

Introduction to Peace Studies:

The Meaning of Peace

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“The Meaning of Peace”
from
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by
David P. Barash

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まえがき

できるだけ多くの日本の大学生に「平和学」を知ってもらいたい。そんな思いで本書を作りました。平和学は可能性を模索する学問です。理論ばかりでなく実践の平和学がこれからの21世紀には不可欠です。既成の戦争学や政治学、国際関係論と扱う内容は似ているようですが、実はもっと広範囲であり、立場を異にし、「発想の転換」を大切にする学問です。原書は、平和学の分野で初めての、単著で包括的な入門書 *Introduction to Peace Studies* であり、平和学の第一人者の一人である David P. Barash という米国の心理学教授が、ドイツのベルリンの壁崩壊から東西ドイツの統合の時代をまさに直視・思考しながら、1991年に出版しました。21世紀に入った今でもこれほど時代性をうまく取り込んだ、これ以上バランスよく統合された入門書は他に類を見ません。本書は、原書の第1章“The Meaning of Peace”です。そのアプローチの多様さには目を見張るばかりです。

折につけ登場する冷戦構造に関しては、終結したからといってその理解をもやめてしまうことは21世紀の我々には許されていません。どうして冷戦に至ったのか、その歴史的・政治的構造を分析・理解すること、また、今、その残存をどう引きずっているかを認識することが、同じ過ちを犯さないためにも必要です。我々はただ学習するだけではなく、平和に向かって行動することが大切です。昔から、戦争のあるなしに関わらず機能する職業としての暴力、つまり軍隊などがありました。Johan Galtung (本書13頁参照)が原書のForewordで述べているように、これからは平和という職業をそろそろ立ち上げる (professionalization) べきです。

行動するためには、学習が大切です。原書は、英語圏で平和学を学ぶ学生の必読書でした。平和学を学ぶ意義は単純に表せませんが、強いて言えば、創造性・想像力を育てることでしょう。そういった力が、共感・寛容・非暴力の文化を生み、平和を創るのです。現代に山積する諸問題 (環境・人権・宗教・民族・食糧・科学等) にもっともっと積極的に取り組んでいく第一歩として、基本的な「平和」について深く感じとり、考える、という目的のために本書が役立つと信じています。

このまえがきを書いている今まさに、「テロリズムに対する報復」という名の武力行使を支持する動きが各国で起こっています。しかしながら、血で血を洗うような今までの発想では、根本的な解決にはなりません。「平和」は平和的手段でしかもたらされないのです。本書で学習し、感じ・考え・行動する仲間がますます増えることを祈っています。

教材の使い方

【True or False】 本文の内容について、短い文章が5つずつあります。テープを聴き取り、空欄を埋めます。次に、内容にあっていればT、違うときはFにするしをつけます。空欄の数は、このテキストを進むにしたがって、少しずつ増えていきます。

【Questions】 本文の内容についての理解を確認します。本文の言葉を利用して答えられるようになっていますが、もちろん自分の言葉で表現しても構いません。英語の質問に対して、はじめは大切な語句だけで答えてもよいのですが、徐々に文章単位で答えてみてください。

【Activities】 本文や図版、各自が調査した結果などを、表に整理したり、図式に変換したり、異なる性質・形態の情報を加工したり、論じたりする問題です。教室で授業を受けている場合は、ぜひ、ほかの受講生と協力して取り組んでください。互いに何を理解したのか、感じたのか話し合うことで、独りで考えるときとは違った視点を持てるはずですよ。

教材の最初からだんだんと挑戦していきましょう。質問のレベルも上がっていきます。英語の資料から得た情報を活用する練習ですので、作業の過程で日本語を用いることになっていてもいいでしょう。最終的に、もっとも大切だと思う点を、英語で表現するようにしましょう。授業の目的や時間配分に合わせて、練習問題を選んでください。側注については、発音記号など、原形のことを記載しました。巻末に詳しい後注があります。

最後になりましたが、恩師である松村昌家先生にはいつも温かい励ましを頂き、英宝社の宇治正夫様をはじめ関係者の皆様には製作にあたり大変お世話になりました。心より感謝申し上げます。

2001年10月

編注者

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Map of the World: Mark each area and country mentioned in the text.





Introduction to Peace Studies:

The Meaning of Peace

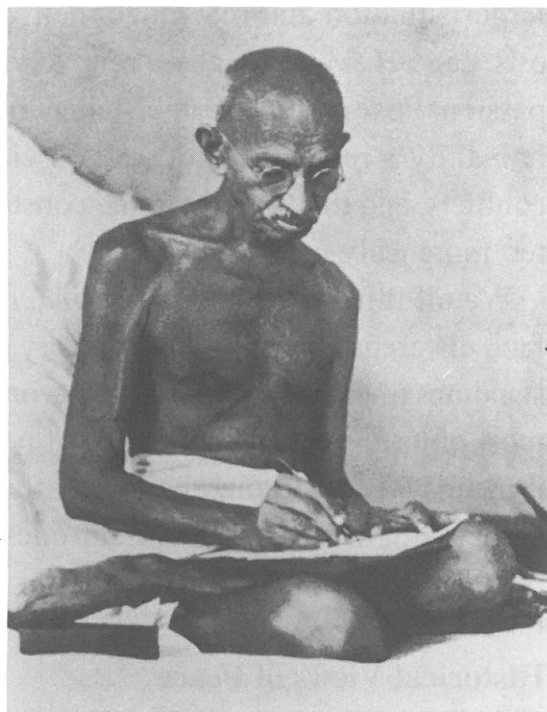
Unit 1

INTRODUCTION

Life is a great bundle of little things.

—*Oliver Wendell Holmes*

Mohandas K. Gandhi sitting alone. Gandhi became one of the great teachers and practitioners of nonviolence in the twentieth century; he led a very simple personal life and was especially inspired by the Hindu philosophy of “selflessness.” (*Gandhi the Man*, by E. Easwaran, courtesy of Nilgiri Press, Petaluma, Ca.)



[写真提供：GandhiServe / Kanu Gandhi Foto. World]



This text is based on several assumptions: War is humanity’s most pressing problem, peace is preferable to war, and moreover, peace can and must include not only the absence of war but also the establishment of positive life-affirming and life-
5 enhancing values and structures. We must also assume, with regret, that there are no simple solutions to the problem of war; most aspects of the war-peace dilemma are complex, interconnected, and often poorly understood. On the other hand, much can be gained
10 by exploring the various dimensions of war and peace,

including the prospects of achieving a just, sustainable world—a way of living that will nurture life itself, and of which all citizens can be proud. Throughout, I maintain that there is reason for hope, not simply as an article of faith, but based on the realistic premise that human beings, once they understand the larger situation and recognize their own best interests, can behave rationally, creatively, and with compassion. Positive steps can be taken that will diminish humanity’s reliance on organized violence to settle conflicts, and that will begin the construction of a better, more truly peaceful world.

We all think we know what *peace* means. But in fact, different people often have very different understandings of this seemingly simple word. And although most of us agree that some form of peace—whatever it means—is desirable, there are often vigorous disagreements (sometimes violent ones!) over how to obtain it.

20 Historical Views of Peace

In some cases, the word *peace* has an unpleasant connotation. The Roman poet Tacitus spoke of making a desert and calling it peace, an unwanted situation of sterility and emptiness. Similarly, although nearly everyone desires “peace of mind,” the illusory peace that comes from a temporary, drug-based withdrawal from reality, the neutral peacefulness of sleep, or the undesired peace of a coma or even of death may not seem so attractive. To be pacified (from the Latin word for peace, *pax* or *pacis*) often means to be lulled into a false and misleading quietude, and appeasement—buying off a would-be aggressor, thereby achieving a temporary peace by making concessions—has a bad

1 **prospect(s)**
[práspekt] = possibilities 「見通し」

1- **sustainable**
[səsteɪnəbl]
「維持可能な」
~ development
「環境維持開発」

6 **premise** [prémis]
「論理の前提」

8- **compassion**
[kəmpæʃən]
「思いやり」

9 **diminish**
[dɪmɪnɪʃ]
= decrease
「減らす」

10 **organized violence**
→ 巻末参照 (1)

22 **Tacitus**
→ 巻末参照 (2)

26 **withdrawal**
[wɪðdrɔ:l] 「撤退」

30 **lull**
[lʌl] 「人がある状態にさせる」

31 **appeasement**
[əpi:zmənt]
「妥協」

33 **concession**
[kənsɛʃən] 「譲歩」

- 4- Lyndon Johnson's war on poverty
→卷末参照(3)
- 5- the Bush administration's war on drugs
→卷末参照(4)
- 6- the medical battle against AIDS
→卷末参照(5)

name indeed. By contrast, even the most peace-loving among us recognize the merits of certain war-related attitudes, especially when they refer to something other than direct military engagements: Lyndon Johnson's war on poverty, for example, or the Bush administration's war on drugs, or the medical battle against AIDS.

Exercises

True or False



- 1 It is hard to _____ the problem of _____. T / F
- 2 You should _____ pray and wait for _____. T / F
- 3 There are _____ about peace. T / F
- 4 Tacitus _____ peace with _____. T / F
- 5 Johnson and Bush had a _____ against _____. T / F

Questions

- 1 What is our most pressing problem?
- 2 In what situation, can all citizens be proud?
- 3 When does the word *peace* have negative connotations?
- 4 What does "war on poverty" mean?

Activities

- 1 What is your idea about “peace”? How do you define it?
- 2 What kind of other war-related expressions do you know / use?
- 3 Look at the picture of Gandhi on p. 3. What do you know about him?
What do your partners know about him?

What I know about Gandhi	What my partners know about Gandhi

Unit 2

EASTERN CONCEPTS AND JUDEO-CHRISTIAN CONCEPTS



Eastern Concepts

All this [“war-related attitudes” from Unit 1] is not simply a matter of playing with words: The truth is that fighting, striving, and engaging in various forms of combat (especially when they are successful) are widely associated with vigor, energy, and other positive virtues. Nonetheless, it is no exaggeration to say that peace is probably the most longed-for and widely desired human condition. The Chinese philosopher Lao Tse (sixth century B.C.), founder of Taoism and author of *Tao De Ching*, emphasized that military force is not the “Tao” or “Way” for human beings to follow. He frequently referred to peaceful images of water or wind—both of them soft and yielding, yet ultimately triumphant over such “hard” substances as rock or iron. The teachings of Confucius (approx. 551–479 B.C.) are often thought by Westerners to revolve exclusively around respect for tradition, including elders and one’s ancestors. But Confucius did not hold to these ideas because he valued obedience and order as particular virtues in themselves; rather, he maintained that the attainment of peace was the ultimate human goal and that peace came from social harmony and equilibrium. His best-known writings, the *Analects*, also emphasized the doctrine of *jen* (empathy) founded on a kind of hierarchic Golden Rule: Treat your subordinates as you would like to be treated

- 10 **Lao Tse**
→ 卷末参照 (1)
Taoism
→ 卷末参照 (2)
- 11 ***Tao De Ching***
→ 卷末参照 (3)
- 16 **Confucius**
→ 卷末参照 (4)
- 22 **attainment**
[ətéɪnmənt] 「達成」
- 24 **equilibrium**
[ɪkwəlbriəm]
「つり合い, 平衡」
- 24– **the *Analects***
→ 卷末参照 (5)
- 26 **Golden Rule**
「黄金律」, (the ~)
新約聖書のキリスト山上の教えなど。

by your superiors.

The writings of another renowned Chinese philosopher and religious leader, Mo-tzu (468–401 B.C.), took a more radical perspective. He argued against offensive war and in favor of all-embracing love as a universal human virtue and the highest earthly goal, yet one that is within the grasp of each of us. “Those who love others will be loved in return. Do good to others and others will do good to you. Hate people and be hated by them. Hurt them and they will hurt you. What is hard about that?”*

In what is today India, the Buddhist emperor Aśoka (third century B.C.) is renowned for abandoning his successful military enterprises in midcareer and devoting himself to religious conversion by nonviolent persuasion. The great Hindu epic *Mahabharata* (written around 200 B.C.) contains as perhaps its most important treatise the *Bhagavad-Gita*. This is an account of a great civil war in ancient India, in which one of the principal warriors, Arjuna, is reluctant to fight because many of his friends and relatives are on the opposing side. He is ultimately persuaded to do so by the God Krishna, who convinces Arjuna that he must act, not out of hatred, or hope for personal gain, but out of selfless duty. Although the *Gita* can and has been interpreted as supporting caste loyalty and the obligation to kill when bidden to do so, it also inspired the Indian nonviolent leader Mohandas Gandhi and others as an allegory for the deemphasis of self in the pursuit of higher goals.

Judeo-Christian Concepts

Peace as such is not prominent in the Old Testament. The God of Abraham, Moses, and David is in fact

3 **Mo-tzu**
→ 卷末参照 (6)

11 *
→ 卷末参照 (7)

12 **Aśoka**
→ 卷末参照 (8)

13 **abandon**
[əbændən]
「放棄する」

16 **Mahabharata**
→ 卷末参照 (9)

18 **the Bhagavad-Gita**
→ 卷末参照 (10)

20 **Arjuna**
→ 卷末参照 (11)

reluctant
[rɪlʌktənt]
「乗り気でない」

23 **Krishna**
→ 卷末参照 (12)

28 **Mohandas Gandhi**
→ 卷末参照 (13)

32 **the Old Testament**
→ 卷末参照 (14)

33 **Abraham, Moses, and David**
→ 卷末参照 (15)

- 1 **bellicose**
[bélikòs]
「好戦的な, 敵意に満ちた」
- 1- **the ancient Israelites**
→ 巻末参照 (16)
- 3 **Isaiah**
→ 巻末参照 (17)
- 8 **the Maccabees**
→ 巻末参照 (18)
- the Zealots**
→ 巻末参照 (19)
- 11 **endorse**
[endɔ:(r)s]
「支持する」
- 18- **persistent**
[pə(r)sístənt] 「持続する, 永続的な, (制度・慣習などが) 存続する」
- 20 **deviation**
[di:viéifən] 「逸脱」
- 28 *
- 巻末参照 (20)
- 29 ※
- 巻末参照 (21)
- 30 **presumption**
[prizám(p)fən] 「信念, 確信, 見込み」
- 31 **hypocrisy**
[hipókrəsi]
「偽善的行為」

rather bellicose, even bloodthirsty, and the ancient Israelites were successful and merciless warriors. Exceptions exist, however, such as the prophet Isaiah, who praised the reign of peace and described war not as a reward or a route to success, but rather as a punishment to be visited upon those who have failed God. Under the influence of Isaiah and later prophets—and despite the violence of the Maccabees and the Zealots (early terrorist opponents of Roman rule in Palestine), not to mention modern-day Israeli military activities— Jewish tradition has strongly endorsed peacefulness as opposed to the warrior traditions of the Christian and Islamic societies within which most Jews have lived. Perhaps it is more accurate, however, to say that Jewish, Christian, and Islamic traditions all have bellicose components and periods in their history. A key question, then, for Western thought and faith is whether these warrior activities—often quite persistent and widespread—are part of a pattern of faithfulness to or deviation from their underlying religious traditions.

A deep irony surrounds the concept of peace in all three great Western religious systems. Christianity, for example, gave rise to one of the great warrior traditions of the world, and yet it is unique among world religions in the degree to which it was founded upon a message of peace, love, and nonviolence. “My peace I give unto you,” offers Jesus,* along with “the peace of God, which passeth all understanding.”** Most human beings share a positive presumption in favor of peace, although definitions often vary, and hypocrisy is not infrequent.

Exercises

True or False



- 1 Successful _____ are often regarded _____. T / F
- 2 _____ emphasized war as the _____ for us. T / F
- 3 Aśoka _____ his reliance on _____. T / F
- 4 The _____ Isaiah was bloodthirsty and _____. T / F
- 5 _____ thought and faith have the warrior _____. T / F

Questions

- 1 What did Lao Tse refer to when talking about peace?
- 2 According to Confucius, what are the sources of peace?
- 3 Who said that all-embracing love is within the grasp of us?
- 4 Who persuaded Arjuna to fight?
- 5 From what did Gandhi learn to act out of selfless duty?
- 6 What are the examples of Western warrior tradition?

Activity

Fill in the blanks with the words below and complete the summary.

In our history, “peacefulness” has been quite often (a) _____ with violent factors. That is because vigor and (b) _____ are supposed to be the causes of (c) _____ combats. However, there are many (d) _____ and cultures which deny (e) _____ in any form and encourage peace. Eastern ideas such as Taoism and (f) _____ are often peaceful, while Western ones illustrate both (g) _____ and peaceful components.

associated
energy
violence

bellicose
religions

Buddhism
successful

Unit 3

POSITIVE VERSUS NEGATIVE PEACE



An important distinction must be made between what may be called negative peace and positive peace. *Negative peace* is simply the absence of war. It is a condition in which no active, organized military violence is taking place. The noted French social/political/military thinker Raymond Aron was thinking of negative peace when he defined peace as a condition of “more or less lasting suspension of violent modes of rivalry between political units.”* His is the most common understanding of “peace” in the context of international politics and issues of “war and peace.” It suggests that peace is found whenever war or other direct forms of organized violence are absent. The peace proclamations of Pharaonic Egypt, the *Philanthropa*, were actually statements of a negative peace, expressions of benevolence from a stronger party toward those who were weaker. The *pax* of Roman times really meant no more than an absence of overt violence, typically a condition of nonresistance or acquiescence enforced by legal arrangements and the military might of the Roman legions. The negative peace of the *Pax Romana*



Johan Galtung

- 3- **negative peace**
「消極の平和」
- 4- **positive peace**
「積極の平和」
- 12 **Raymond Aron**
→ 卷末参照 (1)
- 14 **suspension**
[səspenʃən]
「一時的停止」
- rivalry**
[raɪvlrɪ]
「抗争, 対立」
- 15 *
→ 卷末参照 (2)
- 19 **proclamation**
[prəkləmeɪʃən]
「公布, 声明」
- 20 **Pharaonic Egypt**
→ 卷末参照 (3)
- the Philanthropa**
→ 卷末参照 (4)
- 21- **benevolence**
[bəneɪvələns]
「慈悲心」
- 24 **overt**
[oʊvɔ:(r)t, ɛ-]
「明白な」
- 25 **acquiescence**
[əkwiɛns]
「黙従, 甘受」
- 27 **Pax Romana**
→ 卷末参照 (5)

- 1 **repression**
[riˈpreʃən] 「抑圧」
- 3- **Johan Galtung**
→ 卷末参照 (6)
- 7 **exploitation**
[ɛksploɪtɪʃən]
「搾取, 私的利用」
- 10 **structural violence**
「構造的暴力」

was obtained through social repression.

An alternative view, one that has been advanced particularly by Norwegian peace researcher, Johan Galtung, emphasizes the importance of *positive peace*. Positive peace is more than merely the absence of war 5 or even the absence of violence. It refers to a condition of society in which exploitation is minimized or eliminated altogether, and in which there is neither overt violence nor the more subtle phenomenon of structural violence. 10

Biography: Johan Galtung

Johan Galtung is one of the great figures in Peace Studies. Born in 1930 in Norway, he holds advanced degrees in both mathematics and sociology. In 1959 he established the first peace research institute, the International 15 Peace Research Institute in Oslo, and served as its director for ten years. He was Professor of Conflict and Peace Research at the University of Oslo from 1969–1977, and founded the *Journal of Peace Research* and the Inter-University Center in Dubrovnik, Yugoslavia. Dr. Galtung 20 has consulted with virtually every United Nations agency and has served as a visiting professor on five continents, including work at Columbia, Duke, and Princeton Universities in the United States, and universities in Japan, China, India, and Malaysia. He is currently Professor of Peace 25 Studies at the University of Hawaii.

Dr. Galtung is fluent in six languages. His prodigious output includes 50 books and more than 1,000 published articles, many of the articles substantial monographs. He has had an immense impact on the discipline of Peace 30 Studies as a thinker, writer, lecturer, consultant, and activist.

- 28 **50 books**
→ 卷末参照 (7)

Exercises

True or False



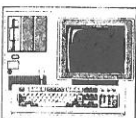
- 1 _____ peace is a condition without _____ violence. T / F
- 2 The _____ of the *Pax Romana* was not _____ peace. T / F
- 3 Social _____ does _____ promise positive peace. T / F
- 4 When there is no war, there is no _____ . T / F
- 5 The _____ peace research institute was _____ in Hawaii. T / F

Questions

- 1 How do you define “negative peace” ?
- 2 What does “peace” usually mean in the context of international politics?
- 3 How do you define “positive peace” ?

Activities

- 1 What kind of negative peace do you find in the world? What about in your school? Or in your community?
- 2 Look at the picture of Galtung on p. 12. Why is he important in Peace Studies? Do research about him and his works. First, find keywords from his biography (p. 13) and notes (p. 98). And then, use libraries and the Internet.

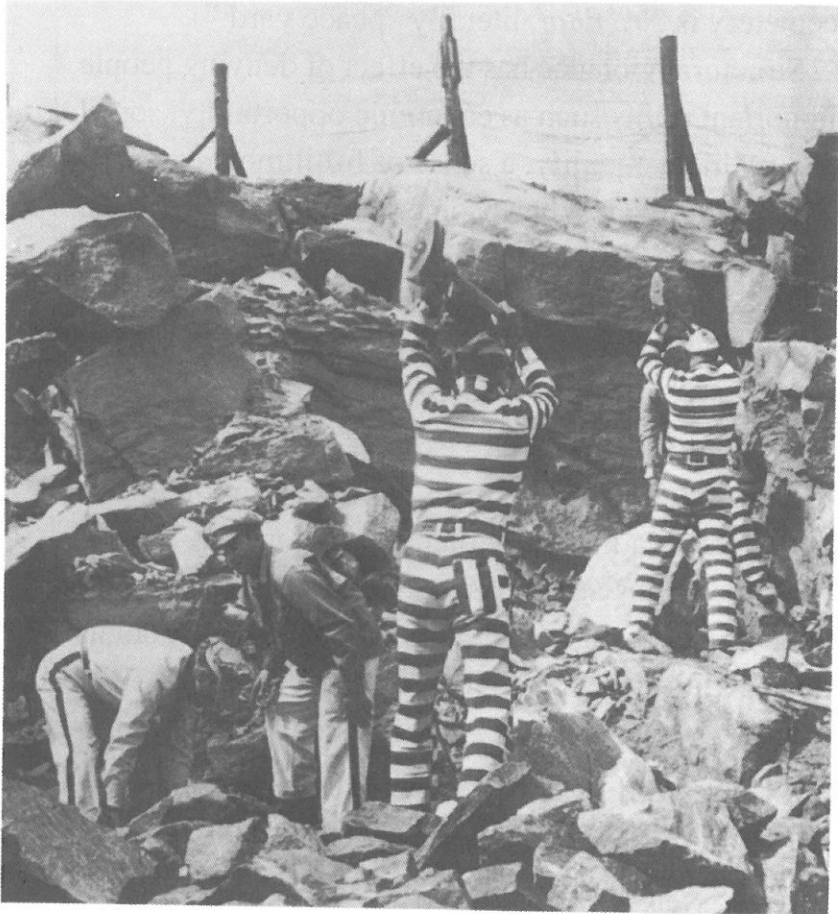


Keywords: () () ()

Result of research:

Unit 4

THE ROLE OF STRUCTURAL VIOLENCE



Convicts at a Georgia prison farm breaking rocks. A repressive society may be free of overt violence, yet clearly be rife with structural violence and not truly “at peace.”

(The Bettmann Archive)

[写真提供：PPS 通信社]



- 2 **apparent**
[əpə'rent]
「明白な」
- 3 **infliction**
[ɪnflɪkʃən] 「(打撃を) 与えること」
- 5 **insidious**
[ɪnsɪ'diəs]
「陰険な, 知らぬ間に進行する」

The traditional meaning of violence suggests that it is physical and readily apparent through direct injury or the infliction of pain. But as Galtung notes, it is important to recognize the existence of another form of violence, one that is more indirect and insidious. 5
This *structural violence* is typically built into the very structure of social and cultural institutions. Note that

situations of negative peace can be rife with structural violence: both ancient Egypt and imperial Rome practiced slavery, and were in many ways rigid despotisms. There may have been few revolts, and extended periods without wars, but the “peace” that prevailed was a negative peace at best. (In German, the word for cemetery is *Friedhof*, literally “peace yard.”)

Structural violence has the effect of denying people important rights such as economic opportunity, social and political equality, a sense of fulfillment and self-worth, and so on. When people starve to death, or even go hungry, a kind of violence is taking place. Similarly, when human beings suffer from diseases that are preventable, when they are denied a decent education, housing, an opportunity to play, to grow, to work, to raise a family, to express themselves freely, to organize peacefully, or to participate in their own governance, a kind of violence is occurring, even if bullets or clubs are not used. Society brings violence upon human rights and dignity when it forcibly stunts the optimum development of each human being, whether because of race, religion, sex, sexual preference, age, or whatever. Structural violence is another way of identifying oppression. And oppression is widespread.

Under systems of structural violence, otherwise “good” people, thinking themselves peace-loving and at peace, may participate in “settings within which individuals may do enormous amounts of harm to other human beings without ever intending to do so, just performing their regular duties as a job defined in the structure.” * Reviewing the role of normal people, such as Adolf Eichmann, who participated in the Holocaust that murdered six million Jews during World War II,

- 1 **rife**
[raif]
「…に満ちて」
- 3 **despotism**
[despøtizm]
「独裁」
- 5 **prevail**
[privéil]
「普及する」

- 20 **stunt**
[stAnt]
「成長などを妨げる」
- 21 **optimum**
[optəməm]
「最善の」

32 *
→巻末参照(1)

33 **Adolf Eichmann**
→巻末参照(2)

- 1 **Hannah Arendt**
→ 巻末参照 (3)
banality
[bənəˈlɪti]
「平凡であること」
- 10- **the Union Carbide**
→ 巻末参照 (4)
- 11 **Bhopal**
→ 巻末参照 (5)
- 18 **erode**
[iróud] 「腐食する,
浸食する」
- 19 **direct violence**
→ 巻末参照 (6)
- 22 **conflict**
[kánflikt]
「紛争, 衝突」
incline
[inkláin] = feel like
「…したい気持ちにさ
せる」
- 26- **student-led pro-
tests against the
Chinese govern-
ment in 1989**
→ 巻末参照 (7)

philosopher Hannah Arendt referred to the “banality of evil” to emphasize the fact that routine, work-a-day behavior by unremarkable people can contribute toward horror.

A shopkeeper in a racially segregated store, for a more pedestrian example, adds directly to the burden of the racially oppressed, even if the segregation is *de facto*—“in fact,” because of rigid differences in economic power between the races—rather than *de jure*, specified by laws. Similarly, employees of the Union Carbide pesticide plant at Bhopal, India, did not see themselves as contributing to structural violence, but they did, to the polluted land as well as to a system of economic exploitation, even before the chemical leak that killed thousands in 1984.

Structural violence, including misery, hunger, repression, and alienation, most often works slowly, eroding human values and eventually, human lives. By contrast, direct violence generally works much faster and is more dramatic. In cases of direct violence, even those people not specifically involved in the conflict are inclined to take sides. News coverage is often intense, and because the outcome is often quite real and undeniable—such as dead bodies and property destruction—the viewer is more likely to pay attention and to be concerned. World interest in student-led protests against the Chinese government in 1989, for example, increased dramatically when Chinese troops and tanks opened fire.

Exercises

True or False



- 1 _____ violence is _____. T / F
- 2 The traditional _____ of violence includes _____ human rights. T / F
- 3 _____ may _____ the ideal development of people. T / F
- 4 Peace-loving people will _____ do _____ to others. T / F
- 5 Structural violence _____ human values. T / F

Questions

- 1 What does structural violence deny?
- 2 How different are structural violence and direct violence?
- 3 Why did the world pay attention to the Chinese student-led protests in 1989?

Activities

- 1 Look at the picture on p. 15. What do you think the function of a prison should be?

- 2 How do “good,” “normal,” or “banal” people participate in structural violence? Find examples from the text, and complete the table.

“good,” “normal,” or “banal” people	What they did as regular duties	The structural violence they participated in

Unit 5

ACHIEVING POSITIVE PEACE



Despite the prevalence of structural violence, many cultural traditions have identified goals that are closer to positive peace than to its negative cousin. The Greek concept of *irene*, narrowly defined, implies harmony and justice as well as peace.* Similarly, the Arabic *sala'am* and the Hebrew *shalom* embrace not only negative peace but also well-being, wholeness, and harmony within oneself and also among individuals, within a community, and among nations. The Sanskrit word *shanti* refers not only to peace but also to spiritual contentment, an integration of the inward and outward life of human beings, just as the Chinese word *ping* implies harmony or adjustment, the achievement of unity out of diversity (this is comparable to the ancient Chinese concept of integrating seemingly opposed elements, as represented in the classic principles of yin and yang). In Russian, the word *mir* means not only peace but also world, emphasizing the notion that a world at peace would be one that is complete and fundamentally whole.

Attention to negative peace, or the simple absence of war, results in emphasis on *peace-keeping* (the prevention of war) or *peace-restoring* (if war has broken out). By contrast, positive peace focuses on *peace-building*, the establishment of harmonious, non-exploitive social structures, and a determination to work toward that goal even when war is not ongoing

1 **prevalence**
[prévaləns] 「普及」

5 *
→ 卷末参照 (1)

9 **Sanskrit**
→ 卷末参照 (2)

11 **contentment**
[kənténtmənt]
「満足, 安らぎ」
↔ discontentment

13 **ping**
→ 卷末参照 (3)

17 **yin and yang**
→ 卷末参照 (4)

22 **peace-keeping**
→ 卷末参照 (5)

23 **peace-restoring**
→ 卷末参照 (6)

24 **peace-building**
→ 卷末参照 (7)