

Overseas Project: Promoting Peace Education

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At Keisen University, peace education remains the cornerstone of the academic curriculum. Supporting the ideals established by the school's founder, Michi Kawai, Keisen University has adopted an interdisciplinary approach which integrates the three original concepts that form the foundation of the school: horticulture, international study and Christianity. A select number of required courses can be identified which reflect the university's three central principles: Introduction to Christianity, Introduction to Peace Studies, and Life and Horticulture. Awareness of international study and peace building is fostered through the school-sponsored field studies in the Philippines, Thailand, Indonesia, Cambodia, South Korea, China, and other countries. Educators, through the endorsement of the Keisen University Peace Institute, require freshmen to take courses in Peace Education during their first year of matriculation and have developed innovative ways to promote lectures and activities so as to equip and educate students to be active agents toward the pursuit of peace. In addition to field study activities, Keisen University students are encouraged to take part in community service learning programs as well as Thailand Work Camp projects. This paper examines one pilot project to determine whether peace education can become the focus of an existing overseas study tour in an undergraduate seminar course.

Theoretical Framework for Peace Education

What is peace?

I will first describe the basic concept of peace as noted by Johan Galtung, a founder and leading voice in the field of peace research. For Galtung, pursuing peace is associated with understanding the notion of violence.

1. "Positive peace" is defined as the integration of human society and the elimination of indirect or structural violence such as ignorance, hunger and poverty, and the promotion of social justice and equality (183, 186).

2. “Negative peace” is the absence of personal or direct violence, such as the absence of assault, rioting or war. Galtung’s research expanded the concept of violence so as to conclude that “structural violence stems from the violence in the structure of society” and that personal or direct violence is also “built into the social structure” (Grewal 2-3).

3. Galtung added a cultural dimension to the concept of violence. He defined “cultural violence” as those aspects of culture, the symbolic sphere of our existence—exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics)—that can be used to justify or legitimize direct or structural violence (291).”

To summarize, Galtung states that cultural and structural violence cause direct violence. Direct violence reinforces structural and cultural violence (294). Direct violence—physical and/or verbal— is visible and has its roots in cultural and structural violence. These factors are obstacles to the pursuit of peace.

What is peace education?

Peace education, as promoted by UNICEF, is defined as “the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level” (Fountain 1). Professor Toshifumi Murakami of Kyoto University of Education writes, “Peace education attempts to sharpen awareness about the existence of conflict between people, and within and between nations. It investigates the causes of conflict and violence embedded in the perceptions, values, and attitudes of individuals, as well as within the social, political and economic structures of society. It encourages the search for alternatives, including non-violent solutions and the development of skills necessary for their implementation” (qtd. in Cates 12).

The aforementioned definitions imply that, in order to reduce violence, peace education should be promoted by understanding and identifying factors that threaten peace such as particular

conflicts and violence, addressing their root cause or causes, seeking a peaceful resolution and, further, creating an environment from which a society is able to deal with peace issues in a non-violent manner. In addressing obstacles to the path for peace, Amamio suggests that we examine these factors within various different perspectives, including economic, political, social, cultural and environmental (4-8).

Conflict occurs when a society's economic stability deteriorates due to lack of growth and modernization, and the widening gap between wage earners leads to declining working conditions and dwindling employment opportunities. The absence of funds for education contributes to the struggle to escape from poverty and seek self-sufficiency. Lack of available financial resources creates feelings of desperation, insecurity and resentment.

Political instability gives rise to conflict when democratic principles are either compromised or neglected so that oppressive governments can wield their power with little or no challenge from the oppressed. This type of environment invites a culture of corruption, human rights abuses and further injustices, leaving the oppressed with no freedom of advocacy.

The social dimension is linked to conflict when people's lives undergo a major change due to external factors such as war, migration— both forced and voluntary— isolation and encounters with different cultures. In terms of migration, those parties with few or no educational resources are susceptible to problems arising from misunderstandings and cultural differences.

Conflict within the cultural dimension is manifested from the marginalization of certain groups as a result of their ethnicity, religion, race, language, age and cultural differences. Discrimination and other evidences of xenophobic treatment create an atmosphere of alienation and negativity, and provoke various degrees of retaliation.

The environmental dimension has to do with whether or not people have the resources to maintain a healthy livelihood. Conflict results when access to these resources, such as clean water, are denied or severely limited, thereby potentially threatening peace and stability in a particular region. The need for resources includes education to raise people's awareness of health care, water

care, and sanitation practices required to prevent disease and death (4-8).

Hawai'i

Visitors to Hawai'i often embrace the notion that the islands represent "paradise" or something close to that image. According to the Hawai'i tourism authority, for the year 2014, a record 8.3 million visitors came to the Hawaiian Islands for relaxation, sightseeing and shopping. For many, the Islands' community atmosphere kindles curiosity about its culturally rich history and its openness to ethnic diversity. While the influx of vacation-goers has brought visible economic benefits and the reinforcing of its aesthetic and cultural merits, beneath the surface Hawai'i has experienced a great amount of political, economical, and social upheaval. As a result, the present embodiment of the Islands' identity is far from its perceived image. Historically, particularly from the late 19th century to the post World War II period, the inhabitants of the Hawaiian kingdom and territories faced uncertainty and unexpected challenges to their well-being and future.

In 2011, I conducted an overseas excursion for students in the Department of English Communication to the island of Oahu, for the purpose of developing the students' abilities for communicating, understanding and respecting people of diverse cultural backgrounds and ages. This particular study tour has consisted of carefully planned visits to certain areas on the island where students are able to gather relevant research data for their graduation theses. The purpose is therefore, for students to actively carry out and expand their fact-finding field work in order to enhance their learning and research opportunities. The overseas study component has been offered to students enrolled in a senior seminar course which focuses on the historical events and the experiences of Japanese Americans in Hawai'i. My purpose in creating this study tour was to determine whether or not the excursions justified possible field study on peace education in the future. The questions that I formulated were about the potential learning value deriving from the knowledge, skills and attitudes which could be extracted from visiting the venues planned for this study tour. If such likelihood for exploitation existed, then the nature of the excursions should be examined for feasibility and

applicability to studying about peace. This feasibility study included the following questions:

1. Can an overseas study tour to the Hawaiian island of Oahu be an appropriate venue for peace education?
2. If so, how can peace education be incorporated (as a learning opportunity) into a field study program? In other words, what can participants learn from the events and situations in Hawai'i which relate specifically to peace issues?
3. What issues relating to peace education can be identified and utilized pedagogically from the field study excursions?
4. How can peace education in Hawai'i be made more meaningful for the participants?

Study Tour Plans

Plans for overseas travel, accommodations and day-to-day scheduling, were made by the students. In addition, each student was given the assignment of researching and choosing the theme for her fieldwork that would provide useful information and data for individual study. When necessary, suggestions were given to guide them to the locations in question, using Internet search engines. Once the locations were chosen, class time was allotted to report briefly about location: its opening and closing hours, admission fees, relevant information pertaining to students' research and other information of interest. Each student member assisted with scheduling by taking responsibility for a particular excursion for one day each except Sunday, which was designated as a "free or open day". All excursion sites were located on the island of Oahu. The finalized schedule appears below:

Date	Excursion	Type of Visit
Sept. 2	Arrival at Honolulu International Airport	
Sept. 3	Iolani Palace	Museum Tour

Sept. 4	Moiliili Senior Center / Japanese Cultural Center of Hawai'i	Interview + Lecture/Tour
Sept. 5	Pearl Harbor Museum	Museum Tour
Sept. 6	Waialua Elementary School (10:00-12:00)	Observation/Teaching
Sept. 7	Hawai'i's Plantation Village	Outdoor Museum /Tour
Sept. 8	Free Day	
Sept. 9	442 nd RCT Clubhouse (10:30 am)	Interview
Sept. 10	Departure -Honolulu International Airport	
Sept. 11	Arrival at Narita International Airport (16:55)	

Upon preliminary inquiry into the areas that they desired to visit, the students concluded that excursions to the Iolani Palace, the Japanese Cultural Center of Hawai'i, Hawai'i's Plantation Village and the Pearl Harbor Visitor Center would be useful to obtain historical background for writing their research papers. An added reason for their choices was that the excursions featured tours in Japanese, which allowed them to concentrate more on the content of the location. The visits to the Moiliili Senior Center and the 442nd Regimental Combat Team (RCT) Clubhouse were intended to help the students focus on their respective areas of inquiry by directing questions to the interviewees individually. Both places were ideal for individual dialog, as many of the members interviewed were not only residents of Hawai'i but of varied ages and thus their perspectives of historical events were mixed but unique. Although the interviews were conducted in English for the most part, some of the older residents were still proficient in Japanese, which allowed the students to redirect their questions more effortlessly and thus take more notes.

A visitation to Waialua Elementary School was an original plan that finally came to fruition. Due to logistics and the distance from Honolulu, transportation expenses had ultimately exceeded our budget and thus prevented Keisen students from visiting the school on previous overseas study

tours. However, the research grant provided by Keisen University gave us the opportunity to do so on this occasion.

Background information about each excursion

Iolani Palace

The palace was constructed in the early 1880s to house the Hawaiian monarchy, including King Kalakaua, who was the first monarch of any country to set foot on American soil. He was responsible for developing lasting ties with the United States government, which led to the eventual granting of statehood. Visitors learn about Hawaiian history, which spans several centuries but mainly focusing from the time of Captain James Cook's landing on January 20, 1778, the founding of the Hawaiian Kingdom, the overthrow of the monarchy and the annexation by the United States.

Moiliili Senior Center

The Moiliili Community Center, a non-profit, private organization, is located in Honolulu and provides a number of services including recreational, educational, and health programs to residents in the surrounding area. In addition to services for the elderly, the center provides after-school and extracurricular activities for children and youths such as a Japanese language classes and other educational opportunities. In addition to bazaars, the center hosts the annual *Obon* Festival as well as Boy's and Girl's Day festivities.

The community center's origin dates back to the late 1800s, with the establishment of a Japanese language school in a private residence and, in 1928, the purchase of the present site. Prior to this, Moiliili was mainly inhabited by the Hawaiian and Chinese communities. The area transitioned to primarily a Japanese neighborhood after many laborers left the plantations to start their own stores and trades. Japanese establishments sold *tofu* and *okazu*, and teahouses became places to visit regularly, and entertainment was instituted with the introduction of outdoor movies

and live musical Japanese performances. One of the establishments that has been maintained throughout its long history is the Moiliili Senior Center, which provides support programs, such as arts and crafts, games, singing, excursions, and other support activities as well as social events for Hawaii's senior citizens.

Japanese Cultural Center of Hawai'i

Later in the day, after our interviews with the senior citizens at the Moiliili Community Center, we arrived at the Japanese Cultural Center of Hawai'i, which was located a few blocks from the community center.

The Japanese Cultural Center was opened on May 28, 1987, with the mission of sharing the history, heritage, and culture of the evolving Japanese American experience in Hawai'i. The Cultural Center houses a gift shop and bookstore, a historical exhibit, a research and resource center, a *kenshikan dojo*, and a Japanese teahouse. Mr. Derrick Iwata, the staff member responsible for providing educational support, was contacted and a walking tour of the gallery was arranged for the students.

Pearl Harbor Visitor Center

The Pearl Harbor Visitor Center provides access to two main museums, which retell the story of, and events leading to, the military attack on December 7, 1941, and includes the memorial featuring a United States battleship, the *USS Arizona*, the *USS Missouri Memorial*, the *USS Bowfin* Submarine Museum and park, and the Pacific Aviation Museum. The audio tours are narrated in various languages for visitors. Admission to the Visitor Center is free, as well as entry to the two museums. The Keisen students also visited the Arizona Memorial, which is constructed above the sunken battleship and pays tribute to the 1,177 servicemen who died aboard the vessel. Visitors can pay homage, observe the remains of the wreckage and gain further insight by examining its background and listening to personal interviews of with those who experienced that fateful event.

Waiialua Elementary School

Waiialua Elementary School, a public school located in north Oahu, has a current enrollment of 529 students from pre-kindergarten to 6th grade. The school's reading and math scores for 2nd grade through 6th grade surpass the state's average by a significant margin. As a result, Waiialua was one of three schools named Hawai'i Distinguished School in 2011. The student demographic comprises mainly Native Hawaiian/Pacific Islanders, Asians and Caucasians. Many of the current residents of Waiialua are descendants of immigrant laborers who worked in the sugar mills and plantations from the early 1900s. While production from the mills ceased in the 1980s, many residents chose to remain in Waiialua area.

Hawai'i's Plantation Village

This outdoor museum highlights the plantation life of immigrant laborers by featuring a variety of homes, gardens and store buildings, both authentic and replicated, dating to the early 1900s. The docent gives a walking tour of the village area while explaining the life of various ethnic groups who worked there, including the Chinese, Japanese, Puerto Ricans, Filipinos, and Portuguese, and their cultures which continue to flourish even today. There are gallery exhibits of individual stories, photos and artifacts, and other resources to supplement the tour.

442nd Regimental Combat Team (RCT) Clubhouse

The 442nd Regimental Combat Team (RCT), composed of Japanese American soldiers, was activated to enter the European campaign in April, 1943. In Italy and France, the men of the 442nd RCT distinguished themselves as fearless warriors when they volunteered and completed dangerous missions that other infantries had failed to accomplish. Though they fought valiantly, the 442nd suffered tremendous casualties, with over half of the 1,300 *nisei* (second generation, U.S. born children of immigrant parents) soldiers either wounded or killed within four months of their arrival

in Italy. By the end of the war, the 442nd RCT and the 100th Battalion combined were awarded the most medals for valor of any U.S. military unit. The clubhouse was established in 1946 by veterans of the 442nd RCT who served in the United States military in Europe during World War II.

Examples of violence from key events in Hawaiian history

The chart below 1) highlights key historical events as reported by docents, audio guides and interviewees during the visits and excursions explained above, and 2) explores particular actions taken by power holders to justify violence based on perceived threats. Analysis and comments about each event follow:

Key Events in Hawai'i's History	Information Source	Perceived Threats	Actions to Eliminate Threat(s)	Factors Contributing to Violence
Annexation of Hawai'i	Iolani Palace Tour	<ul style="list-style-type: none"> ● Japanese colonization ● Control of Hawaiian sugar industry by the monarchy 	<ul style="list-style-type: none"> ● Overthrow of the monarchy ● Acquisition of territorial rights and the sugar industry 	<p>Political-establishment of U.S. representation in political decisions</p> <p>Cultural-weakening of indigenous leadership</p> <p>Economic-strengthening of economic interests through sugar industry</p>
Labor Unrest (1909 Labor Strike)	<ul style="list-style-type: none"> ● Japanese Culture Center of Hawai'i ● Hawaii's Plantation Village 	<ul style="list-style-type: none"> ● Organized resistance among ethnic groups ● Demand for higher wages/ better working conditions 	<ul style="list-style-type: none"> ● Segregated work and living quarters for ethnic minorities ● Eviction and replacement of strikers ● Payment of 	<p>Economic-inequality of economic opportunities</p> <p>Political-plantation owner's opposition to democratic beliefs</p> <p>Environmental-lack of resources</p>

			higher wages to replacement workers	available to marginalized groups
Beginning of Pacific War with attack on Pearl Harbor	<ul style="list-style-type: none"> ● Pearl Harbor Visitor Center ● Pearl Harbor Museum 	<ul style="list-style-type: none"> ● Attack by Japanese forces ● Sabotage by Japanese in Hawai'i 	<ul style="list-style-type: none"> ● Fortification of island defense (before attack) ● Establishment of list of dangerous suspects 	<p>Political- perceived threat of further (global) expansion</p> <p>Economic- necessity for Japan to augment natural resources</p>
Martial Law after attack on Pearl Harbor	<ul style="list-style-type: none"> ● Pearl Harbor Visitor Center ● Interviews with veterans at 442nd RCT Clubhouse 	<ul style="list-style-type: none"> ● Involvement by Japanese residents of Hawai'i in planning of the attack ● Potential for further subversive activities by Japanese in Hawai'i 	<p>Limiting of actions/activities by Japanese:</p> <ul style="list-style-type: none"> ● Immediate arrest of leaders ● Censorship ● Curfew ● Speak "American" rule 	<p>Political-</p> <ul style="list-style-type: none"> ● ban on individual rights ● suspension of democratic practices ● suppression of information about those arrested <p>Cultural- xenophobic treatment</p>
Sudden arrest and incarceration of Japanese in Hawai'i	Interviews at Moiliili Senior Center	Organized resistance among Japanese community leaders	Arrest and detention of leaders without formal charges	<p>Political- violation of human rights</p> <p>Economic- drain on economic resources</p> <p>Social- breakdown of family structure</p>
Doubts about the loyalty of Japanese in Hawai'i, including <i>nisei</i> veterans	Interviews with veterans at 442 nd RCT Clubhouse	<ul style="list-style-type: none"> ● divided loyalty among <i>nisei</i> soldiers ● the studying of the "enemy" language in Japanese schools ● divided loyalty among <i>nisei</i> with dual nationality 	<ul style="list-style-type: none"> ● Speak "American" rule ● Closing of Japanese schools ● Revocation of <i>nisei</i> soldiers' 	<p>Political- imposition of values/beliefs through state-controlled directives</p> <p>Cultural- rejection of culture, ethnicity, language, identity</p> <p>Military- discourage</p>

			status ● Segregation of Army units	–ment of equal status, discrimination based on race
Visit to Waialua Elementary School	Classroom activities at Waialua Elementary School	Activities: ● Exchange of Japanese customs; ● <i>Origami</i> demonstration ● Sharing of Japanese songs and demonstration of differences in animal sounds	Learning points: ● Acceptance/tolerance for cultural and racial diversity; ● Respect for/cooperate with others; ● Increased understanding of cultural differences; ● Recognition of potential obstacles to peaceful behavior/attitude	

The Annexation of Hawai'i

In keeping with its expansionist doctrine, the United States hoped to strengthen its commercial ties by establishing a duty-free market with the kingdom of Hawai'i in the trade of agricultural products and, in turn, gain access to important shipping routes and foreign ports. Also considering the Island's potential as a strategic naval defense, the centrality of its geographical position presented itself as an ideal rationale for America's impending annexation of Hawai'i. When war was declared on Spain after the sinking of an American ship in Havana, Cuba, in February, 1898, Hawaiian ports became a principal "pipeline" for sending support troops to reassert American control in the Philippine islands (Wisniewski 107). Unfortunately for the United States, Hawai'i would also become an inviting military target which would eventually lead the nation into war. Annexation was officially completed on July 7, 1898, when President McKinley signed the resolution into law.

However, there was another latent but urgent rationale for annexation. Aside from expanding commercial and strategic interests, maintaining territorial control of Hawai'i would, in turn, deter Japan from its expansionist plans while asserting control over the Asian presence in Hawai'i (Okhiro 12). With the annexation treaty soon to be signed, the newly-formed Hawaiian

government banned the entry of 1,174 Japanese laborers in 1897 (Wisniewski 107).

In sum, these overt actions by the United States were marked by its clear intention to usurp agricultural resources and opportunities in order to gain economic, political and social advantage while negating the governing authority of the host nation. Pressured by the presence of armed forces and supporters for the annexation of Hawai'i, and the subsequent establishment of a provisional government without her consent, Queen Liliuokalani was forced to abdicate her throne on the 17th of January, 1893. Her surrender marked the official end of the Hawaiian kingdom (Wisniewski 98). Galtung explains such manipulative actions, where there is a clear "actor", as "direct violence" (170).

Labor Unrest: the 1909 Labor Strike

As the sugar business in Hawai'i had become more lucrative by the 1850s, corporations found it necessary to seek overseas assistance to make up for the scarcity of laborers in a number of plantations situated all over the islands. Sugar growers recruited thousands of Chinese to help with the cultivation, harvest and production of sugar cane. Efforts, however, to maintain a peak workforce were short-lived when many of them returned to their homeland after they completed their contracts, moved to Honolulu (Takaki 23) or sought a different kind of work altogether in the United States during the California Gold Rush. By the 1880s the Chinese still made up for one-fourth of the island's total population (24) but, in order to mitigate any potential danger of collusion among them, foreign laborers such as the Portuguese and later the Japanese were recruited for employment. The number of Japanese emigrants to Hawai'i eventually overtook the Chinese and by the 1900s sugar planters, who had to rely heavily on the Japanese, looked for a new source of labor by importing workers from Puerto Rico, Korea and eventually the Philippines.

Living conditions at sugar cane plantations were primitive at best and were even worse for extended families. In addition, working conditions at sugar cane plantations were extremely harsh and often elicited complaints. The Japanese, who emigrated later than other groups, "were in the

smallest and shabbiest houses and were paid the least” (Hazama and Komeiji 32). Interestingly, contact with other ethnic groups in the plantations was non-existent as “[plantation owners] deliberately kept the racial groups apart to keep each group in its place in the plantation hierarchy...” (33). For example, it was desirable for owners to prevent or at least, reduce the likelihood of disclosure of wage disparities and living accommodations among the groups.

This was exactly the issue of contention for the Japanese labor force in 1909, when 7,000 workers collectively came out on strike in protest of their low wages and unequal treatment at the workplace. Plantation wages had failed to account for the rise in the cost of living and profits accrued by plantation owners and their pay, while remaining the same, was considerably lower than that of Portuguese and Puerto Rican workers.

The four-month strike appeared to adversely affect the protesters more than the owners. Laborers at different plantations were served eviction notices which instructed them to vacate their living quarters within six days, in some places only twenty-four hours (Takaki 160). Next, strike leaders and then newspaper staff who supported the strikes were arrested. The chief of police was ordered to ban all public speeches during the strike, while the National Guard stood in reserve in case of any potential unrest. Laborers lost during the work stoppage were replaced by workers of other nationalities who were paid twice as much as the laborers-turned-strikers. In the end, the protesters, who had given their all—their livelihood, their home, their savings —were forced to end their strike.

Pearl Harbor, December 7, 1941

The sudden attack on Pearl Harbor, a major port and strategic defense hold for the United States Naval Pacific Fleet on the Hawaiian island of Oahu, by the Japanese imperial forces on December 7, 1941, was a classic case of Galtung’s concept of direct violence, wherein violent behavior using physical force and material and psychological damage was clearly evident. According to Seiden (2001) the damage assessment from the early-dawn raid by Japanese attack planes included nine battleships badly damaged (as well as destroyers, light cruisers and auxiliary vessels), 164

planes lost, countless buildings and facilities beyond repair and 1,232 military personnel and 49 civilians killed.

At the Pearl Harbor Visitor Center the students learned that, prior to December 7, 1941, Pearl Harbor, which was home to the largest armada of destroyer ships, battleships and aircraft carriers at one outpost, became a credible target for attack as it posed an imminent threat to Japan's hopes for further expansion in the Pacific. Since there were no bases beyond Hawai'i that could provide immediate support if an attack were to occur, Pearl Harbor appeared increasingly vulnerable to potential invaders. However, in conversation with President Franklin D. Roosevelt, General George C. Marshall assured the President that "the presence of the fleet reduces the threat of a major attack" (Miles 1-2).

It is also quite ironic that the military commanders in Hawai'i during this period of time raised strong concerns over possible sabotage—i.e., a land attack by intruders—due to the large population of resident Japanese in Hawai'i. The Japanese and their American-born children were situated in proximity to the bases, which placed the military at risk. Distrust of the Japanese community was evident though they had made their home in Hawai'i for over a half century. The government's suspicion of the Japanese included establishing a black list of "dangerous" residents, which originated from what Galtung explained as "cultural violence" (298), the propagation of prejudice or widespread bias. This placed the military on heightened alert in preparation of a ground attack by the Hawaiian Japanese. The focus on a ground defense strategy emerged as a much more viable precaution than their anticipation of a Japanese offensive from the air.

The Declaration of Martial Law

In the afternoon of December 7th, 1941, martial law was established throughout the islands of Hawai'i which essentially gave the United States military full governing control over the civilian population. On paper, martial law obliged the military to treat civilians equally; however, in reality civil control discriminated against the Japanese residents. Already in a state of fear and duress, the

issei Japanese (first generation Japanese immigrants to the United States who were non-U.S. citizens)—many of whom were leaders of their community, Buddhist priests, Japanese language teachers—were subjected to personal and house searches, arrest, incarceration and eventual relocation to detention centers in the United States mainland. The island’s Shinto churches, Japanese language schools and Japanese newspapers were forced to close while “Speak American” an example of “cultural violence”) campaigns forced the Japanese to reconsider their cultural identity, inwardly and outwardly, and finally settle on renouncing everything that represented their identity: their clothing, photos, artifacts, customs, mannerisms and, most of all, their language.

The attack and subsequent formation of a military government created a deep sense of fear and widespread hysteria which prompted the “political decision makers” and non-Japanese population in general to strike back at the Hawaiian Japanese hardest, by eliminating their cultural and social well-being in an effort to thwart potential resistance activities. Communication and correspondence between the arrested and their families were heavily muted by censors and mobility was limited by curfew restrictions. This type of structural violence had a far-reaching effect which gave the political leaders on the U.S. mainland cause to marginalize the alien Japanese and their children on the continental United States, whom they saw as a threat to the nation’s security.

Sudden Arrest and Incarceration of Japanese

At the Moiliili Senior Center, the students interviewed Ms. Betsy Kawamura, a Nikkei *sansei* (third generation Japanese American) and founder and director of *Women for Non-Violence*, who pointed out that World War II—as do all wars—affected people globally. The *issei* in Hawai’i could not help but overtly demonstrate their allegiance to their host country, even when their family members in Japan were supporting their home country’s military campaigns. However, these mixed feelings of loyalty among many of the Hawaiian Japanese made it difficult to say anything negative about the country of their origin. Meanwhile, Kawamura’s *issei* grandfather was interrogated by the United States authorities as a suspect for aiding the enemy soon after the Pearl Harbor attack; she

mentioned this as a reminder of what can happen to an ethnic population who are indiscriminately characterized as “the enemy”.

As early as 1922, the Bureau of Investigation, which was later renamed the Federal Bureau of Investigation (FBI), the secret service of the United States, embarked on a plan to identify Japanese “subversives” who resided in the United States, including Hawai’i. One report, entitled “Japanese Espionage —Hawaii” listed Japanese suspects who were considered potentially dangerous (Okiihiro118). By 1941, the investigative efforts of the bureau had multiplied with the assistance of the Justice Department, the War Department, and the Honolulu police department. The suspect lists were updated and their addresses were divided into sectors so that arrest teams could work more efficiently and arrest them at any time. On December 8, the day after the attack, martial law was declared and immediately afterwards, 391 Japanese, non-citizens and citizens were arrested and detained (Okiihiro 210).

The sudden arrest and indefinite incarceration of mainly male Japanese left families without the head of the household, with little or no information of their whereabouts. Okiihiro concluded that the leadership vacuum “contributed to social disruption, which was, in fact, a goal of the strategy of defense because it weakened the will and ability to resist” (229). By default, the mother and/or oldest sibling inherited the role of taking responsibility of family affairs. This breakdown of the social structure was evidence of structural violence, which was the objective of the military: to pose a serious threat to the security of the family and community and, ultimately, to peace.

The families of the detainees were given no reason for the arrests and no information of their whereabouts after their detention— many of them were interned in faraway areas for months and even years. Okiihiro concluded that the ultimate reason behind the mass arrests was not so much that the Hawaiian Japanese were a danger to national security, but rather that the government desired to weaken the leadership of the Japanese community in order to stamp out any possible threat of organized resistance (209).

Loyalty Issue

The students were surprised that some of the *nisei* veterans at the 442nd RCT Clubhouse were proficient in both the English and Japanese languages. Exposure to Japanese by their Japanese-speaking parents, cultural and language education in Japanese schools when they were adolescents, their strong cultural pride, and a supportive ethnic community helped them to maintain their ability to function in both languages. Such socialization practices were strongly condemned and even prohibited by the military government after the December attack on Pearl Harbor. Suspicious that principals and teachers had aided aliens in expediting passports and other documents, as well as spreading subversive propaganda among students; Japanese schools in Hawai'i and on the mainland were summarily closed while many of the school officials were detained indefinitely. In addition, the public use of the Japanese language was forbidden, which meant that parents who knew only Japanese had to rely on their American-born children to interpret news and other information such as new regulations during the tense period of martial law.

A common practice among many Japanese households during the aftermath of Pearl Harbor was the removal and burning of anything that might potentially identify them as “the enemy”. This meant that Japanese literature (including books, pamphlets, and documents), photos of Japan, flags and posters, clothing such as *kimono* and *obi*, swords and other artifacts, and letters were destroyed to erase any indication that they held ties to their mother country.

This form of “cultural assassination” had a profound effect on the Japanese community. Photos of Emperor Hirohito and Japanese flags were replaced with photos of Abraham Lincoln, George Washington or President Roosevelt and U.S. flags (Kimura 225). They had to demonstrate their loyalty by speaking and acting like an “American”. Ironically, in some cases, the act of destroying documentation resulted in further suffering “from lacking proof or information needed for identification or employment because they had burned family records, passports, and birth certificates” (Jones Jr. and Jones 95). Many in the community made plans to add “Westernized” names to their documents, while some later eliminated Japanese from their dual citizenship status

from their family registry.

The air of suspicion made its way among the military populace as well. In November of 1941, there were about 600 *nisei* recruits assigned for military training. Three days after the Pearl Harbor attack, they were ordered to relinquish their weapons and remain in their tents while their training program was curtailed. When their rifles were returned they were given ammunition only for target practice (Murphy 45). Many of the *nisei* were also members of the Hawai'i Territorial Guard whose duties included guarding and protecting key areas of Honolulu, but they were suddenly discharged from their duties without any reason (Murphy 52). But perhaps the strongest indignation felt by the *nisei* soldiers was when their battalion, assigned to protect the islands, was declared inactive and later transferred to the mainland so that their reliability would not have to be questioned in the case they had to battle the Japanese (Murphy 60). In other words, uncertainty still remained whether their allegiance as American soldiers could be totally trusted during the heat of battle against Japanese forces.

Many of the clubhouse veterans interviewed said that there was no doubt where they placed their loyalty, particularly in time of war. They said that they were “Americans first and foremost” and that if they had to clash with the nation of Japan, they would do so under the American flag. They demonstrated their loyalty by enlisting in the military to avoid bringing shame to their families. One Hawaiian veteran showed the seriousness of his decision by severing “his relationship with his girlfriend, convinced that he was not coming back from the war.”

Peace education as it applies to Hawai'i: Visit to Waialua Elementary School

What can educators do to implement the principles of peace education in the classroom? How can learner behavior be enhanced so that they utilize their abilities to promote conditions conducive to peace? In his discussion regarding “peace education as education for humane purposes and social justice”, Kester suggests that the pedagogy for peace “should foster intercultural and international dialogue and respect, knowledge of national and global systems of governance, respect

for all life, and commitment to non-violence” (7). Towards that end, I arranged an excursion to an elementary school.

One of the highlights of the Hawai'i study tour was the invitation by the superintendent of Waialua Elementary School to initiate cultural exchanges with the school children as a way to promote peace through education. The Keisen students planned and practiced a variety of learning activities which focused on singing a Japanese children's song, demonstrating how to do *origami*; (a Japanese paper folding activity), teaching children how to write their names in Japanese, and explaining animal sounds in Japan. They prepared pictures of animals and lyric sheets, made *origami* figures, and practiced giving instructions in English. They had the privilege of teaching children in kindergarten, first, second and fifth grades.

The children welcomed our students and exhibited their interest in Japanese culture by being most attentive and engaged during the learning activities. For example, after the Keisen students acted out the sounds of animals of Japan, the audience showed no hesitation in explaining the corresponding sounds in America. The gist of this exchange activity was that, although animals in different countries “speak a different language,” they can be mutually understood by learners who observe similarities between onomatopoeic pairs, in particular, their sound and rhythm. In other words, they can be accepted and treated collectively rather than as separate entities.

When introducing the cultural lesson of Japanese paper folding, the Keisen students unexpectedly confronted with the question of whether or not *origami* promotes a culture of peace. The children were given instruction to fold the paper into a star-shaped object called *shuriken*. But then they were told that *shuriken origami* was not wholeheartedly endorsed by elementary school teachers, as the *shuriken* represented a kind of weapon that is used to subdue a person by inflicting personal injury. The teacher explained this to her class and told them that they were not allowed to use *shuriken origami* during recess, and that they should keep them in their desks. This occasion provided the students with the opportunity to take an introspective view of their teaching and reflect on its potential implications on young peoples' learning about peace and culturally sensitive issues.

The classroom experience served well to bring home the idea that meaningful exchanges can break down preconceived ideas and open doors for mutual understanding and respect for others. In addition, the students learned to work and participate as a team, contributing and at times, negotiating their ideas so that everyone had a significant part in promoting each lesson.



Introduction of Keisen University students at Waialua Elementary School

Conclusion

A historical study of the Hawaiian Islands indicates that its identity has undergone a multi-dimensional transformation; however, a casual visitor might overlook these changes while vacationing in Hawai'i. There are many opportunities for my students to learn about the injustices suffered by the native Hawaiians, the Japanese and other ethnic groups. From the excursion visits, students could examine the turbulent periods marked by significant events that affected Hawai'i's society and community and identify the various issues threatening peace. For instance, the chart above listing the events in Hawaiian history indicates that the main obstacles to peace derive from peoples' ignorance, fear, and racial prejudice, manifested in the form of indoctrination, military and political aggression and corporate profits. By understanding the nature of these conflicts, students are able to develop and implement peace-building strategies such as promoting cultural exchanges and arranging productive interview situations in an effort to promote the culture of peace.

The guided tours at the Iolani Palace and Hawai'i's Plantation Village and the lecture at the Japanese Cultural Center provided comprehensive background knowledge about 1.) Hawaii's indigenous peoples' establishment of a monarchy, which was later threatened by political, economic and military interests, 2.) the admittance of job-seeking immigrants, who were deprived of labor-friendly wages and benefits and had to tolerate harsh working conditions in plantations, and 3.) the maltreatment of the Japanese in Hawai'i at the dawning of the Pacific War, subsequent to the Pearl Harbor attack.

The person-to-person interviews at the Moiliili Senior Center and the 442nd RCT Clubhouse offered the students further opportunities to elicit the stories of those affected by the martial law, which removed the power of the local government and granted the military justification to arrest and abduct "subversive" leaders, violating their citizens' rights for the sake of national security. The interviews provided the students stories of Japanese American veterans' first-hand experiences and their rationale for military induction as American servicemen. The gist of their message was that it was important for them to demonstrate their loyalty to America, their place of birth and upbringing, rather than to Japan, the country and birthplace of their parents. The students consequently learned that significant factors contributed to many different levels of conflict, which served as obstacles to establishing a peaceful environment in Hawai'i.

The nature of the interview exchanges indicated that students were able to engage and produce at a high level of communication, considerably higher than their English performances in the classroom. Prior to the trip, they devoted a considerable amount of time preparing their interviews and thus the information they extracted was useful and very empowering. They were able to acquire knowledge and develop their communication skills, key contributing factors in completing individual objectives.

This overseas study project is essentially a stepping stone; a beginning point for examining and grappling with peace issues that have involved people in the past and also people in the present. The people in the present had retained the memories of their past experiences and the student

interviewers were able to establish a record of those stories. By understanding and reflecting on the experiences based on the lectures and those interviewed, the students are able to develop a range of solutions which contribute to peace at the current moment and in the future.

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