Facilitating the Study on Asian Education

To lay a sound foundation for this study on Asian Education, iAPED is now considering opening lectures and realizing research programmes in the areas from the first year (2000):

- Comparative study of East Asia culture and education.
- Comparative study of the education system of South and North Korea, including plans to overcome the disparity.
- Comparative study of educational administrative systems in the Asia-Pacific region.
- Comparative study of civic education in four countries in the region (Australia, Japan, New Zealand and Singapore).
- Comparative study of the history of Asian education.
- Study on Buddhism and education.
- Study on excellence in educational counseling by global standards.
- Study on globalization of Korean lifelong education.
- Study on the Yangban education system in the Chosun dynasty.
- Study on the goal of education.

B. Strengthening Exchange and Cooperation in the Asia and Pacific

To promote cooperation in higher education and facilitate intellectual exchange in the Asia-Pacific region, iAPED will implement the following two programmes.

(1) Training Abroad

- Short term training (less than three months) will be provided to graduate students to attend international gatherings such as meetings, or on-the-spot surveys in the Asia-Pacific region.
- Long term training (more than six months) in universities in the Asia-Pacific region will also be offered to graduate students, especially those who are writing dissertations and have training needs.
(2) Inviting Foreign Scholars and Students

- A programme to invite foreign scholars and professors in the Asia-Pacific region to lecture and conduct research studies at iAPED will be implemented.
- A programme to invite government officials, human resource development specialists and graduate students in the Asia-Pacific region for training, and sharing experiences as well as information will be conducted at iAPED.

C. Hosting the International Conference and Publication of the Journal

To stimulate research activities and share experiences and information about education in the Asia-Pacific region, iAPED will host an international conference regularly and publish an annual international journal.

This year's international conference will be held from November 9-10th in Seoul under theme of Reflections and Explorations for the 21st Century Educational Development: The Search for Asian Identities and Perspectives. Meanwhile, the international journal, named the Asia-Pacific Education Review, has already requested articles for its inaugural issue.

3. Envisioned outline of ACEIU

It is not easy so soon after its inception to envision the outline of ACEIU responsibilities. However, on the basis of a feasibility study carried out by Toh Swee-Hin and Jagdish Gundara, we can predict a possible outline of ACEIU goals.

Their report highlighted two major goals to be accomplished by ACEIU. First, ACEIU will contribute towards the growth and strengthening of Education for International Understanding in the Asia-Pacific region. Cognizant of the existing and evolving regional initiatives in such fields as educating for a culture of peace, human rights, values, intercultural harmony and sustainable development, ACEIU will fulfill a valuable role in nurturing and, most importantly, in linking these initiatives. Furthermore, it will facilitate the building of theory and practice in Education for International Understanding relevant to Asia-Pacific realities and perspectives.

Secondly, ACEIU will strengthen educational and human resources so as to empower governments and citizens to engage constructively and appropriately with
the phenomenon of globalization. Virtually all nations and societies are experiencing rapid change in their social, economic, political and cultural milieu in an increasingly interdependent world. ACEIU will promote educational programmes and initiatives helpful to such national, regional and global transformation, including the ongoing democratic transition in the Asian region.

Six more concrete objectives of ACEIU are presented in the report:
(a) To promote and coordinate Education for International Understanding (EIU) in the Asia-Pacific region.
(b) To strengthen national and regional capacities in planning and implementing a broad range of practices in EIU.
(c) To create opportunities for indigenous voices and vulnerable groups in the Asia-Pacific region to participate in EIU, including the sharing of success stories.
(d) To act as a clearinghouse for information and knowledge on EIU relevant to Asia-Pacific contexts.
(e) To encourage and facilitate collaborative links between Asia-Pacific initiatives and exemplars in EIU and those in other regional, international and global efforts in EIU.
(f) To promote EIU as one constructive strategy towards democratic and sustainable transformation in the Asia-Pacific region.

Finally, the report proposed programmes and activities under the following six categories in order to facilitate achievement of ACEIU goals and objectives:
• Professional in-service development of teachers, school administrators, teacher educators and civil servants in EIU
• Institution building of teacher education agencies for EIU
• Curriculum development and development of instructional materials in EIU
• Youth formation for EIU
• Training of non-formal and community educators in EIU
• Research and policy development on EIU.

4. Possible Areas of Collaboration between iAPED and ACEIU

As we briefly review the purposes and programmes of the two organizations (iAPED and ACEIU), we can easily recognize their common ground. First of all, the two organizations share common goals and objectives, namely mutual
understanding and cooperation among Asia-Pacific countries. Second, they have a common ground in the field of education. While iAPED deals with Asian education as a whole and emphasizes a comparative viewpoint, ACEIU attends to Asian education as a part of specific areas focusing on international understanding such as peace, human rights, and sustainable development. Third, modes of implementation of programmes in both organizations share some common ground such as (a) research and development on curriculum and instructional materials, (b) training of teacher educators, and (c) promotion of non-formal and lifelong learning. In addition, they emphasize joint efforts in the international exchange of personnel and information in the Asia-Pacific region.

Keeping this in mind, I would now like to discuss possible areas of collaboration between iAPED and ACEIU in the field of Education for International Understanding (EIU).

As I mentioned earlier, iAPED is composed of six teams, each concerned with one of the following areas: (1) foundations of education, (2) educational technology, (3) educational counseling, (4) educational administration, (5) lifelong education and (6) civic moral education. Each of these teams may collaborate with ACEIU in various areas of EIU.

4.1 Joint research and/or training on philosophy, ideals, and goals/objectives of EIU

The direction of the EIU programmes and activities largely depends on their philosophy, ideals, goals and/or objectives. Of course, much research has already been conducted in this area, especially by UNESCO and its member states who also study EIU. However, this area still needs a more thorough examination, particularly in reference to the Asia-Pacific context. Furthermore, the concrete objectives of EIU need to be translated into action-oriented terms through the development of practical multi-level education curriculum at primary and secondary schools and higher education institutes. Research and/or training in this area may be carried out by the Team on the Foundation of Education, the members of which would deal with the philosophy of education and curriculum development in collaboration with ACEIU.

4.2 Joint research and/or training on various ways and means to implement the action-oriented programmes of EIU through education technology
Efficiency and effectiveness are key elements for success in any programme or activity. EIU is no exception. The adoption of educational technology is one strategy that can generate and increase efficiency and effectiveness in executing the EIU programmes and activities, especially by utilizing a cyber-network (such as the Internet) and by instituting distance education through multimedia. Application of educational technology to EIU is not only necessary for the domestic programme, but even more so for the regional one. In this context, it may be good idea for the Team on Educational Technology to undertake joint research and/or training on various ways and means to implement action-oriented EIU programmes in collaboration with ACEIU.

4.3 Joint research and/or training on psychological approach to EIU

The EIU programmes and activities, which seek to foster not only the cognitive domain of knowledge, but also the affective domain of attitude, are based on psychology. The cultivation of self-esteem, the respect of others, or the development of critical and creative thinking (all of which are very important EIU factors) need a very strong psychological foundation. Thus, the Team on Educational Counseling may be the most proper group to study and integrate the psychological aspects of EIU with ACEIU.

4.4 Joint research on education policy of EIU and training for school administrators

Needless to say, programmes and activities require strong administrative and financial support, if they are to be successful. Specifically, newly emerging areas of education such as EIU, need more support from school masters and supervisors of local boards of education, as well as more attention from central authorities. The establishment of education policy, the planning of EIU, and the training of school administrators at both local and national levels will be the most clear manifestation of support for EIU. In this context, it is advisable for the Education Administration Team to carry out related research and training in cooperation with ACEIU.

4.5 Joint research and/or training on the relationship between lifelong education and EIU

As almost all nations and societies are experiencing rapid change in their social, economic, political and cultural milieu in an increasingly interdependent world, the
roles and functions of both lifelong education and EIU are increasingly empowering schools, governments and citizens to engage constructively and appropriately with this phenomenon of globalization. In this regard, research on the clarification of the relationship between lifelong education and EIU and the consequent training are necessary in order to complement each other in both the vertical and the horizontal aspects. The Team on Lifelong Education might investigate and implement such training programmes with ACEIU.

4.6 Joint research and/or training on citizenship in civic-moral education and EIU

Civic-moral education and EIU share a common ground in their focus on citizenship education, whether called democratic citizenship education, or education for world citizenship. Both educational programmes pursue universal values such as justice, freedom, peace and human dignity, emphasizing ethical norms for the rights and duties of human beings and the social order. In this regard, a meaningful task for the Team on Civic Education might be to analyze the EIU factors in civic-moral education, and those of civic-moral education in EIU, and to organize follow-up training courses in collaboration with ACEIU.

4.7 Joint research and/or training on development and utilization of evaluation tools for EIU

EIU objectives are portrayed in curricula, textbooks and other educational materials, and may be expressed in terms of knowledge, attitudes or values, and skills. All four dimensions are needed to promote comprehensively the principles of international understanding, cooperation, peace, and human rights. All four dimensions should be measured and evaluated with valid tools. On the basis of these results, the achievement of EIU and the need for improvement in EIU can be determined. The Team on the Foundations of Education with its evaluation specialists can make a contribution in this area in cooperation with ACEIU.
References


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Session I

Diverse Communities, Inclusiveness and Education for Intercultural Understanding

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1. THE FORTRESS STATE\(^1\) AND INTERCULTURAL UNDERSTANDING

The basic assumption of this paper is that education on its own cannot solve all societal problems. Multi-dimensional action is needed to maintain peace and stability and to solve conflicts – political action and economic measures are fundamental to dealing with societal diversity. What is being suggested here is not the politicisation of education, but the recognition of the broader political and socially diverse context in which education takes place. This includes issues of equalising resource allocation amongst different groups and between rural and urban schools to bridge the dichotomy between these areas. The same applies to bridging the differential educational provision between the smaller and larger states in the Pacific region. This would materially contribute to education for intercultural and international understanding.

The political context of where and how societal inclusions and exclusions take place is important. Education as a process does not take place in absence of the political system and the decisions taken within it. This has become an all the more critical issue because in the twenty first century many of the gains of the modern state in the nineteenth century are being reversed; the abolition of slavery and serfdom, the establishment of democracies and

\(^1\) This phrase was used by colleague Dr Robert Cowen during a discussion of this paper, 1\(^{st}\) August 2000 (London).
the enfranchisement of people, and the establishment of the laws, rules, regulations and constitutional frameworks which guarantee people’s human rights. Increasingly ‘fortress states and mentalities’ have begun to emerge. How one might ask have these hard won rights and developments been over-ridden by the recent rise of narrow ethnicisms and nationalisms? In most parts of the world seemingly normal national political forces have unleashed violence at various levels: neighbourhoods, communities, localities, nations, and regions. The Philippines, Indonesia or Fiji provide recent examples in this region. Civilised and educated politics have turned into Hobbesian jungles. The rise of ethnicised violence in its wake raises a question about why such violence has arisen from within what were considered stable rational, educated and civilised states? Conflict and violence in the past few decades has not been between states, but within nation states. Education systems have a role in inhibiting or exacerbating inter-ethnic conflict within a state. Education for International Understanding (EIU) has to examine issues within as well as between states.

At one level the education systems have failed to develop critical faculties as well as analytical powers which can help to avoid the slide into ethnic strife and chaos. Nations use symbols legitimated by education systems to conserve their invented identities which construct ‘us’ and ‘them’, ‘belongers’ and ‘strangers’. When some ‘strangers’ are poor they become even more estranged because rich ‘strangers’ can be constructed to be one of ‘us’ by national authorities. Education systems can play a role in exacerbating or resolving these dilemmas.

Terms like multiculturalism and social diversity are used as descriptive terms in this paper to highlight the aspects of social diversity in politics. If issues of intercultural relations and an equitable intercultural public and social policy are to become a reality, then different groups have to be treated as being central rather than marginal to most Pacific Ocean societies. Part of the problem which needs to be addressed is the institutionalised exclusion and ethnicism within education systems and to strengthen the positive interactive aspects through intercultural education.

The first issue is how to define culturally diverse or multicultural societies. A taxonomic framework of states which includes: religious, social class, nationalities and ethnic groups means that most Pacific Ocean societies have been historically as well as contemporaneously diverse. Hence the states need to develop inclusive policies to ensure that in legal and legislative terms all groups who reside in a polity have citizenship rights. In these terms, constitutions are vested with live principles which can activate a sense of rights and responsibilities in all citizens through its inclusive principles.
It is very important that such constitutional instruments negate what Balibar refers to as "the internal decomposition of the community, created by racism". Development of intercultural measures have to start from negating racism, xenophobia, narrow nationalisms and ethnicisms. Such intercultural learning can only be meaningful if it can help resolve the practice of "exclusionary power and powers of exclusionary institutions". Hence, the task is one of developing a critical interculturalism which is based on sound intellectual foundations and is firmly grounded in the core functioning of institutions. Such a basis for education within a national system is important to the enhancement of EIU.

It is the responsibility of parliamentarians to ensure that constitutional principles are not violated and that policies of intercultural education are seen to be a central concern of the state. They also ought to ensure that policies are turned into effective practice within a society.

1.1 Definitions and Terminology

The notion of analysing multicultural democratic societies also requires a critical academic engagement. At one level, a question can be raised: whether societies have become multicultural or if they have historically been multicultural. Historical facts are subject to distortion whether by dominant nationality, or by racial, linguistic or religious dominance. Teaching history as a 'story' has various pitfalls and one way of ensuring that young people acquire a critical understanding of the past is to educate them to develop skills to interpret, analyse historical evidence, narratives or documents. At this level there is a need for an intervention of historians and social scientists to provide a taxonomy of elements that constitute a multicultural society. If societies are considered to have become multicultural because of the presence of immigrants then parliamentarians and policymakers confront a totally different set of questions than if societies are seen as historically diverse or multicultural. If social diversity and migration are subjected to historical analysis then immigrants can be seen as merely highlighting what are the underlying and existing features of diversities based on linguistic, religious, territorial and social class bases. Hence, terms like 'ethnic', 'national minorities' or 'ethnic minorities' require further analysis. Who defines these groups? How are these terms used and by whom? How long does an immigrant remain an immigrant and when does he become a citizen? Who are the 'volk' and is it a valid concept in a modern state? Social diversity is complex and its recognition ought not to start and end with immigrant groups and refugees, normally referred to as 'ethnic groups' especially as dominant groups are seldom recognised as having an

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‘ethnicity’ or ethnic identity. A historical and contemporaneous analytical framework may make it less likely that such issues can be marginalised in a society. A critical perspective may also provide us with a different perspective about societies which may consider themselves monocultural.

In national and regional terms these issues require serious consideration to ensure peace and stability. Marginalisation of these issues in many national and regional contexts has led to conflict, violence and national fragmentation.

The terminological issues also revolve around the Janus headed nature or the nation, which may have ‘ethnic’ features as well as constructions based on modern constitutions. The latter should ensure equality, liberty and fraternity in legal terms and relate to questions of citizenship. They are also powerful teaching tools to educate young people. Young people need to learn that the nation and a society are complex entities and do not, and are not, subject to singular or simplistic readings. The failure of many schools to do this is a major cause of ethnically based exclusions and violence.

1.2 Public Policies

Exclusions in socially and culturally diverse societies and nations can in turn breed mentalities of exclusivity. These have led to ethnic Armageddon in many parts of the world. States, therefore, ought to safeguard citizenship rights of all groups to ensure not only an equitable resolution of conflicts but to establish prophylactic public and social policies which strengthen democratic ideas. Such national policies ought to bridge ethnic, religious, linguistic and racial differences and negate the rise of narrow nationalism and xenophobia. As we move into the millennium civil and political rights need to be validated in all culturally diverse environments to ensure that the civil state is strengthened. In socially diverse Pacific region context increased tensions can lead to ‘fortress communities’ and fragmentation of communities particularly if impoverished groups are not educated or re-skilled for new jobs. This as Castell has written would lead to the “globalization of power flows and the tribalisation of local communities”.

The limited notions of ideas of a capitalist market require further discussion in terms of social democracies to minimise inequalities and the growth of a large underclass in society. The development of intercultural public and social policies ought to ensure that no group loses jobs due to the rapid technological changes in society and the rising levels of de-skilling and unemployment which have accompanied these changes.

It is also important that in representative democracies all groups have a ‘voice’ because without powerfully secular and inclusive demos the reverting back to narrow

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4 Castell, M (1989), The Informational City, (Oxford: Blackwell’s), p350
identities and fragmentation of the polity becomes a real issue. Education systems have so far, not been effective in providing this ‘voice’ to young people and marginalised communities from which they come. It is to be hoped that the new Regional Centre will provide such a focus to develop deeper understandings amongst all the peoples and countries in the region.

1.3 Confederals localisms

The other issue which should be raised is that of belongingness of all groups in a society and the region. This however does present problems because certain dominant nationalities see these societies as ‘theirs’ and as encroached upon by ‘others’ who are aliens and not seen to belong. There are obviously specificities of different localities, communities, families and groups which provide a different colour, texture and hue to different parts of many Pacific region countries. There are also differences of local politics, economics, histories as well as how these intersect and interact with national, regional and global contexts which constitute differences in different areas.

The possibility of interaction and intersection of the histories, the cultures and languages enables the construction of a more realistic understanding of the pasts of Pacific region societies and better inform what may be their present, which may in turn have implications for constructing a less biased and a more meaningful future.

Communities have both features of a universalistic nature as well as particularisms and local differences. Yet non-confederal localisms can become parochial, tyrannical, racist, insular, stagnant and authoritarian. There are thick and textured layers of political, social and economic contexts which intersect with histories, cultures and languages. Pacific region societies therefore provide possibilities and prospects of an infinite nature, and yet, can also be insular, lonely and confining. The confederal nature of societies requires that integrative thinking and structures should link individual groups and localities. The challenge for the political and educational system is to develop a shared and common value system, in which inclusive rights and responsibilities will be developed as an outcome of the work of schools, social and political institutions. Greek notions of ‘paideia’ and German education based on ‘bildung’ merit examination to ensure that future generations have appropriate shared and intercultural values to inhabit the same space.

The challenges which are posed to parliamentarians and policy makers at local, national and Pacific regional levels are of critical importance in addressing these questions, and success in dealing with these would ensure peace, security, stability and citizenship rights of all groups. Such political and policy initiatives need to establish broadly based educational policies, measures, strategies, actions and institutional changes.
1.4 Functional Apartheid

Social tensions between different communities can lead to communities living in fear. Only holistic solutions to correct these imbalances and inequalities can change the situation in these disunited communities. In many contexts, social divisions exist not only between the dominant and minority young people but also between interethnic gangs on religious and other grounds which complicate solutions of problems in disadvantaged rural and urban areas. Separate schools on religious or ethnic bases may exacerbate these divisions unless there are strategies to obviate such divisions. Autonomous youth cultures within different sections of majority or dominant communities can also negate the educational and learning experiences within schools.

2. COMMUNITY AND THE SCHOOL

Fortress mentalities at community level lead to fortress national communities. In many Asian contexts the school and community links have been undermined much to the detriment of the weak, the marginalised and isolated families, particularly if they or their children are traumatised. Dominant groups in many contexts argue that individual behaviours, and personal values are part of the problem and that severe law and order policies are required to deal with these problems. A more appropriate argument is that many current problems arise from multiple disadvantaged communities and that these need sound social policy initiatives and not only policing. If anything, impoverished communities themselves need protection against crime: communities caught by twin dangers of poverty and violent crime do not make good learners.

Community participation in urban and rural areas is part and parcel of community involvement in schools. Impoverished communities face multi-faceted problems which require a multi-agency approach to deal with their regeneration. Although measures need to be targeted to ensure desired outcomes.

2.1 The School and its Community

It therefore follows that there should be a consistency about parental and community involvement across cultural lines which needs to be soundly based within the community. At one level, issues are highlighted by the violence perpetrated by young males in many poor rural and urban areas. But we need to ask, what are the dynamics of girls increasingly participating in gangs and taking part in bullying and violence?
Schools should develop a common strategy to link schools and communities. This is particularly the case because peer group culture based on exclusivity is not healthy. If adolescents are marked off as a separate group the influence of adults on the behaviours of the younger generations is reduced. While this issue raises complex responses in educational terms the importance of the situating of the youth within a community cannot be underestimated.\(^5\) Parents and adults especially need to be educated, if they themselves are in a position to undermine the good intercultural education in schools.

An African expression states “it takes a whole village to educate a child”. Hence, education should not only be considered as a concern of parents and their own children. Parents as such do not own their children although they are obviously responsible for them and their welfare. To educate adults and children in the widest sense is potentially a concern of the whole community. Children also have rights through the UN Convention of Children’s Rights, a fact which acquired a significance during The 50\(^{th}\) Anniversary of the United Nations and UNESCO’s “Year of Tolerance”. The way in which adults deny these rights is a complex issue necessitating parent and adult education. In fact, one could argue that the whole village may itself need educating or re-educating.\(^6\)

Adults in poorer areas may themselves not be confident of their own ability to help in their own education and their children’s education. Women and mothers particularly feel isolated and their isolation can be reduced by being involved in learning within the school with other women, especially in patriarchal and rural communities.

### 2.2 School and Community Partnerships

Partnership with a school requires that communities do not feel alienated from it. For cultural reasons, many adults feel that education is the job of teachers and children. It is seen not to concern them as lay adults. There is the additional issue of cultural differences because adults may not understand the differences between continuing education, informal pre-school and formal education in which schools are engaged. In multilingual communities such links are further exacerbated if languages other than dominant ones are not in common usage.

Professionals, (doctors, lawyers as well as teachers), generally find it difficult to share skills, decision-making or accountability. This position normally detracts from a mutual understanding and a partnership between schools, communities and adults. Given

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this complex situation and gap between schools and complex and diverse communities, links may be enhanced by:

- regular and effective communication
- sharing of information
- consultation on curriculum as well as assessment of issues of children and adult education
- ensuring that adults and teachers have similar or shared goals
- visible manifest respect of adults by the school as well as readiness to explain and listen to adults
- approachability and ability to negotiate, as well as sharing responsibility
- while child and adult learners are at the centre general community involvement is important
- equal opportunity policies/intercultural policies should be made clear to all elements of the community.

2.3 Community Involvement and Resistance to Multiculturalism

In multicultural school settings there is a need to avoid the dangers of bullying, particularly since adults themselves may be ‘living in terror’ and unable to be involved in their own education and that of their children. The schools, therefore, need to understand the complexities and the delicacies of the situation to ensure that both the children, adults and isolated members of the community feel safe within the school. This issue yet again highlights the role of school – community links and one which is not restricted to links with parents. The school also needs to deal with exclusionary mechanisms and incidents sensitively, so that no learners are left feeling insecure and vulnerable.

So a ‘collective school ethic’ which includes all the school staff to develop whole school practices is important. If it is a ‘safe school’ with a positive ethos it will spill over into the community. This is a difficult issue because staff are part of a complex institution and such a development may be easier within primary schools and more difficult at secondary school level because they are more difficult to manage. Communication within schools is essential because, for instance, good work in classrooms can be undone by school welfare staff if there is not coordination between two different parts of the school. Adults who remain unconnected to the educational process can also disrupt the positive advantages of education. Given the changing role of families, as well as work patterns, adult and parental involvement in children’s education is important. This might entail parental adult

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education to contribute to their own and the continuing educational process within the community and to ensure learning across age groups.

2.4 Young People and School Culture

As children grow older there is a natural desire to keep their parents away from school, particularly in teenage years as school culture can be different from family culture. Youth and peer group cultures assume a more powerful role whether in social relations or in terms of language use, styles, musical tastes and consumer tastes. The critical role of the media cannot be underestimated in marginalising local and family values. It is therefore important that teachers and children can learn to read media messages (especially visual ones) critically. Rituals of inclusion and exclusion in the playground are part of developing more insular and autonomous peer group cultures. These rituals include ways in which both physical and verbal harassment exacerbate other levels of marginalisation. Children use images, jokes and commonsense prejudices, and exclusions based on these are passed from older to younger children. Is the growth of autonomous young peoples’ cultures partly the result of failure of education to successfully socialise children and resulting in the ‘dumbing down’ of young people? Is this exacerbated by global media?

Teachers and schools therefore face greater problems of dealing with youth who have other pre-occupations, such as consumer goods, games, style, music, sex and perhaps a pressure to become anti-academic. The school exclusions of youth from certain minority or dominant communities because of the greater cultural gap presents major problems for some schools. The tripartite relationship of parents, school and community are important to ensure that disproportionate exclusions rates from certain groups are minimised. Excessive rates of exclusions, particularly from specific groups (in the UK black young males), are an indication of bad relations between schools and disadvantaged groups. Issues of teacher perceptions of behaviours (and bad pupil behaviours and disruption) require institutional policies, because teachers perceptions may not be well informed.

There is an increasing problem in schools of the rise of extreme policies. Rights and responsibilities not only of children but of all citizens require urgent consideration. The rise of extremist right-wing or nationalistic politics has raised a reaction in terms of ‘Politics of Recognition’ and of separatist demands by subordinated or marginalised groups. This tends to happen in societies where the dominant groups ignore minorities who then feel that they need to be recognised in their own right. In religious terms the rise of narrow nationalism and fundamentalism and demand for separate schools is an example of this. It is therefore even more imperative at the present time to create spaces for parents and communities to have an actual ‘voice’ in education. This can help in avoiding the polarisation in local
communities where parents and disenfranchised communities feel that reaction and separation are the only solution. The rise of narrow identities and reactions (whether nationalistic, 'ethnic', religious or racial) obviously requires commitment on the part of the education system as a whole. The role of the school in strengthening civil culture, as well as public values, is something that has been weakened and requires strengthening. This is especially the case since there are high levels of unemployment and erosion of social policy provision is leading to higher levels of cynicism amongst ordinary people. The state and its education system cannot afford to marginalise these issues because their cumulative effect erodes safety and stability of the whole polity.

2.5 Community Links, Imaginations and Belongingness

Community and school links are particularly important because negative or positive aspects from each domain spill over from one to the other. Violence in the community can affect life in the school. The tension in London Borough of Greenwich schools after the murder on the Thamesmead estate is a case in point.\(^8\) In this instance, different interpretations and stories worked their way from school to community and vice versa. The school gate is therefore not the end of school's role or policies. Schools can obviously control children's behaviour through school policy. However, children's imaginations, both positive and negative, should not be ignored. This is particularly true of ethnicist, racist or nationalistic imaginations. As a negative phenomenon this issue requires action by the media, teachers, youth workers and community. In other words, unless there is an inter-ministerial and multi-agency approach to deal with issues of negative imaginations the behaviours of young people are likely to stay very anti-social.

The confederal nature of urban communities requires integrative thinking and structures which link individual groups and localities.\(^9\) This is probably equally true in rural areas, as rural economic change and social structures and communities are fragmented.

There are obviously specificities of different localities, communities, families and groups which provide a different colour, texture and hue to different parts of many localities. There are also differences of local politics, economies, histories as well as how these interact with national, regional and global contexts which constitute differences in rural and urban areas. Hence, for instance an urban school in one country may have more in common with an urban school in another country than with schools in smaller towns or rural areas in the country in which it is located or from one Pacific region country to another. It is worth

\(^8\) Sagaland, Centre for Multicultural Education (1992), (London)
considering how to develop strategies which incorporate good practices from a school in one local context to another.

2.6 Playground, Games and Styles

Organised games can provide discipline and rules and can help intercultural relations. However, informal interactions in the playgrounds may reinforce racist practices. This is especially the case where play is beyond the influence of stabilising adult cultures. Much of young peoples and peer cultures revolve around oral cultures, music as well as styles.

Clothing and fashion are also complex issues which carry deeper meanings than is ascribed to them. These meanings may have political messages. The role of education in teaching games and sports as a way of ensuring fair play and rules of play is of critical importance. Football and games themselves are used as symbols of war and play has become secondary to nationalistic considerations. The responses of English fans during the European Cup are a case in point. Young peoples violence largely on an ethnicised or nationalistic basis has subverted the positive and intercultural dimensions of games. The role of educators in turning to the rationale for games and sports and to use them for good intercultural relations is extremely important. Schools are obvious sites where the stereotyping of certain groups associated with certain kinds of sports also needs to be dealt with.

2.7 Children and Human Rights

Two general problems frequently arise, one relating to religious schools, another to arguments derived from the claimed demands of political stability and economic development.

Many children still learn in religious schools, while having to live later on as adults in complex, multi-faith societies. There is a need for more interfaith contacts between young people. Educational work is often lacking to promote the intercultural values of respect, equality, acceptance and toleration of different groups, based on genuine inter-group and public values.

There are also intercultural issues in the way in which some governments use problems of political stability and economic development to excuse the denial of ‘western-style’ human rights. Educators cannot fudge these questions. There have to be educational strategies which together enhance democratisation, political stability and

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economic development. It is the task of educators to explore how best to enhance universal rights by drawing from different cultural traditions, and demonstrating that universal rights are often locally rooted. Such work must also take account of the rights and needs of the marginalised, oppressed, indigenous and immigrant peoples in most countries. Most international conventions but especially UNESCO, UNICEF and the Human Rights Declarations are relevant.

3. KNOWLEDGE AND THE CURRICULUM

The issue of knowledge and curriculum are critical to the way in which the curriculum at the national level can have impact on EIU. Inclusions and exclusions of knowledge have implications for, or peace and stability within, a state or a region. The assumption here is that a ‘centric’ curriculum is inimical to the strengthening of Asian civilizations. It can, in fact, weaken the nation states by privileging dominant discourse, especially since Westernization and Eurocentric knowledge will assume greater levels of ascendancy.

3.1 Problem of Eurocentrism

Asian education systems confront a double challenge. On the one hand there is the European domination of knowledge and on the other there is the problem of modernisation, development and national integration and a challenge to develop a curriculum relevant to the implementation of these policies. In terms of Eurocentrism, these hegemonic understandings are informed by the colonialism and imperialism of Europe. As Edward Said writes:

Without significant exception the universalizing discourses of modern Europe and the United States assume the silence, willing or otherwise, of the non-European world. There is incorporation; there is inclusion; there is direct rule; there is coercion. But there is only infrequently an acknowledgement that the colonized people should be heard from, their ideas known.

The interpenetration of cultures and civilizations has universal impact and needs to be analysed at the broadest possible level. This has profound implications for the transfer of knowledge especially since European colonizers ignored or cast aside large portions of

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African and Asian knowledge. Yet, discourses from the colonized peripheries and the subordinated nationalities are still treated as being marginal even in contemporary Asian contexts. Furthermore, dominant nationalities, rather than using national and democratic means to devise a national curriculum, impose very privileged discourses of dominant groups.

Martin Bernal indicated how 18th and 19th century Europeans\textsuperscript{14} developed a historiography which denied the earlier understanding that the Greeks in the Classical and Hellenistic periods had learned as a result of colonization and interaction between Egyptians, Phoenicians and Greeks. Part of the reason for this new historiography has been that with the rise of racist and anti-Semitism in Europe, the European Romantics and racists wanted to distance Greece from the Egyptians and the Phoenicians and construct it as the pure childhood of Europe. It was unacceptable from their perspective that the Europeans would have developed any learning and understanding from the Africans or the Semites.

The notion of a northern European culture separated from the world south of the Mediterranean is largely a mythical construction. The contributions to knowledge in the ancient period from this immediate region include Mesopotamian astronomy, the Egyptian calendar and Greek mathematicians, enriched by the Arabs. As Samir Amin states:

The opposition Greece = the West/Egypt, Mesopotamia, Persia = the East is itself a later artificial construct of Eurocentrism. For the boundary in the region separates the backward North African and European West from the advanced East; and the geographic unities constituting Europe, Africa and Asia have no importance on the level of the history of civilization, even if Eurocentrism in its reading of the past is projected onto the past the modern North-South line of demarcation passing through the Mediterranean.\textsuperscript{15}

The debate about how and where ‘civilization’ arose is an interesting one for educationalists and students, but it is only a part of a wider concern with the intellectual straightjacket that Eurocentric and other centric education systems can impose. In this sense, it is always necessary to consider ways in which the curriculum, both formal and informal, can be modified or changed. As long as history is studied from the perspective of one or another narrowly nationalist claim to truth, rather than from one or another paradigm of historiography, education will remain trapped in the tramlines of nationalist tautology. And within this question of communalism, racism, xenophobia and ethnicism will have


propagandistic but not educative value. In the teaching and devising of the curriculum educationalists should therefore consider several alternative definitions of knowledge. These alternative definitions ought to include considerations that are democratic and involve values of social justice and equality in education. This can be done to enhance the quality of education for all and not lower standards as it is normally suggested by elitists.

3.1 Civilizational basis for knowledge

Scholars, including those from Asia, need to develop ideas of non-centric basis of knowledge. This presents curriculum developers with the obvious dilemmas of the rootedness of cultures and civilizations as well as their inter-connectedness. Curriculum developers as well as academics, educators and other policy-makers need to examine these complex notions and to analyse the myths, feelings, understandings and concepts surrounding them in order to develop rational ways of dealing with the resultant dilemmas. Education has normally been seen as a secular or religious phenomenon, but the division and divisiveness caused by this separation has been very damaging. However, if civilizational knowledge can be pooled differently to draw the best from each phase of human history, then a more syncretic understanding from across civilizations and periods of time could inform the educational process differently.

In the first phase between the fifth century BC and seventh century AD, universalist concepts of humanity were established by great religions like Zoroastrianism, Buddhism, Christianity and Islam and the Confucian and Hellenistic philosophers. However, as Amin states:

The declaration of a universalist vocation did not establish a real unification of humanity. The conditions of tributary society did not permit it, and humanity reformed itself into major tributary areas held together by their own particular universalist religion-philosophy (Christendom, Dar Es Islam, the Hindu world, the Confucian world). It is still the case, however, that tributary revolution, like all the great revolutionary movements in history, projected itself forwards and produced ahead of its time.16

The contribution of Buddhism to encouraging education has made a contribution to intercultural understandings. The contributions and lessons from the Gandharan civilization (1-4 century AD) in Taxila region in north west India, which syncretized the Greco-Indian cultures, provides pointers for resolving some contemporary dilemmas in Asian societies.

Although these earlier movements form an important part of the emergence of universalist norms and values, they also continue to present unresolved dilemmas at a global level. Hans Küng, for one, outlines his major project for encouraging an ethical quest: No survival without a world ethic. No world peace without peace between the religions. No peace between the religions without dialogue between the religions.\textsuperscript{17}

- There can be no peace among the nations without peace among the religions.
- There can be no peace among the religions without dialogue between the religions.
- There can be no dialogue between the religions without research into theological foundations.\textsuperscript{18}

The conclusion of the book is:

Therefore the programme which guides us and which comes together as one may be summed up once again in three basic statements:

- no human life together without a world ethic for the nations;
- no peace among the nations without peace among the religions;
- no peace among the religions without dialogue among the religions.\textsuperscript{19}

The second phase during the modern period likewise has made a contribution universalism is through the philosophy of the Enlightenment. This social vision of society was based on notions of a social construct and the French Revolution sought a nation based not on ideas of blood and ancestors but of free man (sic). The abolition of slavery and ideas of secularism went beyond mere religious toleration. However despite the fact that the nation was not an affirmation of the particular, but of the universal, such universalist objectives have not been achieved. During the American Revolution, in a nation largely based on immigration, the right to be ‘different’ was recognised. Nevertheless, there has been little defence of the right to be ‘similar’ within a constitutional state, especially of the descendants of slaves and indigenous Americans. Hence, inclusive social and political frameworks have not been optimally developed.

Thirdly, the rise of socialism in the 19th century further contributed to notions of radical transformation especially through Soviet Bolshevism. The price paid by socialism in

\textsuperscript{18} ibid, p105
\textsuperscript{19} ibid, p138. See also Huntington, S, (1996), \textit{The Clash of Civilizations Remaking of World Order}, (New York: Simon and Schuster).
respecting difference and not building inclusive rights to be ‘similar’ has been very evident in the dissolution of Yugoslavia and the Soviet Union. These states did not develop inclusive citizenships with common and shared values.

Fourthly, the post-colonial states likewise faced great challenges of maintaining unity with divisiveness being foisted upon them by the colonizers. Most of them have tried to maintain national unity despite tendencies towards fragmentation. The Bandung Principles (1955) of non-alignment that avoid polarities need to be re-visited for better interstate relations and for EIU in the region. This independent voice of those who had emerged from colonialism was able to exercise moral influence, especially if they were able to remain democratic. The current processes of democratisation in Indonesia may enable these principles to be reactivated. The Indian state has managed to resolve many ethnic conflicts through accords and negotiated settlements, especially in northeast India, and similar settlements have been successfully concluded in the Philippines. These are important cases of conflict resolution derived in Asia and need to be developed and replicated in other situations of conflict, and form an important part of the work for EIU.

Hopes for genuine underpinning of universal values therefore lie in the collective wisdom of the earlier religious epoch, the Enlightenment philosophy, and their reinterpretation by the socialist movements as well as from progressive elements from amongst the post-colonialist liberation movements. The educational and political challenge for democratic ideas is to hold notions of respecting difference but at the same time ensuring the right to be similar. Such an approach could begin to break the polarisations between particularism and universalism. The establishment of a common set of resemblances amongst citizens of Asian states can largely be accomplished by their education systems.

3.2 Issues at the Regional Level

The dominant-marginal perspective in educational discourses needs to be constantly challenged and often redrawn. The issues being presented here are historically significant and of the greatest importance for the future of education as well as the political and social structures of most nations. It requires a combination of pedagogical patience and persistence. There has to be a constant and fundamental reappraisal of the histories and national identities into which we have all be inducted with such care. The answer does not lie in trying to establish either a liberal or a ‘back-to-basis’ curriculum founded in centric, narrowly nationalist and empire-based intellectual milieu that have done so much to contribute to our present predicament.

An important issue that requires rational consideration is how to engage in processes of national integration, modernization and development which are democratic and inclusive.
At this level the curriculum development issues ought to include relevant considerations of participatory pedagogies.

In many marginalised communities, learning and teaching ought to be seen as flexible processes which involve both younger and older people in life-long learning situations. Such participatory situations would enliven the curriculum, rather than deaden it. Hence, both formal and non-formal learning strategies are needed. Both of them should also have the potential for life-long learning.

For most education systems the challenge is to engage in a wide range establishment of connections with other cultures and civilizations which are part of the fabric of contemporary and substantive realities for young people and the future generations of Asian citizens. However, the regional differences between Northeast Asia (NEA) and Southeast Asia (SEA) are extremely wide. This is partly due to high levels of urbanisation and extensive educational infrastructure in NEA and larger levels of rural and poorer population in SEA.

It is a question of disentangling, decoding and identifying the operation and structures of those discourses that help to sustain the present relations of intellectual power and subordination in our societies. Eurocentrism is of particular significance in relation to knowledge, since it has an implicit theory of world history. It is also a global political project with far reaching universal ramifications. Form this perspective, the so-called western thought and philosophy emerges from Greece and is based on ‘rational principles’ while the ‘Orient’ does not move beyond ‘Metaphysics’.20 The curricular question is how the Asian education systems help to liberate universalism from the limits of Eurocentrism? The current habits of thought within some education systems inhibit such a development and this tends to reinforce notions of fortress mentality. This mentality exists not only in Europe but has its equivalents in Sino-centrism and Indo-centrism and these substitutes only continue to perpetuate issues of knowledge exclusion and dominance. Asian centrism therefore allow Eurocentrism to dominate at the global and universal levels.

Another pronounced problem is the way in which Islam has become constructed as Arubo-centric all over the Asian continent, but the broader Asian context of Islam moored in many parts of the region cannot be ignored. This in its wake has led to violence in some states and replacement of Western corruption with clerical corruption in many faith communities. The role of particularistic curriculum in worsening ethnic tensions and activating siege communal mentalities cannot be under estimated.

To reinstate ‘the voice’ of the disenfranchised would require a great deal of delicacy, diplomacy, persistence and sophistication, particularly if the desired changes are not to be

20 Amin, S, op cit, p19
relegated to the margins of academic life. Reactive, rhetorical and rebellious responses in curricular terms are not only inadequate but also counter-productive. While action is needed across all Asian societies, those in the poorer parts of SEA have greater levels of difficulties and may require support from international agencies. The more affluent and experienced educational agencies in NEA region can also be helpful and lend support for educational developments in poorer parts of the SEA region.

3.3 Religious Knowledge and Non-Centric Curriculum

Schools and higher education institutions play an important role in the formation of values important for the public domain. In trying to develop the Nehruvian notion of an inclusive university, there is the general issue of the role of religions within the Asian education systems generally. The Chicago Fundamentalist Project coordinated by M Marty and R Appleby has documented the role of religion on a range of issues including education. Discussions have also been undertaken by UNRISD and issues arising from different types of religious (culturalist, syncretist, fundamentalist and community orientated) have been analysed. However, the impact of religion on its educational policy implications for education in the region requires a more detailed study to enable development of inclusive educational policies and strategies.

The emergence of the Islamic Umma as well as the Roman Catholic Church at a transnational level present aspects of consensus, domination and dissent. The Hindu cultural chauvinism and the shift towards a purer Buddhist Sangha raise problems for the Indian, Thai and Sri Lankan states. The corruption of the secular apparatus of the state systems in different states (India, Indonesia, Malaysia, Phillippines, Pakistan) presents demands for ‘pure’, ‘just’ and ‘xenophobic’ states in Asia. Christian and Islamic fundamentalism has permeated many African and Asian societies. The current backlash against Christians by Hindu fundamentalists in Gujerat has dangerous consequences for other religious minorities and their institutions including schools. Religions like Christianity and Judaism have a longer presence in India than in many so-called Christian countries and are therefore part and parcel of the Indian society. Yet the impact of new aggressive missionaries of the Christian fundamentalist denominations attempting speedy mass conversions in Asia may also heighten the rise of reactions from religions like Hinduism and Islam.

What is the role of religious educational institutions and curricula in the public domain especially when they demand an uncritical adherence to the texts or about issues of

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religious justice? The issue is raised in acute form by an ex-philosophy lecturer at the
International University of Kuala Lumpur.\textsuperscript{22} He suggests that the emphasis on rote learning,
the reiteration of the revealed truth and message, the curtailment of academic freedom, does
not resolve the problems of religion, education and state governance in diverse politics.
While the Malaysian critique comes from one scholar, the issue applies to other faiths in
other Asian schools and higher education institutions operating in the public domain. The
issues are not only of import to critical inquiry and scepticism in education institutions, but
they also raise the issue of academic freedom – not a phenomena to be considered peculiar
to the Western education system and the university. These issues also have a bearing on
inter-group and inter-ethnic relations inside education systems and the wider social fabric of
societies.

The increased power of organised religions questions ideas of a non-centric
curriculum. In multicultural Asian institutions, how can believers of one faith learn about
other faiths, as well as non-believers learning about believers and vice versa? In other
words it is a complex Kuhnian understanding of teaching about the faiths and the
knowledge derived from them, which is not merely religious instruction. This can provide a
way forward, out of the sterile and the formally strictly divided notions of the secular and
the religious intellectual (western and Asian discourses).\textsuperscript{23} This poses complex issues not
just for educational policy, but curricular reform and teacher education. To replace
obscurantism with rationality is not a simple or a linear path but rather a more complex
strategy and journey. Others like Inayatullah argue for an alternative social science that is
not based on nation-states as models of analysis but on new knowledge by “creating layered
sovereignty”.\textsuperscript{24}

Tagore’s Visva Bharati University near Calcutta where a comprehensive vision of
knowledge and understanding continues to exist since its founding in 1921, is perhaps a
model worth exploring for the implementation of a non-centric curriculum. Its connections
with rural India also has implications for other Asian societies which need to educate local
peasantry in rural areas not only in literacy and basic education, but also educating them
against bigotry. As Brenda Gourley writes:

Christian’s view of contemporary Islam, see Khuri, R, (1992), Freedom, Modernity and Islam:
the Era of Nation States, (Hawaii: University of Hawaii)
\textsuperscript{23} Taylor, W H, “Preparing Teachers for the Universalising of Education in India in the 1990s”,
\textsuperscript{24} Inayatullah, S, (1998), “Imagining an Alternative Politics of Knowledge: Subverting the Hegemony
of International Relations Theory in Pakistan”, Contemporary South Asia, vol 7, issue 1, pp27-43
Universities indeed had their conceptual origins in such fabled places as Alexandria with its great library, the Greece of the academy and the lyceum, in the Persia of the Sassanids, and the Gondishapur, in India of Das Guptas and the Nalanda, in the golden ages of Confucian China, in the Muslim worlds of Harun-al-Rashid and the House of Wisdom, in the late medieval Europe of Bologna, and many more.25

The APCEIU has the potential to provide the region with intellectually open agendas that transcend narrow religious, ethnic and nationalistic barriers. Many of them are already institutions that are not bigoted in narrow religious terms or exist in a sea of corrupt materialism but are rich intellectually and spiritually. Such a shift may provide more grounds for integrated knowledge systems in the region. It also bodes well for good inter-group and inter-ethnic relations in most societies in the region.

3.4 Developing an Inclusive Asian Curriculum

Most post-colonial Asian states have not yet developed an optimum understanding of integrating the nation based on an ethos of inclusive national cultures of Asian societies. Many states hark back to anti-colonial, dominant and majoritarian knowledge as legitimation of their polities. Knowledge systems and curricula for both formal and non-formal education therefore are excluding and ignore the complex basis of knowledge and histories of many Asian societies. The recounting of anti-colonial struggles that exclude the contributions of minorities cannot be equated with broadly based and inclusive national struggles.

The need for developing genuinely intercultural and inclusive curricula is urgent because of the development of culturalist developments spearheaded by groups demanding a curriculum of recognition based on ‘politics of recognition’. Marginalised groups, minorities and others who feel excluded by twin processes of national exclusion and economic globalisation raise the stakes of exacerbating inter-group and ethnic conflict in a number of south and southeast Asian countries.

Representation of the national culture based merely on anti-colonial, economic development and class politics is not a sufficient basis to constitute national culture in city-states like Singapore. The superficialities of multiracialism or superficially constructed ‘Asian Values’ are no substitute for a serious consideration of the complex values and histories of its peoples. Arbitrary notions of colonially-derived categories of racial identities is not enough of a basis for developing the curriculum.

In countries like Malaysia and Indonesia the construction of the "overseas Chinese" as 'othered' groups, even though they have historically been part of both the Malaysian and Indonesian societies and nations, raises important issues. The role of the Chinese as radical nationalists is ignored by the Bhumiapatra Malays, whose aristocracy supported British colonialism. The role of the elite in Indonesia to cast the Chinese as communists has allowed the Chinese to be seen as non-belongers. Curriculum planners have the complex task of deconstructing the notion of 'the other' that has been disenfranchised while such groups have contributed extensively to the economic, social and cultural life of both countries. The demonisation of the Chinese in Indonesia and the destabilisation of the regime may yet be subjected a reactive and fundamentalist Islam which is not consistent with diversities within that society. Hence, essentialisation of the Chinese minority can in turn lead to the essentialisation of complex Indonesian identity as being patriarchal and Islamic. Yet, substantively in knowledge terms, the issues of identities, whether those of the ethnic groups or others at local or national levels, are more diverse, layered, textured and complex. They are in other words not essentialist in nature and do not have the inevitability of being ethnic in the modern nation because they may have multiple identities within the imagined nation. In fact, both the cultural communities and the nations may be constructions of imaginations that result from the complex processes of political, economic, social, cultural and historical accidents and processes. The important issue that Asian nations have to address on is how to construct and represent these complex features of societies within the inclusive mainstream curriculum.

An inclusive curriculum by definition has to avoid demonisation of 'The Other' whether it is 'the West', a caste group, or 'the Chinese' and reinstate certain archaic versions of the Islamic, Confucian or Asian particularisms.

This constitutes a major challenge in nation building especially in the post-colonial states of south and southeast Asia. There are complex and different issues pertaining to values like freedom which emanate in this region. In terms of discussions about freedoms, rather than examine these in Orientalist or essentialist modes, is there not value in developing a non-pejorative framework like "Eurasian" which have specificities as well as crosscutting of relationships? On the issue of ethnicity Benedict Anderson states:

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The politics of ethnicity have their roots in modern times, not ancient history, and their shape has been largely determined by colonial policy. (It is no accident that uncolonised Siam has the least violently ethnicised politics in the region.)

Their imbrication with class and religion as well as the differences between the ‘alien’ and the ‘indigenous’ make for complex curricular implications within the southeast and south Asian education systems.

In Malaysia and in Indonesia the ‘alien’ Chinese minorities are essential to the political and economic order. In both contexts, however, they face different futures. The demographically larger indigenous groups like Kachins, or Ilocanos may have greater potentials for being part of modern bilingual politics and being able to participate in the education systems. The third and much smaller, geographically remote groups are not only more vulnerable to the nation state but also to global exploitation because of mineral and forest resources coveted by the outside.

The irony is that typically they are not ethnic groups; .... Often it means become Christian (in Siam or Indonesia) or Muslim (in Malaysia). Almost always it means the end of the kind of cultural autonomy and self-contained integrity that one enjoyed.

The state cannot ignore complexities presented by these ethnicities and their equitable representation in the educational context that can obviate the pessimistic scenario outlined above by Benedict Anderson.

In Taiwan an important development is the introduction of a democratically derived curriculum and the use of enquiry-based learning. These initiatives take into account the different learning styles of students, an issue that is especially relevant for the children of indigenous minority communities in Taiwan.

In Sri Lanka, the UNICEF founded project on Education for Conflict Resolution (ECR) has developed interactive and hands-on curriculum woven into the regular course of studies. But was it too late? Since 1993 it has been used in primary schools and in a few years will be taught in secondary schools and for teacher training.

The final issue in terms of developing an inclusive curriculum is to disarm history. How will societies like Sri Lanka and Cambodia teach history which is non-

30 Anderson, B, ibid, p330
triumphalist. The Council of Europe is leading a drive to reform history in the former Soviet Union. The APCEIU could also initiate a similar process in the Asian and Pacific region in devising a history curriculum which is free from ideological and political stereotypes and which lays less stress on military issues.\textsuperscript{32}

\footnotesize{\textsuperscript{32} The Tbilisi Initiative of the Council of Europe discussed in \textit{The Independent on Sunday}, London, 4 October 1998}
Session I

Value Issues in Education for International Understanding: Nationalism and Globalism

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1. Ideal and Reality of EIU

It is a reality that competitions are growing stronger and conflicts are breaking out continually between nations, regions, and ethnic groups. Though a hopeful new century has begun. Even at this moment, wars full of hatred continue between tribes and nations in Africa, the Middle East, and Central Asia. Additionally, hegemony and self-interests are predominant, and even growing, in international relations and international economy.

In spite of this reality, efforts to promote mutual understanding and respect between states, nations, and regions have been made continuously all over the world for the purpose of fostering a peaceful world for all mankind. Above all, the philosophy of UNESCO is still prominent: proclaiming that it is in the minds of men that the defenses of peace must be constructed since wars begin in the minds of men. And UNESCO underlined that education for eliminating distrust and promoting mutual understanding among states is imperative. The goal of implanting peace instead of conflict in the minds of men is an ideal, which must be pursued continuously without interruption.

In this regard, no one can deny the importance of education for international understanding; especially today, when international activities and affairs become routines due to the globalization, and when mutual understanding and respect between states and nations are pressing needs. International inter-dependence grows continuously, and inter-national, inter-business, and inter-personal contacts have increased more rapidly since the end of 20th century. In this environment, the future of mankind would be dark if mutual distrust and mutual hatred instead of mutual
understanding and mutual respect were amplified. Education for mutual understanding and respect is more needed nowadays than in any other age.

However, educational policies in majority of nations tend to focus on international competitiveness rather than international understanding, because globalization intensifies economic competitions among states. The educational reforms in many countries since the 1980s show that the directions of most reforms are focused on restructuring education for improving international competitiveness. National policy makers realized that education the core of nations’ competitiveness in the knowledge-based society where knowledge and information provided the base of production, profit making, and military power. Education has become an independent variable creating economic and political power from a dependent variable of power in the past. That is why great powers such as the U.S., the U.K., Germany, and France have sought educational reforms focusing on reinforcing international competitiveness.

Policy-makers in education concentrate their efforts on education for international competitiveness rather than international understanding, even though they acknowledge the value of understanding and respecting others. It should be noted that political influences of the educators for international understanding is generally weak in the process of national policy-making.

It is a pity that the gap between the ideal and the reality of education for international understanding seems to get wider, rather than narrower. Though many states formally assert the importance of education for international understanding, it is just diplomatic propaganda in most cases. In reality, they tend to emphasize strengthening education for their own national interest. Great powers have even stronger tendencies of pursuing self-interest. Therefore, education for international understanding is given low priority in education policies. To narrow the gap between the ideal and the reality is a challenging task for those who work in education for international understanding.

2. Development of EIU

Since education for international understanding was adopted as the guideline of world education at the 1st General Conference in 1946, UNESCO has made great efforts to encourage education for mutual understanding and respect, though the terms have changed a bit. Specifically, when UNESCO resolved to implement education for international understanding at the General Conference in 1953, people had great
expectations for the bright future which it could produce. It seemed that mankind would be able to enjoy true peace, escaping from wars and destruction, if every school in the world had taught understanding, tolerance, and trust through education for international understanding. In other words, education for international understanding was a great hope for the future of mankind.

The UNESCO headquarters encouraged member countries to implement education for international understanding, and to organize a network of UNESCO Associated Schools Project (ASP). The idea of ASP was that UNESCO appointed the schools participating in education for international understanding as ‘UNESCO Associated Schools,’ and strengthened the relationship among the schools. In the beginning, the ASP schools focused on understanding other cultures, activities of international organizations, and universal human values including human rights, democracy, peace, tolerance, and understanding. The scope of the educational contents has been gradually widened to meet the contemporary problems like environmental problems, poverty, food, women, etc.

Schools in many countries took part in UNESCO Associated Schools Project. Korea also participated in the ASP with four schools in 1961 upon the decision of the Korean National Commission for UNESCO.

However, this Project was not successful to attract as many schools as had expected. The number of schools participated in ASP was not growing significantly and the enthusiasm of member countries was not enough. Education for international understanding was very low in the priority of education policy in most countries. In order to recover from this setback, UNESCO adopted a recommendation on November 19, 1974 to urge member countries to facilitate education for international understanding. Nonetheless, it continued to be disappointed.

The total number of elementary and middle schools taking part in the UNESCO ASP is now around 4,000. That is, the average number of schools implementing education for international understanding in each country is only a few dozens. In case of Korea, there are 68 schools at the present. Though it is over the world average, it does not reach even 1% of the more than 10,000 elementary and middle schools in Korea. This statistics clearly shows the reality that UNESCO’s project of education for international understanding has not been popular among member countries and schools. What is the reason?

One of the major reasons that education for international understanding has not been widely accepted can be found in UNESCO’s somewhat romantic approach to education for international understanding. It is quite idealistic to envision education
as being capable of constructing peace in the minds of men in order to prevent wars and to build a peaceful world. Education for international understanding contains the lofty ambition of teaching students of all over the world: understanding and respect of other cultures, tolerance of peoples from other countries like family; and have to seek the well-being of all mankind first, rather than national interests. This vision was so idealistic that political leaders of many countries welcomed the UNESCO Project in lip service but neglected it in real policy-making.

Since reality of international relations has not been changed much, many states competitively seek national interests first. As the result, strong states win and weak states lose in international arena. If a state is not strong enough, it has difficulty in gaining economic and political interests and even in protecting its own people. Some people say that national identity and national interests are no longer meaningful in this globalized world, but, in fact, states are more concentrating on national interests and are more emphasizing national identity than ever before. Great powers have stronger tendencies than weaker states in seeking national interests. Therefore, governments generally hesitated to participate in UNESCO’s idealistic goal of education for international understanding. Many governments are concerned about the contradiction between the ideal of education for international understanding and the competitive reality of the needs for strong national identities and interests. It would be noted that UNESCO has not been able to manage effectively the reluctance of member countries for actively participating in educational campaign for international understanding.

In contrast with UNESCO’s romantic approach, there is a national interest approach to international education that emphasize the basic goal for national interest by fostering people to adjust more successfully to internationalization and globalization. In case of using terms of ‘international education’ or ‘global education’ instead of ‘education for international understanding,’ this tendency is obvious. Usually, they pursue their own goals and directions rather than the goals of the UNESCO Associated Schools Project.

For instance, the Federal Government of the U.S. began promoting international education emphasizing foreign languages and knowledge about foreign countries after World War II. The U.S. Department of State, the Department of Defense, the Agency for International Development (USAID) and etc. took the initiative in promoting international education and, in 1966, the U.S. government institutionalized the support for international education and international studies by the legislation of International Education Act. This policy implies the intention to nourish the people
as "world's leaders" in accordance with its growing international hegemony after the World War II. This is inferred from the facts that the Department of State, the Department of Defense, and the USAID rather than other agencies initiated international education and that the purpose of the legislation was to reinforce the studies and education about foreign countries. The phrase of 'global education' became more popular than 'international education' since 1970s.

Criticisms appeared as many schools involving global education started to teach the understanding and respect of other cultures, international justice, peace, etc. The main argument was that such peace-directed education would not be helpful for the U.S. national interests because it was merely a "naïve utopian thought." Of course, it would not be the case that every U.S. educator did think like this. Nevertheless, national policy took its course to the education for the people of the world's leader.

Japan appears to have taken its own way, instead of following the educational purpose and contents of the UNESCO Associated Schools Project. The ultimate goal seems to be similar to that of the U.S., emphasizing international knowledge and national identity as a world leader. It would be noticeable that not a few nations have taken a national interest approach to international education.

2. A Critical Approach to EIU

Previous paragraphs imply that a new approach is required to realize UNESCO's goal of international understanding for peaceful world. A new approach to education for international understanding should one that is able to overcome selfishness of the national interest approach a swell as helplessness of the romantic approach. There is a need of proper and powerful measures to lead national governments to accept and implement the ideal of education for international understanding.

I would suggest a critical approach that directs attention to critical accounts of national educational policies and practices in terms of UNESCO's education for international understanding. A means to the end might be an international indicator of EIU, to be developed to expose correctly the level of education for international understanding in a country. The EIU indicator would consist of items including numbers of students and schools participating in UNESCO ASP, curriculum, teaching materials, and teacher training by country. Using the EIU indicator, a group of experts may review periodically, every five years for instance, national policies and educational practices on international education of member nations, and publish the
reports. What I suggest here is that UNESCO needs to develop powerful measures to exert pressure on those nations hesitating to practice education for international understanding properly.

In a sense, the modern history is the continuation of conquer, slaughter, and hatred. Even at the present moment, local conflicts continue in many places. The aftermath of the 20th century's outrageous imperialism still remains as a form of disputes and conflicts. There are many countries with potential to escalate conflicts between the ex-rulers and the ex-colonies, while another countries still suffer from political, economic and cultural dependency on the ex-colonizer. These phenomena still continue in Asia, Africa, the Middle East and Latin America.

In order to break the fetters of this contemporary history and to live peacefully, the spirit of tolerance and symbiosis should be settled. That is why UNESCO has persistently proclaimed tolerance and peace. In order to achieve tolerance and symbiosis, the assailant countries should beseech sufferers for tolerance first. It is a big misunderstanding if the assailant assumes that economic aids to the sufferer can be substituted for tolerance. It is difficult for the assailant to receive tolerance from the sufferer by glossing over or rationalizing the past plunder and ruling. Beseeching tolerance takes first priority, and then the assailant's request for reconciliation and symbiosis to the sufferer should follow next. Nevertheless, some of the past assailant countries have repeatedly attempted to rationalize the ruling/ruled relationship, rather than admitting fault wholeheartedly and asking for tolerance.

Educators have to recognize the reality of history precisely, and have to face facts as they are. Otherwise, they likely make fault unconsciously by justifying the biased power structure of the world and by compelling past victims to accept inappropriate tolerance and symbiosis. Education for international understanding should contribute to the historic mission to correct the distorted international relations through the critical perception on the history and the contemporary power structure.

What is required for leading the critical approach to success is the cooperation and the support from international non-governmental organizations as well as from national NGOs. The critical approach is difficult to succeed if international education depends on only governments. Expecting a government to keep away from the national interest might be the same as “seeking fish on a tree.” In this regard, it is significant for education for international understanding to be settled as the core task of world civil movements to accomplish true sublime goal of world peace.


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1. Introduction

It goes without saying that the basic ideal of cultural anthropology is closely related with intercultural education. Although born in the age of imperialism, cultural anthropology has emphasized the importance of understanding and respecting other cultures once it succeeded in establishing itself as a field of modern social science in the 1920s. Cultural relativism, as advocated by cultural anthropologists, means that one should try to understand other people's culture from the perspective of that people. Cultural anthropology has criticized biological determinism and racism, and also contributed to feminist critique of sexual discrimination by making it clear that male-female distinction is, although based on biological differences, culturally constructed. In short, anthropology has pursued the ideal that all human beings constitute one species and that the world is one.

Very few people seem to doubt or disagree with this idealistic and romantic conception of the world espoused by cultural anthropology, but we have to realize that such ideals of cultural anthropology have been often regarded as dangerous and even subversive in the west. Such a reaction can be expected in modern Korean society, too. Genuine understanding of the other requires and accompanies a change on the part of the self and one's own society to which one belongs, and such a change is often very painful.

Therefore, those who are in power may pay lip service to cultural relativism while they think their position is secure. For them cultural relativism is but a show of sympathy and generosity. But when they see the oppressed practice the teachings of cultural relativism in earnest or when they feel their position no longer secure and threatened, they will condemn cultural relativism as eroding the very foundation of
their society.

This is why intercultural education may run into serious opposition when it is no longer considered as an effective tool of globalization of the national state or an expression of paternalism, but when it begins to urge for a genuine change of the society.1 With this in mind, I would like to make a brief historical survey of the cultural anthropological issues related to intercultural education and discuss some of the problems in the scene of school education.

2. Intercultural Education and Anthropology: A Historical Survey

Anthropology developed in the late 19th century which was also the age of imperialism and colonial expansion. A few anthropologists including Radcliffe-Brown, tried to win support for anthropology from the government arguing that anthropology can contribute to colonial administration and diminution of the conflicts between the colonial power and the colonized people (Kuper 1983). Anthropology tried to educate government officials who would staff the colonial government in the customs of the primitive people and taught them the advantages of respecting the native tradition, which helped to develop "indirect rule" of the British colonialism. This could be interpreted as a practice of intercultural education, but on the whole, anthropology was more interested in lessening the pain of imperialism instead of stopping colonial expansion.

Contrary to the passivism of thier British colleagues, Boas and many American cultural anthropologists were far more active. They severely criticized racism which was gaining wide support, disguising itself as "exact science" in the name of eugenics and IQ test. Boas criticized racism by proving that the idea of race is unscientific; the result of the IQ test was far more closely related with the degree of stratification and urbanization rather than ethnic identity (Boas 1940).

Boas also argued that cultures should not be evaluated on the basis of western standard but should be understood from the perspective of the people living in that particular culture. At the same time, Ruth Benedict, one of his students, drew attention to the repressive nature of culture and emphasized the fact that many individuals who, because of their temperament, have difficulty in conforming to the

1) "Every nation state emphasize the importance of intercultural education, but the truth is that nation states are prioritizing the extension of the national interests and strengthen the education that inspires ethnocentrism in the hearts of children" (S. Kim 2000).
dominant values of the culture in which they are born, are likely to suffer (Benedict 1934). We can say that Benedict was calling for a sort of freedom from culture.

During the Second World War many anthropologists chose to cooperate with the government in a war that was thought to defend democracy. When Boas denounced the activities of several anthropologists in the Southeast Asia for spying, he was severely criticized and even ostracized from the American Anthropological Association. It was a very sad episode during the age of patriotism and national interest. Anthropologists and many other social scientists contributed to psychological warfare, intelligence, and postwar administration of the occupied countries. *The Chrysanthemum and the Sword* (1946) by Ruth Benedict, which was to play a significant role during the war and the occupation policy afterward was one of the byproducts of such cooperation with the War Department.

An unhappy result of such researches, later called national character studies, was a tendency to reinforce stereotyping of other cultures and peoples. This is not very surprising because national character studies came out of the Configurationist school. These scholars, as a reaction to the historical and diffusionist studies which tended to regard culture as an aggregate of culture traits tended to emphasize the integration of culture (Bock, 1988, Garbarino 1977).

According to Chambers (1985), American schools have become one of the most important place to try out various measures designed for improving the relationship with minority people, equality of races, and provision of health and nutrition for the socially weak. The policies of education and extracurricular activities of the past decades have been concerned with the problem of the school as a multicultural situation. Educators have been sympathetic with the fact that students come to school with multicultural background and thought that cultural differences have exercised decisive impact on the quantities and kinds of education the students receive at school. Therefore, it was not surprising that the concept of "culturally disadvantaged" began to be used widely in American public schools in the 1960s. At the same time various programs were introduced to help minority students adapt themselves to an education system originally developed for the white middle class students. It was during these years that such terms as "cultural pluralism" and "multicultural education" began to be used. Most importantly, the concept of culture began to be used extensively among education specialists and teachers.

The adoption of the concept of culture by education specialists was something

2) See H. Kim (2000) for the meanings and uses of these terms.
very desirable, but it also resulted in serious problems according to Chambers (1985). As the education specialists and teachers tended to explain students' disadvantages in education as something based on cultural differences, they fell into the same problems as the policy planners did, who wrongly thought that poverty was due to a particular world view (St. Lawrence & John Singleton 1976). The concept of "culture and of poverty" is based on such misunderstanding.

Here it is important to be reminded that the social position of minority people in America is closely related with American social structure and the values of the dominant group. Therefore, improvement of education of the minority students cannot significantly improve the social status of minority people. Change in the social structure is possible only when the official culture of the dominant group of the society is changed. It is important and absolutely necessary to improve the education for minority students, but policy planners have to realize that the causes for such social disadvantages are structural and have to make efforts to change the society.

It is also important to remember that intercultural cultural education does not always lead to harmony among peoples of different cultures. If practiced without sufficient caution and preparation, efforts in intercultural education can actually result in ethnic conflict or a reinforcement of stereotyping of minority cultures, as pointed out by Hill-Burnett (1978) in a case study of a midwestern school in America. In this school the teachers explained the behavior of Puerto Ricans using "cultural explanation", and this helped reinforcing the stereotype image of the Puerto Rican students (Hill-Burnett 1978).

During the time when modernization was received without any doubt, one of the chief tasks of education in the third world lay in the effort to neutralize native people's opposition to the introduction of technological innovation. It was also during this period that Applied Anthropology developed as an important subfield of anthropology for the purpose of providing professional help for the success of foreign aid plans. Anthropologists were particularly helpful in introducing new tools and skills in a way culturally appropriate to the native culture.

Such efforts by cultural anthropologists during this period could be interpreted as significant efforts at intercultural understanding. But when we think that greater emphasis was put on making third world people understand the tools and skills of the western culture, in other words, on a unilateral understanding of other cultures, it is clear that there was a limit to such efforts. Modernization was taken for granted and the efforts of applied anthropologists were focused on "painless modernization".

Moreover, cultural relativism was to run into serious reaction in the 1980s.
Conservative critics like Allan Bloom accused cultural relativism of eroding the very foundation of American society by relativizing the values and thus leading the American youth in confusion. However, it was Bloom himself who confused cultural relativism for ethnic relativism. As Bloom regarded relativism as the core of America's higher education, his book, *The Closing of the American Mind* is subtitled *How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students* which is an attack on cultural relativism and a proposal to focus on the American way of life.

The development of capitalism has resulted in the increasing transmigration of labor force across the national borders, and as result, the number of the foreign laborers is rapidly increasing. As globalization continues, the number of direct investment and multinational corporations is on the rise, too. Many foreign laborers have chosen to stay in host country instead of returning to their home countries, and are sending their children to the schools. In this way the schools and neighborhood of the host society are expected to experience multiculturalism.

The relationship between the host society and the minority people are full of problems of power, stratification, exploitation, but people of the formerly monocultural host society tend to consider these problems as rising from cultural differences and intercultural misunderstanding. This means that many minority groups may be forced to assimilate themselves to the culture of the host society, and efforts may be concentrated on facilitating intercultural communication instead of changing the structure and the inequalities of the host society.

In this way modern society suffers from sexual, regional, and other discriminations within itself in addition to discriminations against peoples of other cultures. That is why intercultural education is expected to play a significant role in the modern world.

3. Problems in the Scene of Education

It is impossible to ignore the aspects of pedagogy, but the problem of measuring the effects of intercultural education is radically different from those in other subjects such as foreign languages, mathematics, and science. As in ethics, it is far from satisfactory for students to understand and memorize the contents of the text materials used in intercultural education (as in peace education and human rights education). We can say that intercultural education has been effective only when

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3) It was in this connection that Lee pointed out that "intercultural education should not stop at
we can perceive a real change in the minds and behaviors of the students and those around them.

Therefore, it is very important to develop effective ways to teach peace and human rights to students. Educators may be tempted to apply pedagogical methods similar to those used for other subjects, but it is necessary to develop new text materials, new pedagogical methods, new ways to train the teaching staff, and new ways to measure and evaluate the efficacy of intercultural education. It would require a serious study whether we should develop intercultural education into an independent course or we should "interculturalize" the contents of the regular subjects as much as possible.

We should also ask how much the teaching staff are prepared, how much these teachers are free from cultural prejudice, and so on. It is important to remember here the findings of an anthropologist who studied a school situation where most of the students were colored while the teachers were white. These teachers tended to hold the parents responsible for the students' poor performance at school, pointing out that these low income parents were not giving sufficient encouragement to their children, while the parents do not trust the white teachers and advise their children not to expect to go very far in the white men's world.

Schooling is composed of what is taught through school institutions and rules in addition to what is taught through courses, i.e., school curricula. We can call the former the "hidden dimension of education." This hidden dimension cannot but include what the educators have not intended. In this way schooling is to reflect the society regardless of the intention of the teachers, school administrators, and other education specialists.

Moreover, this also means that the effect of intercultural education, administered in schools reflecting the inequalities and prejudices of the society, cannot but be very limited. In other words, there is a great difference between the contents of the intercultural education at school and the experience of the students in society; the problem is that this may result in diminishing the efficacy of the intercultural education as well as increasing confusion among students.

It is well known that men learn and internalize the culture of the society in which they are born. Margaret Mead and other anthropologists of the "Culture and increasing international competitiveness by improving foreign language abilities and knowledge in other cultures" (S. Lee 2000).

Personality" school were particularly interested in the process through which diverse experiences of children are translated into the ability to perform culturally standardized roles similar to those played by their parents. In a small sized culture not undergoing a rapid change, the enculturation process is often characterized by 'simultaneity of impact', which is, imprinting of relatively small number of themes and values on children in various ways simultaneously. These themes and values tend to be expressed in distinctive ways depending on age, sex, and other conditions. Individuals growing in the culture are exposed in turn to complex patterns of experience. The simultaneity of impact is accomplished not only through the activities of the individuals with whom the children come into contact but also through ritual, drama, art and music. Almost everything a child come into contact with, will reinforce and at the same time express the pattern which the child experiences in life.

However, in a society more or less ethnocentric and prone to discrimination and violence, intercultural education administered at school is expected to raise the question, "How will a child / student understand his or her own society?" In other words, children may feel great confusion because of the difference between the contents of the intercultural education at school and the human relations they experience at home and in larger society. Further, these children may feel great difficulty in understanding their own society and culture in which they grow in a balanced way. It is because even their parents, not to mention their teachers, friends, and relatives, do not always show them the same pattern. We might say that there is a real danger that a student well versed in the teachings of intercultural education provided by his or her school may feel great difficulty in adapting himself or herself to society. We need to take this problem very seriously.

Intercultural education aims to promote mutual understanding and reduce conflict between different ethnic groups of students, but we should not always take it for granted. There are case study reports of unsystematic and unsuccessful instances of intercultural education efforts which aggravated or even touched off ethnic conflicts. At least in one case, contrary to the teachers' expectation, ethnic festivals and events caused further alienation and isolation instead of integrating the different ethnic groups in school. Use of ethnic language in the class sometimes led to ethnic conflict and resistance.

4. Conclusion: Prospects and Tasks
I hope it has now become clear that intercultural education, if it is to be successful, needs a genuine effort to change the society as well as careful study and preparation. Not only that; we have to be prepared to suffer the reaction on the part of those who do not want our society to be changed. Especially in a country like Korea with a myth of a unitary nation which has little experience in living with people of different culture except under the colonial regime and during the war, we can expect the future of intercultural education, although so much necessary, to be full of difficulties. That is why I would like to conclude this paper by making the following suggestions.

First, it is necessary to develop teaching methods and theories for intercultural education continuously. Most of all, field experience in intercultural education in various situations are very important. These experiences needs to be recorded and analyzed in order to develop new theories and teaching methods. It is particularly important to learn from the students. In this way, it becomes possible to feedback what is learned in the field back to the field. This means that there is a great need for scholars and teachers to cooperate.

Second, case study method might be used extensively in intercultural education. Teachers can encourage students to investigate and discuss events that occur in the local society. This will help bring the importance of intercultural education home to the students and make them realize how relevant these issues are to their own lives.

Third, it would be nice to make extensive use of ethnographic method developed in anthropology. Ethnographic method will help students understand better the social situation in which the students find themselves. This is particularly important because memorization of text materials is far from satisfactory in intercultural education. Use of ethnographic method means that students are required to use themselves as tools of research and therefore, these students will have a chance to train and make best of their intellectual and emotional abilities. Such training will contribute to the development of students' ability to recognize and analyze the issues of power and inequality which are often misunderstood as problems originating from cultural differences.

Fourth, it is important to make efforts to help students understand the perspective called cultural relativism as early as possible. It is very important for a young student to understand that there are people who see and feel the world in ways quite different from one's own and to learn to see and appreciate other people's way of living from their point of view.
Fifth, it is very important for the educators to realize that intercultural understanding is impossible without a change in one's own society and make serious efforts to bring about real changes in the behavior and consciousness of the students. At the same time we need to prepare the students for the reaction of the society.
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