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Peace Studies by the People, for the People

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What is tried now in Afghanistan or what is assumed in Iraq is to build a state from outside. Though a state might be made like this, yet it is important that a naturally formed self-controlling relation can not be artificially made by the outside force. Imagine an interdependent and coexisting natural landscape.

If we could rethink the reality now, we would have arrived at the point that the modernization has resulted in a variety of the structural violence ever.

Take care of your lives, and help each other. Peace Studies is going on with the newly born groups of global citizens.

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Introduction

Thirteen years ago Faculty of International studies was established here at Bunkyo University Shonan Campus in 1990. These years we, the faculty staffs and students have been living together, and educating each other. When the founding year's enrolled students became the third grade, the international relations class, a compulsory subject of the international relation course, had finally begun. Our peace studies has been constructed together with our students so far for just ten years.

Now in the 21st century the social science have to change from the idealized "laboratory science" of the 19th century type into a new one. My idea is as follows: researchers and citizens participate together in the phenomena, discuss the problems for themselves, interact each other, and change themselves and finally the world itself, while both research and learning are being formed during such interactive processes.

We are not God. Therefore we can not observe a live phenomenon objectively from outside of it. While we ourselves are present inside the phenomenon, a pure "objectivity" is quite doubtful. In my opinion an object is a reflection of the subject itself.

Nobody knows to where my lecture is going on. My students always tell me like this. So today's lecture will be a kind of live performing play, while I recommend you had better play your own live performance respectively listening to my lecture.

Peace Studies

Since 1964 International Peace Research Association, IPRA, has been pursuing interdisciplinary research into the most pressing issues related to sustainable peace around the world today (from IPRA web site description). An international con-

ference is held biennially in the turn of duty country. 1992 IPRA conference was held in Kyoto as the turn of duty country Japan. The conference was held this year in the Republic of Korea. As a domestic society the Peace Studies Association of Japan, PSAJ, holds its conference biannually. The most recent meeting was held this year in Hiroshima. The Peace Study Association is open to all of those who want to study peace including a variety of disciplines: politics, economics, study of religions, philosophy, literature, music, cultural anthropology, sociology, peace education including a junior high school class, peace activities and woman group interested in gender studies. Therefore peace studies is being created day by day, which means it's an ever developing discipline or an everlasting intellectual attempt on the way to the recognition of human being's future. As an attempt like this peace studies has grown more complicatedly after the cold war than before.

In the cold war age, the peace problem was often misunderstood to be the choice between Pax Sovietica and Pax Americana. Then now in our International Relations class, Peace Studies class, the peace problem is just the forthcoming result of American invasion of Iraq.

The First Gulf War began in 1991, after which in a sense a global state of war has been continuing, and markedly since September 11 last year we have been forced to think about international relations and peace studies under the very tense environment. We feel and think that this year is fortunately or unfortunately a historically very very unique year ever. Anyway in the way of thinking so far the counter concept of war has been peace. The wars occurring there in the form of an imaginable event in front of our eyes. Yet we know another

reality today. The abduction of Japanese people is said to be no other than a state crime caused by North Korea in the post war environment. Yet think about another thing. Many of you, the older age generation, know well, though the age and the situation was different from now, the fact that a huge scale forced emigration of Korean people from Korean Peninsula to the mainland Japan and other places was executed by the Imperial Japan. I have a book here named "A forcedly taken away Korean boy." I know many books about similar stories. If we can replace "forcedly taking away" with "abducting," according to the official Japanese government statistics at least more than 720 thousand Korean people had been "abducted" from Korean Peninsula to the mainland Japan. Every individual life is invaluable. Therefore the comparison by the number should not be allowed. We can not say the lives of 720 thousand people are heavier than those of a few tens of abducted people. Nevertheless do you imagine 720 thousand people must have had their own families and friends, respectively? How did the mamas and papas of 720 thousand people feel the absence of their separated children and grandchildren? Think about forcedly separated Korean people, and we can be seriously faced with the abduction case today. This is just an important theme of peace studies today. Additionally, as we know very well, "Soushikaimei," creating a family name and changing a given name like a Japanese instead of a native Korean name, was forced upon the Japanese ruled Korean people.

A soldier, wherever army he or she works, can not fight at war without being educated to be almost a crazy war machine, not a human being. Ordinary people can not fight without doing so. Anyway every soldier will be more or less crazy in

a state of war. Well back to peace. What is peace as a counter concept of war ever?

Structural Violence

Structural violence was coined by a Norwegian peace researcher Johan Galtung. At present many members of the peace studies association support the idea of structural violence. Johan Galtung was deeply affected by the thoughts of Mahatma Gandhi in his student age. Needless to say he deeply learned European thoughts. When he was a graduate student, his teacher, who was a researcher of Mahatma Gandhi, gave Galtung an interesting but painstaking task to organize and edit the whole work of Gandhi, which is written by full of dignity English. Naturally Galtung had systematically read the thoughts of Mahatma Gandhi and was profoundly affected by Gandhi's thought itself. Afterwards Galtung married with a Japanese woman, now living in Kyoto with her. Galtung is the world famous conflict solving intellect.

Under the concept of the thought of structural violence we call the society without "violence" as peace. And if the physical or mental self-attainment level of a human being or a human being group is under his or her or their potential self-attainment level, we will think there is a violence or a structural violence there. That is, indirect or direct, where violence is present peace is not present there, which is just Galtung's Peace Studies. Well what is violence? If I am closing in on some one and striking him or her, it will clearly be a personal and direct violence. Yet an invisible violence is structurally built in our society and we are unconsciously an indirectly affected by the violence.

We are often exposed to the threat of the structural violence. Galtung gives us an example. A

husband strikes his wife, it will be an individual violence. Yet if a million of husbands leave their wives illiterate, it will be a structural violence. Another example. Domestic violence is a direct violence against his wife, which is based on the structural violence named "paternalism." Paternalism is the man-woman relation, blocking the possibility of self-attainment. Therefore a "social conspiracy" is built in the "structural violence." In another word, we can say like this, people ranking among the socially advantageous position are unconsciously and concertedly doing an invisible violence against the the less advantageous people. We are committing violence without intention in a daily life.

Think about the environmental problem. It might be an easy to understand example. Maybe most of today's audience know the word "kogai," literally "public hazard" in Japanese, appeared on the media and also know the word "Minamata disease" has become a big social problem as a public poisonous pollution disease. Minamata disease had been caused by the organomercury which a "private" chemical company Chisso Corporation had emitted. Organomercury, which had been emitted into Minamata Bay for a long years by Chisso Corporation, pollutes fishery, concentrating by food chain into a living body. The final consumers become the victim of the concentrated organomercury. Human body as an invaluable nature itself is destroyed, family is destroyed, and human to human relations are damaged. I was watching families of Minamata disease victims were demonstrating on the street with their ancestral tablets by hands to protest against the pollution company and the responsible governmental authority. Some researchers insisted that orananomercury from Chisso factories causes Minamata disease, while

some researchers denied the causal connection with Chisso factories. Japanese government made the responsibilities unclear, which worsened the situation and increased the number of the suffering people. These facts undoubtedly indicate a structural violence has been attacking Minamata disease patients and their families.

Global warming is managed as follows: a group of international capitalists are pressing each country's government to soften the criteria for their profit maximizing principle. The U. S. government do not ratify Kyoto Accord for her own national interest. In the environmental summit the other day held in Johannesburg a consensus was never achieved because of the conflicts of the national interests. In our daily life dioxin or environmental hormone pollutes a variety of foods around us. Though how the toothpaste have a great effect to make our teeth white is well informed, we do not know how much dioxin, a hazardous chemical, is contained in it. Our daily life is not healthy ever. Is this really peace?

We are eating, drinking and using a variety of things, about which little choice is left for us. We are living surrounded by the structural violence. Power divide, economic divide, colonial exploitation, social discrimination, radioactive pollution and industrial pollution. These are the structural violence unconsciously built in our daily life. We participate in the structural violence by accepting it. Global warming is closely related to a long watching TV time, a bright lighting at night and a neon lighting on the street.

When Japan became a loser in the Second World War, I was a sixth grade elementary school-child. In a Gunma prefecture evacuation site we were eating a thin gruel of kaoliang everyday.

Potato was a “bonne bouche” (gochisou in Japanese). We could not eat rice meal. We returned to Tokyo under the U. S. army occupation. The U. S. supplied the food and clothing aid named “LARA, Licensed Agencies for Relief in Asia” to Japan, which made Japanese eat wheat flour instead of rice. Since then the eating habit of Japanese has been Americanized. Akio Shimada writes in his “Meal and foods viewed from geology” (Farmyard and Fishery Culture Association, 1988) that though the physical characteristics has been unchanged since Jomon era these 50 years rapid change of eating habit has been causing a variety of diseases. Shimada also writes in the book “To revive traditional food” (Toyo Keizai, 2000) that after Japanese surrender Japan has been fed by the American food capital as a target of the world largest exporter of wheat. How to manage the world economy, how to earn much money, how to develop each own national interest based on the earned profit, how to keep the political and capitalistic hegemony to govern the world economy: these stories are analyzed in Immanuel Wallerstein’s “Historical Capitalism, with Capitalist Civilization.” Wallerstein’s hypothesis explains very well how Japanese and people all over the world have been managed to dance with world capitalism.

Think about the Meiji Restoration, 135 years ago Euro-Americanization or modernization of Japan, while Japan was under the threat of colonization by the Euro-American Imperialists. Japan had been pursuing the same way that Euro-American Imperialists were running in order to be kept from colonization. Since then we have been running on the same road and accustomed to the way of thinking that good things come from Europe and America and Japanese things are far

behind them. Rather Japanese surrender in the Second World War accelerated the trend. If we could rethink the reality now, we would have arrived at the point that the modernization has resulted in the structural violence of environmental pollution ever. Many of you may have children or grandchildren, who are suffering from atopy disease, while some researchers study the change of food and the dioxin contamination as the cause of the disease. Since modernization, or industrialization, which began in the Meiji era, water and air pollution has become more and more worse, and both the water and the air purifiers are popularly on sale in Japan.

Who wears a pair of glasses and has a camera is a Japanese. Such a joke was heard in Europe a long years ago. Short sight is a disease, a doctor says. In developed countries there are not so many shortsighted people as in Japan. In Naples people have a good sight. I am majoring in Italian history, and I am familiar with Italian life. There are no atomic power plants there, and few lights on the streets. It’s dark at night in the city. Naples National Library’s building is a renovated construction from the former royal palace, where the ceiling is decorated by the painting and long desks made of oak tree are arranged in the reading room with about 60 watt bulbs hung. It is really an elegant library. Yet it is too dark for me to read books, so the seat right under the bulb is needed for me to read books, while Naples people manage to read books even sitting on more dark places. I wrote in an essay, “Naples citizen’s eyesight is powerful even under the dark light, which might be related to the quality of civilization.” The health of Japanese eyes may be under a kind of the structural violence.

Return to the theme, though today is in a

sense a full of crisis age, common people are living easy, believing the same sun will rise tomorrow morning just like today. Yet we have to rethink about everything.

My speech is inclined to derail the railroad. Another derailing is Iraq, which is now going to be assaulted. Iraq and neighboring Iran belong to the Islamic world, where Sunni Islam and Shia Islam are intermingled in the Eurasian continent, under where the very huge oil reserve is buried. which causes the reformation of the area. Just in the Islamic world country Moroccan Elmandjra, with whom I have recently become a friend, is an interesting figure around my age. He comes often to Japan, gives lectures, and writes books, some of which are translated into Japanese. They are "The First Civilization War," "Afghan War as a Second Civilization war" and "Cultural Decolonialization" (these books are published by Ochanomizu Shobo). I have heard his speech in an event of the Islamic world, yet I have recently found that what he says can apply to Japan and East Asia. What does he say anyway?

Historically the Islamic world prevailed to all of the Mediterranean area in 7th to 10th century, absorbing Greek and Persian old civilizations. In the middle of the 10th century it arrived at the grand point of the civilization, and from then to 12th to 13th century Europeans translated Arabian literatures into Latin, at that time European language. Using these translations Islamic civilization had been imported into Europe. Because of that or the forgetfulness of that, this is just like Japanese relation to Chinese civilization, after the accomplishment of the rapid modernization Europe, and also Japan, had become looking down on the antecedent civilizations. Soon the Islamic world

was colonized in 19th to 20th century.

From now on we go to the main theme of today. Moroccan Ermanjra's homeland was colonized by France. French army stationed there to govern people in Morocco. This is a visible thing, though bitter, and a form of the simple rule. Yet in the 1950s to 1960s colonies became independent states one after another. Morocco became independent too in 1956. Morocco parted from the suzerain French, while Moroccan intellectuals had been educated in Paris to be transformed into French style figures before independence. Take them from Paris to Morocco to govern their own country, then the occupation army will be unnecessary and even money unnecessary. Elmandjra says, leave the country just as it is will be all right. Intellectuals educated in the former suzerain do the same politics that French colonialists did before. It is important that those who do politics think they do it by their free will. The former colonialists do not have to take care any more. Narrowly speaking it's a Moroccan's big problem, still rather a serious problem for the whole Islamic world. Being brain washed and Europeanized like this, we have to seriously think about what we will be next. Let us go back to our common history now. Let us construct our own story together with pride, though we may be poor. This is a very short summary of what Elmandjra says to us in "Cultural Colonialization."

I heartily read Elmandjra, and wake up suddenly. Well what about Japan? Is Japan mentally fed, or being brainwashed, for a long time in the postwar era? After 57 years since Japanese surrender the U. S. Army, which changed its name into the United States Forces Japan, is still stationed at 132 bases (including 33 in Okinawa, 14 in

Kanagawa, 12 in Nagasaki, 8 in Tokyo and others), then do we have the mental and cultural pride at all? I could not but think about our pride after reading Almandjra. Then to where are we going to return? That is the problem. Really this is the very theme today.

Four billion years of my life: I live because I am

Very little time left for us. Sorry a long foreword indeed. Let us go to the second half of the lecture. It's an unforeseeable development, yet two parts of the program have been said by now. One part is "What is the rule? The rule of power, state, and the rule of money, capitalism." The other part is "Does the state make me? Does capitalism make me?" What I am here is mostly "What I have been made here," isn't it?

Well where is "I that have not been made by others"? Where is my hope? In case of Islam there is surely "umma" as a hope in the Islamic community. To where can we return in this country? To return to the Edo era is really happy? Maybe there will be nowhere we can return to. We do start from the "I" of the present. From here we would like to get to the point, "Four billion years of my life: I live because I am."

This framework is cited from the theory of Dr. Keiko Nakamura. Dr. Nakamura, based on the results of the DNA studies, proposes "Biohistory" where the biodiversity and interrelations of the whole living beings, which have been participating in the egalitarian history of four billions of years, are reviewed. I recommend you read "Kazuko Tsurumi Dialogue Mandala Four billion years of My 'Life': the volume of Keiko Nakamura" (Fujiwara Shoten, 2002). This is a very charming

book ever. The following is my understanding of Dr. Nakamura's thought. The smallest unit of a living thing is a cell, inside which just the gene entity named DNA is located. The whole of DNAs in a cell is "genome," which decides all characteristics of each living thing. DNA of a human being, DNA of an aunt and DNA of a corn. Every living existence has its own DNA. While DNA of a human being as a class keeps its identity generation by generation forever, an individual composed by a genome and cells is just a one time existence ever. That means just an individual genome of "mine" is the only one time one in the history of the whole living beings. Inheriting four billion years' biological history, it's an unreplaceable genome of the individual. Dr. Keiko Nakamura has found this fact and writes, "A newly mixed feeling of generosity and awesomeness was born inside me when I had found that an individual is still an individual though it's in the huge stream of DNAs." ("Life as a Self Creating Being")

A genome of "I" is an invaluable existence for every one of you. How to make brighter my own genome is how to be the state of "I live because I am." When we think about the problem like this, we will come across the remark of Johan Galtung. He says, when you can't be in full bloom, there is a violence. When your potentiality can't be in full bloom, there is a violence. This is just the theme of our peace studies. Really? If so, you might say there is a violence anywhere around us. Where is such an ideal place with no violence at all in the world? Theoretically you are right. Unless there is no violence, peace studies have to focus on the problem of violence. The point is how to decrease the violence.

Let us go to the book Shigeo Miki's "The Birth

of a Fetus” (Chuokoron Shinsho, 2002). Miki is an anatomist. He writes, “the process of a human fetus growing up in the mother’s womb is just the evolving process of a living being.” He simply and dramatically shows, experimentally using a fetus sample, the story about four billion years of my life as a living existence. The birth of life is as follows: the earth was born in the chaos of the cosmos, then the first life was created in the sea water of the earth. We have experienced in our own individual history the reappearance of the evolution process of four billion years of a living being, though still forgetting it, and we are living here and now beyond the cosmological experience. Or as Keiko Nakamura says the life of four billion years is living now in my own “now.” Environmental destruction is the destruction of the time stored in the environment itself. This is a great idea. Think about the airstrike against Afghanistan and the bombardment on Iraq. These regions are the very birthplace of civilization, while American history is very short. Therefore America might be unable to understand the meaning of the old civilization. War and airstrike are destroying the accumulated time of the civilization.

Miki and Nakamura are thinking from the standpoint of the researchers of eternal objects. Their remarks could make the concept of peace studies more and more richer.

“*Shindo Funi* (身土不二),” Buddhist concept of the self controlling ethics

We are now back to “violence,” which hinders the way we live as “I live because of I am.” Think about like this: here is a field where a variety of plants are living while they are helping each other, making a natural biosphere. On the contrary to cul-

tivate tomato field artificially is neglecting an ecological balance of the natural biosphere. Exploiting nature is going on, and artificial cultivation has advanced, finally reaching the genetically modified (GM) foods. By analogy think about the violence caused by the modern state and society, a structural violence, then an interesting thing will appear.

Since French Revolution the modern state as a nation state based on capitalism is fighting a war using the civilization of machine, where man as a soldier and woman as a bearer and caretaker of future soldiers are collaborating and the division of labor is done between man and woman. Though decayed recently, they say, don’t cry man because crying is woman’s behavior. Man can’t cry. Man is a caretaker of his family, working hard to death, just “karoshi,” as a corporate soldier. Man has been made like this. Well is woman easygoing? The answer is “never.” In the higher economic growth age a housewife had to respond to her husband’s voice of “Meshi! Furo! Neru!, literally in Japanese Meal! Bath! Bed!” to help the daily life of a corporate soldier. Under the perfect division of labor Japanese capitalism had been increasing the productivity, but now have fallen into a dangerous phase. Is this a structural violence against every man and woman’s way of life, isn’t it? As a highly artificial entity the state has been formed and the society has been formed. Every man and woman has been artificially educated. I will do it because everyone does so. From the view point “I live because I am” is this all right? Can you see the biggest structural violence against us? The state and the society have been formed just as an artificial tomato is cultivated. Well leave them as a natural field, and what does happen? Unless a profit first group would appear, the state might not be

formed.

Change subject, listen to what Physician Dr. Tetstu Nakamura talks to us. He went to Afghanistan to treat Hansen's disease, yet when he arrived there he had found that there was no water absolutely needed for the medical treatment. We traditionally have a good skill for digging a well. After all he began to dig a well there, and have been doing it these 17 to 18 years. Dr. Nakamura talks all around Japan. Now he is a very famous figure. He, as a panelist of the symposium "The importance to revive a self-sufficient country life" (Asahi Shimbun, morning edition September 17, 2002), says as follows. He works in the community of Jalalabad. Think about the reason why the number of refugees increases. More than half of them are those who have escaped from drought. Before the war Afghanistan was a beautiful country. Prof. Wakabayashi, a director of nonprofit organization Eurasian Club showed us a breathtaking photo of an everlasting hillside scenery full of yellow lavenders in Afghanistan in spring 1978. The invaluable treasures like this were destroyed by the bombardments of Russia and America. The drought is the aftermath of the bombardments. Dr. Nakamura says moreover.

90% of Afghan people are farmers or nomads, who have been living a self-sufficient life in each community before the civil war. From the long term point of view the infrastructure really needed for them must be the recovery of a self-sufficient country life. To make a modern country we imagine as a good thing will produce a variety of contradictions anywhere around the country.

"To revive a self-sufficient farmland" was my enlightenment. My teacher Professor Hatsumi Tomiyama at Nihon Women's University taught

Zen of Dogen and counseling. Professor Tomiyama's teacher was Professor Soko Tomiyama. I have learned the Buddhist concept "*Shindofuni*, 身土不二," which was imported from China, from Professor Hatsue Tomiyama. What I learned then is as follows: there is a sufficient stock of food and medicinal herb for his or her lifelong time inside the 20 km or 40 km radius around his or her native land. Think about eating the product from his or her native land. A man is born inside his or her family where his or her mother and father, also grandfathers and grandmothers, are there. In old times great grand parents were in the same home. There were big families, and big families gathered into a community. In the settlement like this people eat the same food, better or worse, living a self-controlling that life. Imagine a self-controlling relation formed in Afghanistan have been divided into pieces now by the refugee life.

It is important that a naturally formed self-controlled relation can not be artificially made by the outside force. Imagine a interdependent and coexisting natural landscape. What is tried now in Afghanistan or what is assumed in Iraq is to build a state from outside. The United States has been making puppet states in the backyard of America. Though a state might be formed by the outside power just as a new Japan was made in 1945 after her surrender, when I was a schoolchild and this is still a very controversial historic event, an ordinary family life could not be easily collapsed.

In the community life where people produce everything for themselves, there is a pride. They eat foods and drink beverages produced in their homeland and grow up there to make their own personalities and cultures. While human rights might be a universal concept, the very ground of it

could have been created in the local way. If this very ground had once been destroyed, the same one would hardly be created there evermore. Minamata disease destroyed the family relations and community relations. In Afghanistan and Palestine the foreign power disperses families.... The same things occur around the world. These have been caused by a visible violence plus a structural violence. What can we do against these results? We need a long-term perspective.

Return to our foothold. We can't choose our birthplace, and also parents. Like or like not we have the destiny that we are born in a particular group. Therefore whether we can make our own group much better depends on our own choice and action. Whether we can create a group where we live as "I live because I am" will be vitally important for our genomes and also the human beings and their future, won't it?

Empowerment and I: Empowerment and We

Let's begin the second half from the respiration. Though the respiration of yoga might be more deeper, which I have been exercising in zazen since my student age, let us do respiration by zen method. Why do we do that? Because four billion years of my life, my genome, exists right now here. So, in order to feel "our life" the respiration is the right thing. A human is a respiring being. Stop respiring leads to death. It is impossible for you to ask others to respire for you. While we are unconsciously respiring, now let us concentrate on respiration to follow your own respiration. The experience to follow yourself is important.

Respiration is composed of inhalation and exhalation. What I have learned is as follows: as if you swallow the whole cosmos, inhalation is as

deep as it extends to your heels, while exhalation is as high as fly from your heels to the whole cosmos. It is important that you think nothing in your mind, just following your respiration. You might be unable to think nothing. It's a difficult thing at first. Yet you can do "*susokukan* (数息観)" that is just counting by breathing "one, two, three," in your mind, and when you arrives at "ten" return to one and begin from the start. In Dogen's Zen after this do *shikantaza* (只管打座) just to follow respiration. In *rinzaishu* (臨濟宗) *koan* (公案) is used.

Today we just do respiration. If you can't feel any inconvenience please stand up at your place. Open your feet as wide as the same width of your shoulder, then relax your feeling, as if an ape evolves into a human anthropoid being and lastly stand up to become bipedal. "Ten-hut!" is a military body building exercise by the state. Well the bell ringing is my signal. Last week I used a Tibetan bell. That is very good. Today I use Italian bell, a little different from a Tibetan one. Let us do three times. Well yes, "please inhale" with "rrrring" a ring of the bell and "please exhale" with "rrring" a ring of the bell. Yes, thank you so much. Please sit down. It might be well further respiring like this. In case of zazen until a long stitch of incense to distinguish 45 to 50 minutes sitting is going on.

How do you feel now? I told my students of "empowerment" in international relations, peace studies class, I asked them to do respiration. Their comments were "relaxed" or "feel good."

Thus respiration is the activity of life itself, so it's a neither good nor bad thing, but a simple one to live here. Life is a rhythm, a very small imbalance may cause a violence: leaning to another direction causes anemia. To keep a rhythm natural is healthy. To really feel your life is important. This

is deeply related to “empower method,” which I want to say here. It is a recent fashionable terminology. Wherever we go they say “empowerment is necessary.” In gender theory they say “women, empowerment now!” Someone says, ask the developing country people to empower them. Yet do not misunderstand the word. Empowerment really does not mean “live by yourself!” or “stand up on your feet!” “Em” of empowerment is a suffix and “power” is in this case a “living force of yours.” Therefore empowerment is “to induce your own living force for yourself.” Beware of the word “power.” Because “power” means “power of life” in this lecture, on the contrary in the international politics power means a strong state, where the word is used like the balance of powers, which is the political or military balance between state powers. Yet “power” of empowerment is the inner power of yourself entirely different from the above political power.

I would like to talk the story about Masahiko Uemura, who participated in Johannesburg Environmental Summit as a representative of a nongovernmental organization (NGO). We invited him to our class and talk together under the title “From Johannesburg to the future: from my participation in the United Nation’s Sustainable Development World Summit.” In his lecture I have found one thing “it’s an empowerment.” While NGOs were excluded outside the meeting, the official meetings inside were limited by each country’s national interest toward the wrong direction. Though NGOs protested the wrong stream, the stream did not change its direction. Lastly forty people from NGOs gathered and discussed and thought about the solution. Anyway NGOs have to take an action and volunteers have to make clear

their stances. All opinions were the same. Why didn’t our voices reach to there? Why were we helpless at all? They concluded because we are divided each other or can’t cooperate together. What is essentially important for us to cooperate? Then African people said, “the most important thing for cooperation is the respect for others, trust for others, and the love for others,” respect, trust, and love. These three may be one thing. I feel it’s an empowerment. Unless you respect, trust and love others, you at the same time can’t respect, trust and love yourself. That is, without such a state of mind experience of dialogue with yourself, you will be unable to do the same for other people. African volunteer group members must have been doing a practice like this for a long time. Their speech is deeply rooted in their practice ever. Their remark is calmly coming to us here.

The practice like this is very similar to the relation of “self-acceptance” to “others-acceptance” in Carl Rogers’s counseling theory. Though everyone has the gene of growth, nevertheless he or she might be unable to grow freely if an interfering factor would be working there. In the dialogue a counselor helps a partner (a client) become aware of him or herself. Also in this case unless a counselor can perceive his or her own sentiment and “self acceptance” can be achieved, he or she will be unable to perceive others’ sentiment and do “others acceptance.”

Take a well known example in the prewar age, a bride to her mother-in-law relation. In the old time Japan “ie” (a Japanese old family system) culture was authoritative, so however it may be a unique one, a bride could not escape from “ie” culture, while her mother-in-law was hard on her daughter-in-law, which was called “yomeibiri” in

Japanese. At first a bride cries and kills her own feeling, yet gradually she is accustomed to a new family system. When she become a mother of her son and receive a son's bride, she do the same assault which she experienced before against a son's bride. This is a repeated pattern in the "ie" system. I mean abusing her daughter-in-law is just abusing herself. She wears a mask as a mother-in-law of "ie" system. Ah! It's a mask or "persona" whether or not she wears it really from her own choice. In fact she has many many things which she want to do as an individual. Yet if she always wearing a mask, a mask "persona" and her own face will be closely bonded and finally into one face of hers. In short a mask will disappear and then she will never perceive her "persona" and shouts "you!" to her daughter-in-law.

True in Japanese culture we have the training method enter into a pattern and then leave a pattern. Yet a forced pattern without "self acceptance" means a failure of the real dialogue. This is another theme "structural violence built in the inner part of human relations" which we are discussing in the class.

The ability to communicate with myself is to be aware of my emotion (arising sentiment of anger and joy) and accept it as it is. This is self acceptance. We know it in Buddhist sutra. Unless we could perceive it, then it would become adhesion. Yet if we could be aware of it, adhesion would at once disappear, and the nature of yours would emerge with the genius of an individual growth. This makes a real dialogue possible between the living ability of oneself and that of others. This interrelation is formed and functioning inside self and also between others just as an empowerment.

The very essence of empowerment is the fact

that you and I are the same respiring beings. If you do not lose the sense required when you experienced a deep respiration a little while ago, it will be easy to do empowerment. I believe that we have no place where we can return to but where we can make the above empowerment interrelation each other. This is notably true in Japanese society today. We will be able to do the practice of peace studies by doing that of empowerment. Therefore doing so within your ability with your friends near around you, inside your family and with your spouse will one by one make a self-controlling dialogue. We can not violate the individual to individual relation, which is invisible from outside. My relation with someone else, which is always changing, exists based on the forty billions of years of lives with my own one time genome, repeating the self-acceptance and the acceptance of others. Like the motion of amebas, above all, your relation with your first child and that with your second child are independent each other invisible from others. That means it is impossible to confuse them. Such independent relations are formed among each other and people are seriously living ever day, and everyone of us will be able to get the ability to live just as the forty billions years' lives have never vanished.

Anarchy and Free Association

Last talk is anarchy and free association. What I have discussed on empowerment is almost the story of anarchy and association. Anarchy is for everyone to live the highest point of doing freely, yet being harmony with each other just as weeds live on the natural plant sphere. Kropotkin, 1842-1921, an epoch-making anarchist, who was a descendant of Russian royal family and a botanist, surveyed the plants in Siberia and discovered that the

plants help each other. Yet Darwinism, the law of survival of the fittest, is adapted to the jungle law in the human society. On the contrary he found that the plants negate the jungle law in the botanical society and help each other in Siberia. Therefore the human beings could be organized as mutual aid community. He insisted like this and showed the historical evidences. His idea is now revalued in the environmental science. When I talked with an English environmentalist, he said to me Kropotkin's idea has dramatically revived. An Italian anarchist Errico Malatesta, 1853-1932, whom I am studying, was loved very much by the people of that day. He says anarchy is the ideal state and the method to realize it.

Free association is the method of association or collaboration by the free will of everyone and the essence of anarchism. While just as a little while ago I told you everyone cannot but being born and live in his or her own community, yet he or she can transform it so that it may bring him or her alive and at the same time it may bring others alive, and so that everyone may live as "I live because I am," helping each other and collaborating together by the free will. In addition to that, the feature of the local product and its exchange will make the idea more richer. Still the basic is as follows: when group A want to make a friendly relation with group B in Chigasaki city, then each member inside both groups do his or her own empowerment and keep the relations free in each group, and as a whole group A and group B associate and collaborate with their free will. This is a free association and theoretically it's an anarchist theory. If such groups, bigger or smaller, endlessly and horizontally associate, then as a result national borders will disappear, states will be unnecessary,

of course diplomatic relations will be unnecessary, the relation between governing and being governed will disappear, and finally colony and war will not be needed evermore. A French anarchist Pierre Joseph Proudhon, 1809-1865, says like this. As today's futurology, feasible or not, this free idea is a strong punch against a degenerate modern nation state as an artificially organized group. Still it might be functioning as a newly born model, which can revive the human freedom and realize the conditions of "I live because I am." We are entering into such an age that an ideal idea might become rather a real one. In fact EU (European Union) accepts as a form of Maastricht Law the idea of the priority principle of small size regional autonomy (the subsidiary principle of Proudhon) (Kiichiro Nakahara "A Study on European Union and the Complimentary Principle," Legal Review, Dec. 1995).

In the study by Shigeo Miki's embryo, we are emerging in this world, unconsciously experiencing a life's evolution process up to the rise of human beings. We are living here with such an eternal time. Buddhism near around us teaches us to collaborate each other with the cosmos. Sutra recommends respect and love yourself to make your hope come true. Actually Buddhism is the thought of empowerment. Empowerment is the root of the being born "global democracy." The root is countless as the home place from where we can start.

Take care of your lives, and help each other. This is the main concept of today's talk. Our friends are working together all around the world to make our hope come true. 21st century creative "global citizen" groups are just now acting by their own methods. Peace Studies is going on with the newly born groups of global citizens.

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