GLOBAL ENGLISH AND EDUCATION FOR PEACE

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1 INTRODUCTION

Global English is English which covers regional varieties of English. It includes American English, British English, Canadian English, Australian English, New Zealand English and South African English as well as English used by non-native speakers of other countries. Mr. Larry E. Smith and Professor Braj Kachru use World Englishes for Global English, but I prefer Global English because “es” in Englishes sounds unnatural to me. On the other hand, International English means English as a means of international communication.

Globalization in my view means a dynamic state where different entities exist and link each other. It means both unification and diversification. It does not mean unification or diversification alone. Globalization includes efforts to understand and respect other countries and their cultures. We can say we have been living in a shrinking world and can watch on TV or through the Internet what is happening in this world. Yet, it is unfortunate that territorial disputes and tribal or racial wars have been breaking out from time to time and effective dialogues have not been exchanged between the parties concerned.
2 EDUCATION FOR PEACE

Education for peace means education which is necessary for students to learn. It focuses on education through literature. Literature in my view deals with moral values which have been neglected in modern education. In our society today, people, especially young people, place much emphasis on the following.

1) Speed is a virtue.
2) Material wealth is a virtue.
3) Privilege is a virtue.
4) Youth is a virtue.
5) Pleasure is a virtue.

We may need a new value system. Some examples are as follows.

1) Generosity is a virtue.
2) Perseverance is a virtue.
3) Wisdom is a virtue.
4) Cooperation is a virtue.
5) Friendship is a virtue.

Traditional education has been geared toward the traditional value system. Hence, most people prefer materialism, egoism and nationalism to spiritualism, altruism and internationalism. It is very important to notice that a society consists of the substructure and the superstructure. The former includes the agricultural and industrial part of the society while the latter includes artistic and cultural part of the society. The balance between the two should be maintained. Thus, fine art, music, language education, history and physical education should be taught at school appropriately. Especially, in language education, folktales, fairy tales, and myths will be selected for educational purposes. Classics can also be collected from various sources which are of
European, Asian, African, American and Oceania origins. Also "haiku" (the shortest three-line poem) can be taught. In order to be objective and critical, we must take some subjects into consideration which are studies about nature, cross-cultural studies, peace studies, gender studies and religious studies where equality and impartiality are very important criteria.

We say war or hatred begins in our hearts. Therefore, we must build a fort of peace in our hearts. In this sense, education for peace is mandatory. It may be interesting for us to have the concept of "the global village" in contrast to "the little village." The global village means our planet Earth. It is a macro-view of the world. On the other hand, the little village is a small-size, micro-view of the world. The large scale view of the world and the small scale view of the world are equally important. We use the phrase "Think globally, act locally." It also means the necessity of a macroview and a microview. These views also remind us of inductive and deductive views or views from particular to general or vice versa.

Today, politicians are taking hard-power policies which are based on military power. This is a dangerous trend. Soft-power policies based on dialogues, denouncing the use of military power, violence and terror must be used. Ahimsa or non-violence and a profound reverence for life are the basics of peace education. Today's education needs teaching literature with an emphasis on moral values and peace education begins at school.

What kind of literature is recommended? The literature we need must give us awareness of life and death and alertness of inequality and poverty. For example, *The Fall of Freddie the Leaf* by Le Buscalgia (1982) will tell us the destiny or unavoidable death through seasonal changes of leaves. *The Little Prince* by Saint-Exupery (1943) is an excellent story which emphasizes the following:

1) Adults try to be authoritative.
2) Adults tend to be boastful.
3) Adults like alcoholic drinks.
4) Adults obey the rules without thinking much about them.
5) Adults think that figures and statistics are important.
6) Adults think time is money.

As for friendship, *Run, Melos* by Osamu Dazai is highly recommended. Literature for small children can be found in *A Parent's Guide to Children's Reading* by Nancy Larrick (1958). Currently the Harry Potter series by J. K. Rowling is very popular but her books lack thematic contents and merely emphasize witchcraft and super effects.

Thus, *Aesop's Fables* and Charles Dickens’ works surpass them. Good literature can be contributed from various countries of the world.

**References:**

Kayoko Ikeda and C.D. Lummis. (2001). *If the world were a village of 100 people.*

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