
SUMMARY

Constitutional Law Theory Challenges Nuclear Weapons:
Revisiting the Reconstruction of American Constitutionalism

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This article confirmed the significance of what Professor Arthur S. Miller asserted in his essay entitled “Nuclear Weapons and Constitutional Law” (1982). First, the implication of American constitutionalism in the nuclear age is that nuclear war and the use of nuclear weapons are per se illegal. Second, the purposes of the preamble of the US Constitution point in only one direction: the illegality of nuclear weapons.

This article also confirmed that Miller’s essay interpreted the relevant clauses of the US Constitution on nuclear weapons to mean that Congress cannot delegate, tacitly or expressly, its war-making power to the President, that Congress cannot neglect to exercise delegated power to punish offenses against “the law of nations,” that the President must faithfully execute, pursuant to Article II of the Constitution, international law as a part of the corpus of laws, and that due process of law does have a third dimension, in addition to its procedural and substantive aspects, that places affirmative duties upon the federal government.

This article then examines the content of the constitutional argument made by Miller and other three scholars: Aviam Soifer, who wrote “Protecting Posterity,” Milner S. Ball, author of “Nuclear War: The End of Law,” and Stanley C. Brubaker, who wrote “The Frail Constitution of Good Intentions.” According to this article, one of the significant points of this argument is the first one, which was made in the US more than 37 years after the bombings of Hiroshima and Nagasaki.

SUMMARY

Possibility of Cooperation of the Peace Studies Association of Japan and Museums for Peace

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The author was requested by the Peace Studies Association of Japan (PSAJ) to give a keynote report on the possibility of cooperation between PSAJ and museums for peace in the conference held at Meiji Gakuin University on November 9, 2013. The present paper is fundamentally based on the report given there. The author first describes the definition of “peace museums” and “museums for peace” by introducing historical discussions in the International Network of Museums for Peace (INMP), and raises a question of the function of peace museums for empowering visitors for actively mobilizing themselves for peace creation. Then the paper sketches the present worldwide situation of museums for peace by referring three organizations of museums for peace, i.e. INMP, Association of Japanese Museums for Peace, and Japanese Citizens’ Network of Museums for Peace. The author finally deals with three different functions of museums for peace in connection with research, education and movement, and expresses his expectations for the development of future cooperation between PSAJ and museums for peace.

SUMMARY

Approach of the Adult and Community Education on practice of the Museum for Peace:
Repositioning practice of the Museum for Peace rooted in learning of inhabitants

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We have already many studies of the Museum for Peace, but no one arranged the framework to analyze the practice until now. In this paper, we grasp terminus ad quem of the current Study of the Museum for Peace by finding the framework of practice analysis from a precedent study. Based on these findings, we pay attention to the learning contents of the learner to catch the practice of Museum for Peace from the case of practices at Oka Masaharu Memorial Nagasaki Peace Museum. This attention is the characteristic viewpoint of Adult and Community Education.

When we catch these practices to be the educational practices of inhabitants who are staring at the Asia-Pacific War from Korean atomic-bomb survivors, we can precipitate grounds of the practice of Museum for Peace of the learner. These practices became to make learning to create the solidarities of people who live in the East Asia because Oka Member had a continuity to date along their problem interest.

Based on this case, we find the fact that "The Forum" idea, terminus ad quem of the Study of Museum for Peace, cannot meet the grounds of practice of the Museum for Peace, but seen from the framework of practice analysis of "Public-oriented and Self-governed Museum", we can get the grounds for peace.

SUMMARY

Peace Education implemented in Ritsumeikan Keisho

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In 2013, people really have an appreciation of peace in Japan.

However we need to change the curriculum of the peace education.

Our school also agrees with this concept and put in practice.

The reality of the peace education is called in questioned because of the dissociation of the curriculum from practice.

In this monograph, the issues have been reported are summarized.

SUMMARY

On “secondary traumatization” in peace/history education programs:
The present situation and the exploration of ways toward more trauma-sensitive peace education
at the Kyoto Museum for World Peace, Ritsumeikan University

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“Secondary traumatization” caused by being indirectly exposed to traumatic scene is a theme to be taken seriously in peace education. Questionnaire researches were administered to students and teachers for assessing the present situation on this problem, and then workshops for peace educators were held to explore ways of dealing with it.

Questionnaires to those junior high school students of the third grade who visited the museum one year ago failed to show the reality of “secondary traumatization”. The questionnaire to teachers revealed cases of it, though a few, bothering peace educators.

More than a half of participants in the workshop, by expressing and sharing their own emerging feelings and reenacting their interactions with students in peace education, realized the necessity of emotional care that has been sometimes missed in peace education to date and felt what they learned there might be applied to their practice.

One of few studies on developmentally appropriate peace education identified four different levels concerning the quality of working through the Holocaust and suggests the necessity of educational strategy including allotting ample time for preparation before and digestion after workshop, dealing with the youngsters’ emotional and existential bewilderment, and neither neglecting nor scolding their defiance.

In the authors’ view, it is possible to avoid students’ “secondary traumatization” and to facilitate their insights by making them express and share what they experienced in peace education. The link with findings in experiential approaches in psychology will improve peace education, making it more trauma-sensitive.

SUMMARY

Peace educational practice of peace guides: A case study of Hiroshima Peace Volunteers

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Previous research about peace guides has grave concerns over “transference of the Wartime memories”. But in this article I dare to focus on the other aspect, that is, consideration of peace guides for the listeners, and report the results of the interviews to some members of Hiroshima Peace Volunteers (HPV), the peace guides doing guide activities at Hiroshima Peace Memorial Museum and Peace Memorial Park, located in “ground-zero” of the Hiroshima atomic-bomb blast. The main findings are: 1) the topics of HPV's guide can be categorized into 4 groups (1. objective facts, 2. Wartime experiences, 3. opinions about peace-related matters, and 4. hopes), and 2) the HPV talked about a many kinds of considerations for the listeners, some may be called “care”, and others may be called “techniques”. I discussed the meaning and the problems of these considerations from the peace-educational (Sugita, 2006b) and educational-psychological (the “doughnut theory” of learning; Saiki, 1993) point of view, and also reintroducing the concerns over “transference of the Wartime memories” to this discussion.

SUMMARY

A Practice of Implementing SABONA in Senior High Schools and Colleges

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This paper reports on the practice of SABONA in some secondary and tertiary schools in Nagano Prefecture over the past few years. SABONA is a method of conflict transformation specialized for children. It is based on the Transcend Approach created by Dr. Johan Galtung, who is widely respected as the father of peace studies.

SABONA Japan has introduced this methodology in order to solve and transcend daily conflicts among children as well as adults. Since it was created in the Western society, where people tend to say things straight and out loud, we are trying to find an approach that can adjust to Japanese people's mentality as well as class sizes in schools. The author has been giving workshops and lectures to high school and college students.

Even though insufficient time is allotted by the schools, with the help of two videos showing SABONA concepts, a lot of positive feedback from students was collected. This fact indicates that if this method is introduced more systematically, class culture will turn to be a “Culture of Peace” from a “Culture of Violence,” where many cases of bullying or physical punishment take place.

For SABONA to function effectively there are seven tools that mediators have to acknowledge and follow. It is advisable for teachers, who often take the role of mediators in schools, to understand all of the concepts before putting it into practice. Therefore, teacher training as well as student training is necessary. To handle conflicts peacefully, SABONA offers an effective approach.