THE ROLE OF LEADERSHIP AND FORGIVENESS IN
PEACE EDUCATION TOWARD OVERCOMING
HISTORICAL TRAUMA

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平和教育におけるリーダーシップと許しの役割：歴史的過去を乗り越えるために

Abstract

本論文の目的は、北東アジア地域における包括的平和教育による武力紛争予防メカニズムの構築を求ることである。戦後60年以上たったにもかかわらず、まだ解決されていないさまざまな問題がある。歴史を背景とする紛争に対する解決策を見出すには、市民社会による地域協力の努力によって過去を乗り越えることが必要と考える。北東アジア地域では、過去の日本の植民地化と侵略戦争による様々な問題が今日まで継続している。そのような状況の中で、日本と隣人の国々との間に良い関係と平和を築くには平和教育は不可欠であると考える。北東アジアの国と日本の良好な関係を築くための平和教育を実現するには、周りを慈悲し、定めた目標に向かって他を導くことができ、協調的な解決策を創造できるリーダーシップが必要であると指摘した。また、戦前日本の植民地時代、第二次世界大戦中、中国、朝鮮、台湾等で起きた戦争犯罪法廷で裁かれなかった事件が未解決であり、その事件によって人権や人間としての尊厳を侵害された被害者が健在され、過去を乗り越え、和解という解決策に導くために、本論文では平和教育におけるリーダーシップと許しの役割を探求した。

Introduction

Sixty years have passed since the end of World War II, yet to this day, the Japanese government has been the focus of criticism for not taking adequate responsibilities for the military atrocities committed in the past (Field, 1997, p. 2; Honda, 2000, p. 34; Koschmann, 2000, p. 741; Ogawa, 2000, p. 42). Er (2002) stated that “grudging offers of deep reflection and remorse (but not amounting to a genuine apology) to its neighbors (from Japan), coupled with Chinese and Korean refusals to forgive and forget past atrocities, have led to profound distrust among the countries involved” (p. 34). Furthermore, Er argued that Japan’s refusal to officially apologize for the wrongdoings done during occupation and military aggression would be an obstacle to establishing a good relation between Japan and its neighboring countries (p. 33). Japan would have to acknowledge the wrong doing, articulate sincere sorrow and apologize for the harm done.

There is a need to reconstruct and reframe diplomatic relations to collaborate in realizing an improved and rewarding system of spiritual, educational,
and economic growth. Thus, as stated by Barr (1998, para. 5), "Overcoming these 'hurt feelings' is the price of admission to a brave new world of diplomatic linkages around the Pacific." Once the issue has been addressed properly and sincerely, Japan and the countries in Asia-Pacific will be able to come to an agreement for a renewed positive relationship.

The purpose of this paper is to explore the process to overcome post-war historical trauma of the victims of the Japanese military atrocities through leadership and forgiveness in the context of peace education. Fredrico Mayor (2000), the former Director-General of UNESCO, stated on the occasion of the International Year for the Culture of Peace the importance of peace education in this era:

Peace, as we now understand, is no longer the exclusive business of governments and international organizations. It is more than the absence of war and violence. It is our values and attitudes in our communities, our families, our schools. Peace must be cultivated and learned and, above all, put into practice. To make peace, we must act to transform the conflicts of everyday life into co-operation to make the world better for all. Peace can be cultivated, learned and put into practice through peace education. The pedagogy of peace education includes the knowledge, skills, and attitude needed to develop adequate leadership with the appropriate characteristics to conduct reconciliation and peace-building processes.

Reardon (1988) noted that, "many forms of peace education seek to be, in practice and consequence, vehicles for global transformation which implies change of the widest possible breadth in social organization and the greatest possible depth in personal perspectives and behaviors" (p. 47. Leadership also seeks for an activity that leads people to a transformation. Heifetz (1994) defined leadership as an activity, "the activity of any citizen from any walk of life mobilizing people to do something . . . It allows for the use of a variety of abilities depending on the demands of the culture and situation" (p. 20). Peace education is one means to nurture and develop various abilities in our future responsible global leaders.

Thus, peace education can teach people to take leadership and mobilize themselves and others through the process of healing the past and building peace in the present and future. One instrument of healing is forgiveness, which will be discussed later in the paper. Reardon (personal communication, October 3, 2006) stated that it is possible to teach toward the capacity to forgive by following the process of resolution, responsibility, remorse, reciprocity, reconciliation, and reconstruction. This learning process is important in the situation of the Asia-Pacific Region, a fertile ground for leadership and forgiveness studies to be practiced through peace education.

I wish to illustrate the kind of global leadership that can contribute to restoring good diplomatic relations among Japan and its neighboring countries of the
Pacific. The first part of this paper will explore the role of leadership in peace education with an emphasis on ethical leadership in the context of peace. The paper will then focus on forgiveness in addressing peace education in the countries where post-conflict trauma has not been healed. The final section will examine how leadership can contribute to forgiveness capacity and process.

The Role of Leadership in Peace Education

This situation in the Pacific is a sensitive and complex social issue that requires education for moral decision-making and social responsibility. I would first like to concentrate on the importance of establishing ethical standards for leadership through peace education. Moral education can help to construct a foundation for people for a better and positive future as defined by Reardon (1997), moral education is “an education in which they are helped to see that many of the problems of intolerance and derivation they face can be resolved through the application of ethical standards to social relations and public policy” (p. 44) This definition resonates with the description of moral leadership as introduced by Wren (1995):

The understanding of the nature and processes of leadership must be coupled with a clear sense of the moral and ethical overtones of leadership: that is to say, the group goals which are the objective of leadership must be moral, and the process of achieving these goals must be ethical. (p. 481)

Therefore, research on the role of leadership in peace education may be significant and necessary to educate the young, full of potentials and capabilities, with moral education. The values and attitudes of a person are identified by the moral and ethical standards of the culture an individual is raised in. Prince (1988) described, “Moral development is to a great extent determined by the cultural standards of the larger society from which organizational members come...Individuals are prepared by their previous experiences to behave in accordance with societal standards of right and wrong” (p. 484). Thus, the collaboration of peace and leadership may contribute to the development of moral and ethical standards of an individual and the society.

Next, I would like to illuminate the types of leaders needed in the reconciliation and peace building process, namely in the Pacific region. Reardon (1988) described that the ultimate goal of peace educators as global citizens is to preserve this beautiful earth:

The value of citizenship calls on us to educate people to be capable of creating a nonviolent, just social order on this planet, a global civic order offering equity to all Earth’s people offering protection for universal human rights, providing for the resolution of conflict by nonviolent means,
and assuring respect for the planet that produces the life and the well-being of its people. (p. 59)

Based on this description of peace education, leadership characteristics pursued by peace educators can include principles of value, nonviolence, justice, global responsibility, equity, human dignity, conflict resolution skills, respect and well-being for all. Thus, among the various leadership qualities, I would like to concentrate on citizen leadership, servant-leadership, and transformational leadership, the three types of leadership which I believe reflect the principles mentioned above.

Couto (1992) described citizen leaders as those who “speak in simple terms about the basic dignity of every human being. . . They are compelled to pass on to the next generation a society less tolerant of human and environmental degradation” (p. 15). Citizen leaders will speak out to authorities when needed and have the power to change the system when necessary. Furthermore, Gerzon (2003) described that becoming a global citizen means “to live according to values not just good for ourselves, not our own tribe or religion, or for our country or region, but good for the world” (p. 9). A global citizenship leader would fulfill the ultimate goal of peace education.

Another type of leader that would have a significant role in peace education is the servant-leader. Greenleaf (1970) used the term “servant-leader” to describe an ethical leader. He explained that “the servant-leader is servant first . . . Becoming a servant-leader begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (p. 18). A servant-leader prioritizes serving people’s needs. Furthermore, Blanchard (1992) described that “Servant-leaders are ones who move among their people in a way that helps them be as responsible as they can in doing their job” (p. 28). A servant-leader can work side by side with others to achieve a common goal in a supportive way. This is a kind of leader pursued in peace education in transforming the present relation between Japan and its neighboring countries of the Pacific. This, I believe, is the leader who is servant first to meet the priority needs of others, the answer to the true test of servant-leadership stated by Greenleaf (1970). He explained,

The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 19)

The third type of leader quality that I believe is also needed in peace education is a transformational leader. This type of leader, such as Mohandas K. Gandhi and Martin Luther King Jr., is often introduced in peace education. Transformational leaders often portray a charismatic or idealized influence that envisions an inspirational motivation for followers and compels them to
engage in shared goals (Bass & Steidlmeier, 1998, p.3; Burns, 1978, p. 100; Couto, 1993, p. 103). Furthermore, Bass and Steidlmeier (1998), described that the intellectual stimulation of a transformational leader “helps followers to question assumptions and to generate more creative solutions to problems. Its individualized consideration treats each follower as an individual and provides coaching, mentoring and growth opportunities” (p. 3). These characteristics of a transformational leader can contribute to peace-building for the common good of all.

It is important to face the challenges of change with new insights and different perspectives. Peace education plays a vital role in educating learners to become global leader citizens, as Gerson (2003) noted:

For global citizens, however, learning means crossing borders in order to work more effectively with the whole... We might call it ‘integral learning’ because it is constantly striving to become aware of its own limitations and to expand the boundaries of the known. (p. 20)

Peace education is not complete unless the knowledge and skills acquired, and the attitude and values developed are applied to action for the benefit of all. Palmer (1990), an author who works on issues of leadership, advised that the peace building people “who wish to serve as agents of nonviolent change need at least four resources in order to survive and persist: a sound rationale for what they intend to do, a sensible strategy for doing it, a continuing community of support, and inner ground on which to stand” (p. 171). These resources should be given attention in the process of establishing good diplomatic relationships. Leadership theory and skills can be applied to create a team of leaders-followers and an action plan to build peace and good diplomatic relations between Japan and the countries in the Pacific. As Northouse (2003) mentioned, “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (p. 3). In the Asia-Pacific context, I believe an emerging common goal is for Japan to work together with individuals and countries they have harmed during World War II to heal the past and build peace and goodwill.

The Role of Forgiveness in Peace Education

In order to bring about solutions to the problems caused by products of historically rooted conflict, there is a need to strengthen regional cooperation efforts by civil society to support the victims of Japan’s military atrocities in overcoming the past. Peace education contributes to educating civil society to be able to address the issues and take action for peace building. In this section, I would like to explore the importance of including forgiveness in the process of conflict resolution and reconciliation. I believe that peace education will great-
ly contribute to raising forgiveness capacity among those in conflict.

Ogawa (2000), a staff writer of Harvard International Review, described that “Japan’s World War II occupation of a substantial part of Asia left indelible scars. The Nanking Massacre and the plight of the Korean ‘comfort women,’ stand out among examples of Japanese cruelty during the war era” (p. 42). If human injustice is committed, it is important to restore honor to those who have been treated in an undignified way. There is a need to call for basic human rights for the dignity of human life and pursuit of justice. Processes of public forgiveness, apology, justice, and reconciliation are considered instruments for social healing (Montiel, 2002, p. 221).

Thus, this section of the paper will focus on the healing instrument of forgiveness applied to the “comfort woman” issue as a presentation of Japan’s unmet responsibility of the wrongdoing in the past. Among the issues, I believe Japan needs to address to fulfill moral obligation and conduct social responsibility, I would like to focus attention on sexual slavery, as it is still an ongoing issue. The victims of Japan’s military sexual slavery have carried the hurt and shame for more than 60 years (Codai, 1988; Mackey, 2005). In addition to legal reparations and sincere public apology by the Japanese government, I feel that there is a strong need for the victims to find means to restore their dignity, to heal the past, and overcome historical trauma.

I will first introduce a brief description of the Japanese military institutionalization of sexual violence during World War II. Testimonies claim that the victims were women who were abducted and confined to sexual slavery facilities (Hicks, 1994; Kim Gibson, 1999; Yoshimi, 1995). Yayori Matsui (2000, para. 2) reported that “Japan’s military sexual slavery (the so-called “comfort women” system) before and during the Second World War was one of the most horrendous forms of wartime sexual violence against women known to this century.” About 45 years after World War II in 1990, the Korean “comfort women”, victims of Japan’s Military Sexual Slavery were the first to speak up and unveil these atrocities. They were followed by victims from other areas of Asia including China, Taiwan, North Korea, the Philippines, Indonesia, Malaysia and the Netherlands. Matsui (2000, para. 4) further informed:

At the Fourth UN World Women’s Conference in Beijing, the Platform for Action was adopted which clearly stated that systematic rape, sexual slavery and other forms of violence against women in armed conflicts are war crimes and crimes against humanity; and that governments and international organizations should investigate, and prosecute alleged war criminals to the end of offering full redress to victimized women. The victims and the civil society organizations that have supported them have filed lawsuits demanding that the Japanese government apologize and pay state reparations. Ahmed (2004) further described that “despite the tireless work of legal scholars in articulating the principles of international humani-
tarian law throughout the twentieth century, the unresolved cases of the "comfort women" make it painfully clear that these principles are still far from being realized" (p. 122).

Next, I will portray the need of a forgiveness process to overcoming the trauma of the victimized women of military sexual slavery and address the role of forgiveness in peace education. The victims have gone through much pain and shame, yet there is no study that explores the healing process of the victims after their traumatic experience. It is suggested that reparations need to include means to help these women heal in order to live a life of justice and dignity. Montiel (2002) stated that an act of forgiveness and apology can contribute to post-conflict healing.

Past atrocities committed during conflict remain as a scar in the memories of the victim. The harmed have carried a long history of grievances and unless these memories have been identified and understood, the reconciliation process will not be adequately conducted. Therefore, Montiel (2002) explained that "public forgiveness requires sensitivity to the historical, cultural, and political contexts of both conflicting groups. Because of its context sensitivity, there is no unitary formula for public forgiveness, except perhaps a respect for pluralism and local experimentation" (p. 271).

Thus, much knowledge and skill is needed to perform the process along with the ethical and moral characteristics of caring. The process of forgiveness includes both retributive justice which refers to repaying an unjust act and restorative justice which brings back “the well-being of the person or a society that was damaged by the wrongful acts” (Montiel, 2002, p. 275). Equity and fairness are the required characteristics to conduct restorative justice. Leaders involved in the reconciliation process require all the characteristics of a servant-leader and the basic skills of conflict transformation in order to conduct an effective process that promotes healing without causing more anguish to the victims.

As part of the forgiveness process, sincere apology from perpetrators is mandatory for the victims to overcome a traumatic past and to embrace healing. Allan, Allan, Kaminer and Stein (2006) conducted research:

To examine the association between forgiving and four restorative situations (i.e. excuse, admission of guilt, apology, and true sorrow) in a group of 134 victims of gross human rights violations who were actual or potential participants in the proceedings of the South African Truth and Reconciliation Commission. (p. 87)

Their findings portrayed the following: What wrongdoers say and do after having committed an offense can influence the victim’s forgiving process and that participants who believed that the wrongdoer was truly sorry were significantly more forgiving (p. 96). Reardon (1997) mentioned that “apologies and forgiveness are often helpful in this reconciliation process, but they are rarely
offered in serious conflict” (p. 107). It is important for the parties in conflict to realize that grievances will not lead them to a positive future and that their well-being will not be improved unless they place a high value on peace. This value is realized through adequate training in conflict resolution, reconciliation and peace-building (Reardon, 1997, p. 97).

In addition, other anti-Japanese feelings in the Asia Pacific regions were caused by Japan's unresolved war reparation issues (Field, 1997; Higuchi, 1995; Honda, 2000; Koschmann, 2001; Ogawa, 2000). Field (1997) reported accounts of lawsuits against Japan:

Since August 1990, Asian citizens have brought lawsuits against the Japanese government and corporations in Japanese courts on the grounds of forced labor, forced relocation, unpaid wages, or sex slavery— all crimes against humanity or violations of the UN Declaration of Human Rights or the Japanese Constitution. In over one-third of the cases, the plaintiffs are requesting official apologies as well as monetary compensation. (p. 23)

Since forgiveness plays a vital role as an instrument to post war healing, it would be crucial to add skills development in the process of forgiveness and reconciliation in peace education. Forgiveness requires a complex process and studies in this process and peace education offers a range of skills and methods in conflict resolution that includes restoration and establishment of positive and mutually beneficial relationships at all levels of education. Furthermore, the forgiveness process in peace education will encourage research in exploring processes of apology and forgiveness as instruments to heal traumatic experiences such as military sexual slavery, violence against women in war and other atrocities.

Leadership Attributes Contributing to Forgiveness Capacity

The previous sections introduced the significance of leadership and forgiveness in peace education. I believe that it is necessary to identify particular characteristics and values of leadership that can facilitate reconciliation and forgiveness process. Reardon (personal communication, October 12, 2006) stated that there is a need “to identify the capacities and skills from which to formulate educational goals and objectives toward which we might educate so as to increase capacities to successfully rebuild relationships broken by conflict.” Thus, developing leadership characteristics to raise forgiveness capacity and skills to conduct conflict resolution are the educational goals, which I believe would rebuild relationships in the Asia-Pacific region.

This section will examine adequate qualities of leadership that can contribute to raising forgiveness capacity and developing skills in conflict transforma-
Leadership with the attributes needed to conduct the process of forgiveness will contribute to overcoming historical trauma. Peace education can nurture leadership qualities and train conflict resolution skills relevant to forgiveness and reconciliation. As summarized by Reardon (2001), “Ethical problem-solving and conflict-processing, including the goal of transformation and the skills of reconciliation, are two of the areas of endeavor to which the present generation of peace educators are called upon to contribute with innovative practices” (p. 172).

Ramsey (2006) conducted a thorough study on forgiveness and servant-leadership and in one of her findings, she reported that, “environments where human beings practice the principles of servant-leadership, empathy, forgiveness, and healing, there is hope for redemption in the hearts of some of the most hardened persons, the most unrepentant perpetrators, and hope for the restoration of community” (p. 133). Development of leadership attributes of a servant-leader with empathy and the capacity to forgive and heal would contribute to peace-building.

The principles of servant leadership as introduced by Northouse (2003) are to respect others with “a sense of unconditional worth and valuable individual differences,” to serve others and make decisions that would benefit the common good, “beneficial and not harmful to their welfare,” to be just and honest which includes being sensitive to the attitudes and feelings of others, and to build community toward a common goal (pp. 310-312). Thus the principles that provide the foundation for a servant-leader are mainly: respect, service, justice, honesty, and community. Among the principles, empathy plays a vital role in raising forgiveness capacity. As Ramsey (2006) described, “empathy helps facilitate the interpersonal environment conducive to offering and receiving forgiveness” (p. 132). Empathy will enhance the reciprocal nature of reconciliation process.

In addition, as one of the goals of peace education in contexts of intractable conflicts, Salomon and Nevo (2002) mentioned that “empathy entails the ability to appreciate the pain suffered by the other side, a willingness to see experiences of the other side from its point of view...” (p. 10). Moreover, empathy along with nonviolence, creativity, knowledge, compassion and perseverance are basic skills needed in conducting conflict transformation as introduced by Galtung (2001). He suggested that these skills need to be taught in the peace education curriculum. In addition to skills training, a deep understanding of post-war trauma mechanism and the healing process of military atrocities would also contribute to developing empathy toward both parties in conflict.

Furthermore, according to the findings of the research conducted to investigate the effects of arousal, offence removal (making amends), and apology, Zechmeister, Garcia, Romero and Vas described that “Forgiveness was least likely following an ‘insincere apology’ in which the offender did not make
amends for the wrong when apologizing" (p. 532). With respect to the mediating factor of empathy, they discovered that “empathy for an offender, particularly cognitive empathy, may promote forgiveness” (p. 536). Thus, their major finding claimed that it was more likely for forgiveness to occur when apology is made with sincerity (p. 560). Therefore, it can be said that empathy is a core value both in servant leadership and in the forgiveness process. Leadership studies would encourage the development of characteristics such as empathy, sincerity, justice, and caring that are needed for effective apology and forgiveness to occur.

Thus, peace educators are servant leaders who can educate people to practice these characteristics to become responsible global citizens. Leadership and Forgiveness studies in peace education can explore empathy-raising curriculum in schools located in the Asia-Pacific region to build the basis to heal the past and build diplomacy for the well-being of the entire community.

Conclusion

Peace educators educate people to build a community for the common good that is beneficial to all living things on this planet. Thus, it can also be said that the ultimate goal for a servant leader as shared in peace education is the preservation of this beautiful planet and the prevention of armed conflict that would destroy the environment and its living beings. Leadership and forgiveness studies play an important role in peace education. Having explored the role of leadership and forgiveness in peace education, it is crucial that a new strand that addresses development of leadership characteristics and forgiveness capacities be added in the peace education curriculum, particularly in the educational settings of the Asia-Pacific region.

It is hoped that peace education with an additional conceptual content of leadership and forgiveness would educate the present and future generation to serve the world as citizen leaders, servant-leaders, and transformational leaders in overcoming historical trauma and peacebuilding for the benefit and well-being of all.

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