

Towards a Global Peace Museum Movement: A Progress Report (1986-2010)

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Few peace museums existed in the world (with the exception of Japan) until fairly recently. From the 1980s onwards, and accelerating in the 1990s and continuing today, such institutions have become increasingly popular and are spreading worldwide. Some museums and individuals have played a pioneering and stimulating role. Conferences, networks, and publications demonstrate that the concept is widely accepted and it has become possible to refer to a global peace museum movement. Parallels can be drawn between the emergence and growth of peace research or peace studies and, a generation or so later, of peace museums.

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When peace research emerged in the aftermath of World War II, the classical maxim “*Si vis pacem para bellum*” (If you want peace, prepare for war) was widely rejected by peace researchers who instead adopted such mottos as “If you want peace, understand war,” and “If you want peace, prepare for peace.” In his famous essay on perpetual peace (1795), Immanuel Kant made it clear that eliminating war from society involves arduous labour and the construction of legal frameworks, within as well as between societies. The purpose of studying peace - of the factors which promote peace, and those which prevent or hinder peace - is to become a peacemaker or peace-builder and contribute to this seemingly difficult but lofty goal. The advent of the nuclear age has witnessed, slowly but surely, the institutionalisation of the study of peace and the gradual growth of a peace profession. Although the military frequently also claim to be peacemakers, this expression is best reserved for those who are led by Gandhi’s saying, “There is no way to peace, peace is the way” (rather than by the belief in the application or threat of violent force). Next to war academies, peace academies have emerged - such as the Graduate Institute of Peace Studies at Kyung Hee University. It is largely in the academic realm that such institutes are to be found, increasingly all around the world; in the political sphere and at the level of government, the traditional “Departments of War” have become “Departments of Defence,” and of “Security” - which can be seen as euphemisms, but perhaps also as a reflection of the growing recognition that “war” is no longer an acceptable or efficient way to deal with conflict. At the same time, and in virtually all countries, the military establishment remains a central and well-resourced part of society, unlike the “peace establishment.” This discrepancy in resource allocation and institution-building is obvious also when one compares the numerous and well-resourced military museums with the few and often impecunious peace museums. The latter are a new kind of institution which, unlike university peace studies programmes, aim to inform the general public in the expectation that visitors

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will be persuaded not merely that peace is desirable, and necessary, but also possible and thereby encourage visitors to become involved in working to bring about a more peaceful world.

To some extent, the emergence and growth of peace museums follow a pattern similar to that of peace research and its institutionalization, albeit a generation or so later. The initial phase of peace research was characterised by the foundation of a few pioneering institutions which inspired similar ventures elsewhere. Those early institutions did not always survive, as was the case, for instance, with the Centre for Conflict Resolution at the University of Michigan in Ann Arbor, the French Institute of Polemology in Paris, and the Polemological Institute at the University of Groningen (The Netherlands). When the number of institutions and individuals involved in peace research reached a critical level, their cooperation was facilitated through conferences and associations, and research results were published in a growing number of specialised journals as well as books. Since the establishment of the first peace studies programme at Manchester College in Indiana (U.S.), in 1948, such programmes have spread around the globe to such an extent that it has become difficult to survey the field and keep abreast of developments.

Before elaborating the analogy with the emergence and growth of peace museums it is appropriate to mention here one tremendous effort to survey, if not peace studies per se, the wider subject of peace. This was the publication in 1986 of the first-ever *World Encyclopedia of Peace*, in four volumes (Laszlo and Yoo 1986). It is a pleasure to acknowledge that the initiative for this long-overdue project (as well as its financing) we owe to Kyung Hee University's founding father and first chancellor, Dr. Young Seek Choue. It is no coincidence that the establishment of the Graduate Institute of Peace Studies and the appearance of the *World Encyclopedia of Peace* are contemporaneous. In every field of academic enquiry – whether the natural sciences, or social sciences, or the arts and humanities – encyclopaedias and other reference works such as dictionaries and bibliographies provide essential information on the field and its divisions and thus greatly help to orientate those who want to find out more about it. To his own surprise and dismay, Dr. Choue found that students of world peace were bereft of such an elementary and vital tool and he set about rectifying this great anomaly.¹ The absence, until recent times, of a comprehensive encyclopaedia of peace and equally of peace studies institutes and programmes, are indicative of the traditional neglect of the pursuit (including the study) of peace and the prevalence of the military paradigm.

The absence of peace museums until recent times is part of the same phenomenon and can be contrasted with the great number of military museums. A recent guide contains information on over 140 such museums in the UK alone (Sibun 2007). A guide to peace museums (narrowly defined) in the UK would have one entry only – the Peace Museum in Bradford – and visitors would be disappointed by the smallness of the museum and the absence of any modern display techniques, both owing to lack of finance.² The Peace Museum in Bradford is not mentioned in the article on peace museums that I proposed and contributed to the *World Encyclopedia of Peace* since that museum, and many others, were not yet in existence then (van den Dungen 1986).³ Also, several museums were in the process of being set up and were unknown to the

¹ Pursuing research in the early 1980s in the Library of Congress in Washington, D.C., and in the New York Public Library (two of the world's greatest libraries), Dr. Choue 'was deeply disappointed to find out that there was not a reference book on peace while various books and encyclopaedias were available in every other field.' Letter of 15th April 2000 to the present author.

² For an appreciative review of the Peace Museum in Bradford, cf. Gray 2009.

³ In what follows no references will be made to the updated article that appeared in the second and much enlarged edition of the same encyclopaedia: New York: Oceana Publ. & Seoul: Seoul Press, vol. 4, pp. 245-256.

author at the time (when the internet and search engines were not yet available). Twenty-five years after the article was written, what is striking in retrospect is the small number of peace museums referred to - mainly the well established ones in Hiroshima and Nagasaki, and the Peace Museum in Chicago. While the former have been renovated and extended (and many other peace museums have opened in Japan since then), the latter museum - which was such an inspiration for peace activists and an encouragement for supporters of the peace museum idea - proved unable to firmly establish itself as a fully-fledged museum.

Peace Museums in the U.S.

Because of its uniqueness as the only peace museum in the U.S. for many years, as well as because of its excellent exhibitions, the Peace Museum in Chicago enjoyed a certain international acclaim. Today, its place has been taken by the Dayton International Peace Museum, established in 2004 in neighbouring Ohio. The museum, which occupies the whole of an attractive 19th century building near the city centre, suddenly received national and international attention towards the end of October 2009 when its volunteers wrote letters to President Obama requesting that he consider donating some of his Nobel Peace Prize money to the museum. This was followed up by a formal request from the museum itself which was made public during a press conference on 18th November, a few weeks before the award ceremony in Oslo. Regardless of the outcome of this approach, it will have brought for the first time the existence of the museum, and even the very notion of a peace museum, to the attention of many citizens, especially in the U.S. The Dayton peace museum was the idea of Christine Dull who with her husband and the support of other local enthusiasts was able to realise her dream. Ten years earlier, Sanford Hinden had launched an exciting project for a Metropolitan Peace Museum in New York, the world's capital city which is also the headquarters of the United Nations. There can be no better place in the world to inform, educate, and inspire its inhabitants about peace than through the establishment of a peace museum in that city. Following the tragic events of 11th September 2001, and the plans for a memorial at Ground Zero, there was a brief moment of hope that the museum might become this memorial. More recently, Nitza Milagros Escalera and other educationalists at Fordham University in New York have launched a project entitled PASOS for creating a Museum of Peace-Building in the city. Elsewhere in the country, in Philadelphia (Pennsylvania) - the city where the U.S. was born, and in the state which, a century before, was founded by Quakers - an ambitious plan for a major peace museum building was launched in 2007 under the title Envision Peace Museum. It "seeks to add forceful momentum to the mounting wave of people-initiated struggle worldwide, to help break cycles of violence, and prove that indeed, 'another world is possible'" (Envision Peace Museum).

The same idea also inspired Thomas Vincent Flores (2001), a professor of peace-building and conflict transformation at Emory University in Atlanta, to develop an elaborate and persuasive plan for a National Peace Museum. In the same city, a plan for a Global Peace Museum is one of seven huge projects of a grassroots umbrella organization called "Atlanta: City of Peace" (www.atlpeace.org). Initiated by John Naugle, the organization urges the city to develop the legacy of Martin Luther King (who was born in the city) and of his mentor, Gandhi, and thereby become a world centre for the promotion of peace and nonviolence. M.L. King famously had a dream; much of it has been realised, and sooner than expected (as illustrated also by the election of President Obama). John Naugle and his fellow workers are entitled to dream, and to hope that at least one of their ambitious projects will be realised. Indeed,

it was Alfred Nobel's intention that idealists, who have such a hard time in this world - faced as they are with apathy, cynicism and downright hostility -, should be supported. A few months before his death he declared, "I would like to help dreamers, as they find it difficult to get on in life." (Abrams 2001: 8). The proliferation of peace museum projects put forward in recent years particularly in the U.S., often independent of one another, is a new phenomenon which was not yet on the horizon in the 1980s and which suggests that the peace museum idea is "in the air," and that an increasing number of peace educators recognise the necessity of creating such institutions. It remains to be seen to what extent the public displays, programmes and ethos of the forthcoming Peace Education Center, an integral part of the new headquarters building of the U.S. Institute of Peace in Washington D.C. (established in 1986 by Congress and funded by it), will function as a peace museum (Flores 2008).

Peace Museums in Asia

In the same way that peace research institutes have gradually spread from outside the North Atlantic area to much of the rest of the world, so peace museums are now also being established in other parts of the world. However, there is a significant difference in the sense that Japan has many peace museums, and the earliest and best known ones in Hiroshima and Nagasaki have contributed to a wider understanding and acceptance of the notion of peace museums. It is interesting to note in this connection that the main focus of the Tehran Peace Museum, founded with the help of the city in 2007, is showing the cruelty of war and of Weapons of Mass Destruction, including the devastation of the two Japanese cities by nuclear weapons. The Tehran Peace Museum has grown out of a temporary exhibition organised the previous year by the Society for Chemical Weapons Victims Support (SCWVS), an Iranian NGO. It is estimated that as many as one million Iranians were wounded or killed as a result of gas attacks by the Iraqi army during the long war with Iran in the 1980s. Dr. Shahriar Khateri, a medical doctor who, as a fifteen-year old volunteer survived the war and witnessed its devastation, has been a pivotal figure in the creation of both SCWVS and the museum, and in fostering cooperation with the atomic bomb museums in Hiroshima and Nagasaki.

A visit to the same museums inspired Dr. Balkrishna Kurvey (2009), a former history lecturer at the University of Nagpur (India) and since then president of the Indian Institute for Peace, Disarmament and Environmental Protection (IIPDEP), to establish a small "No More Hiroshima: No More Nagasaki" Peace Museum in his city. Inaugurated on 6th August 1999 (Hiroshima Day), the museum focuses on the effects of nuclear warfare and the need to abolish nuclear weapons and war. Appropriately, the museum/exhibition has been given temporary accommodation in a hospital in the city and works closely with medical experts and scientists. Now that the country of Gandhi has joined the nuclear weapons club, with Pakistan following suit, educating citizens, old and young, about the perils of the nuclear age and the promise of peaceful conflict resolution, has become more urgent than ever. India has of course several Gandhi museums; they are in an excellent position to bring the philosophy and achievements of the world's foremost theoretician and practitioner of nonviolent social change to the attention of the citizens of the world's largest democracy. The opening decade of the 21st century has also seen several initiatives for establishing peace museums in Pakistan. An imaginative Children's Museum for Peace and Human Rights, founded in 2001, is under construction in Karachi (cf. www.cmphr.org/). The museum is a natural outgrowth of a Human Rights Education Programme that has been active in the country since 1995. The targeting of especially

young people and school children is also the concern of the Interfaith Peace Museum that was opened in Islamabad in 2008 under the auspices of an NGO, the Interfaith League against Poverty (I-LAP, cf. www.ilappk.org/). The museum was established to promote a culture of peace and to invest for peace rather than for war and weapons of mass destruction, arguing that “the more we sweat in peace, the less we bleed in war.” In spite of limited resources, the museum is active in various peace education programmes, including the promotion of reconciliation and interfaith dialogue.

The need for peace museums, especially in conflict zones and in border areas of countries where peace between neighbours is precarious, has been persuasively argued by Syed Sikander Mehdi. Recently retired as professor of international relations at Karachi University, he writes, “Hostile and hot borders, like those between India and Pakistan and between Afghanistan and Pakistan, are clearly among the important sites in South Asia where such museums should be built up,” and they would “exhibit, teach and preach peace, prevent wars from taking place and promote a culture of togetherness and sharing.” (Mehdi 2008: 184). He has beautifully detailed the rationale, contents, and promise of a peace museum in Wagah, the Punjab village that was divided between India and Pakistan following the partition of India in 1947 (and ever since a traditional hot-spot as well as the only operational land border crossing between the two countries) (Mehdi 2005). Likewise, he has argued the case for a peace museum on the Torkham border, a vital and historical crossing point between Afghanistan and Pakistan on the Khyber Pass (Mehdi, forthcoming). During most of 2008, Mehdi was a Japan Foundation Fellow at the Kyoto Museum for World Peace at Ritsumeikan University (one of Japan’s leading peace museums) researching Japanese peace museums and elaborating plans for the creation of such institutions in his own country. It should be mentioned here that Professor Ikuro Anzai, the Kyoto museum’s director from 1995 until 2008 (when he was appointed its Honorary Director), has inspired the creation of other peace museums in Japan as well as in the wider Asia-Pacific region and continues to be a pivotal figure in the development of a global network of peace museums. Likewise, and more recently, Steve Fryburg, the first director of the Dayton International Peace Museum, has been instrumental in the creation of the peace museums in Tehran and Islamabad, referred to above, and continues to be an effective promoter of peace museums in his own country and beyond. This is somewhat reminiscent of the pioneers of peace research such as Johan Galtung, Kenneth Boulding, and Bert Röling who inspired and encouraged others to enter the field and establish peace research institutes or peace studies programmes in the early days of the peace research movement.

Peace Museums in Africa

Such a pioneering role has also been played by Sultan Somjee in Africa. Formerly an anthropologist in the Division of Ethnography of the National Museums of Kenya in Nairobi, he has undertaken extensive research and collection of artefacts and oral traditions related to a culture of peace in Eastern Africa. In the 1990s he established the East African Peace Museum, a network of community based museums which one day would result in a National Peace Museum of Eastern Africa “that would celebrate our diversities of the art of peace making of a hundred cultures of peace,” sharing their oral and visual knowledge of peace (Somjee 1999: 213). Today, the Community Peace Museums Foundation has a membership of ten peace museums and peace museum projects in diverse ethnic regions of Kenya. Its coordinator, a pupil of Somjee, is Timothy Gachanga (2008), who is also the curator of the Akorino Peace Museum.

Like his mentor, he has written beautifully and incisively about the nature and purpose of peace museums in Africa - in many ways so very different from museums in the western world and a great enrichment of the growing and diverse family of peace museums worldwide.⁴ Sultan Somjee is now continuing his anthropological research, and specifically the promotion of a culture of peace through the rediscovery and teaching of indigenous peace culture and its display in peace museums, in Canada, working with First Nation Canadians in British Columbia (Somjee 2006).

In the period under consideration here (the past twenty-five years), Africa - a much troubled continent of so much potential - has produced six Nobel Peace Prize laureates, starting with Desmond Tutu (1984), followed by Nelson Mandela and F.W. de Klerk (1993), Kofi Annan (2001), Wangari Maathai (2004) and Mohamed Elbaradei (2005). Together, they represent the whole of the continent, from north to south, east to west, and they have been honoured for a wide diversity of peace work, including peaceful conflict resolution, human rights and democracy, sustainable development, UN, and non-proliferation of nuclear weapons. It is likely that they, or their admirers and supporters, may want to establish educational institutions - such as peace museums - in order to honour their work and build on it. In fact, a peace museum will be a central part of the Desmond Tutu Peace Centre which will open its doors in Cape Town, South Africa, in the near future (cf. www.tutufoundation-usa.org/the_peace_center.html). And can it be long before there will be a permanent, living memorial to Nelson Mandela - who is universally admired and one of the great moral voices of our time - which should be as inspiring, uplifting, lively and colourful as the man himself. The Robben Island Museum, off the coast of Cape Town, founded in 1997, can be regarded as a museum for peace because of its intimate associations with Mandela and other leading figures in the long struggle against apartheid in South Africa.

Peace Museums in Europe

From its beginnings at the opening of the 20th century, the Nobel Peace Prize has established itself as the most prestigious award for honouring peacemakers, whether individuals or organizations and campaigns. Together, the laureates of the past one hundred years and more represent an unrivalled introduction to peacemaking in all its complexity and variety and which can inspire peacemakers today. Initially conceived as a Peace Prize Museum, the Nobel Peace Center opened in Oslo in 2005 as part of the celebrations marking the centenary of the peaceful separation of Norway and Sweden (Mjøs 2005; van den Dungen 2006a). The first peace museum to show an extensive display of all the peace laureates was the Caen Memorial: A Museum for Peace which opened in 1988. The museum is mainly about the fate of France in World War II, and the Battle of Normandy; in 2002 the museum opened a large extension entitled *Worlds for Peace* and for which Johan Galtung (2006) was the main advisor. He also contributed to the making of the European Museum for Peace which was opened in 2001 in the medieval castle which dominates the small Austrian village of Stadtschlaining in Burgenland province. Since the 1980s, the castle has also served as the headquarters of the Austrian Study

⁴ See also the project "Heritage, Museums and Memorialisation in Kenya" with its partner museums such as the Abasuba Community Peace Museum on Mfangano Island in Lake Victoria (www.abasuba.museum/), the Embu Community Peace Museum, and the Lari Memorial Peace Museum. Cf. www.open.ac.uk/Arts/ferguson-centre/memorialisation/project.

Centre for Peace and Conflict Resolution, and of the European Peace University established subsequently.

Of course, well before Nobel established his peace prize, great peace philosophers and activists can be found throughout history and in all civilisations. They and their achievements are the focus of a small Peace History Museum in Hindelang (in the Bavarian Alps in southern Germany) which opened its doors in 1999. The museum aims to show that “peace is possible” and thereby inspire and encourage its visitors. The museum is the creation of architect and peace educator Thomas Wechs, who during the past three decades has been promoting tirelessly the establishment in his country of memorials, gardens, exhibitions, and museums devoted to peace.⁵ With the support of Pax Christi (the main Catholic peace organisation) he founded in 1980 the Peace Museum in Lindau (in an attractive 19th century classical building, and in an idyllic location on Lake Konstanz, on the German-Swiss border) and remained its director for nearly twenty years. Several other peace museums were established in Germany in the 1980s which were to some extent the result of an upsurge in the anti-nuclear weapons movement of that time. Of particular interest is the Anti-War Museum founded in (West) Berlin in 1982 by Tommy Spree. I was unaware of this (as well as of some other peace museums that had been established in Germany at this time) when I wrote my article for the *World Encyclopedia of Peace* (1986). However, the article devoted one section to the Anti-War Museum established in Berlin in 1925 by Ernst Friedrich, a radical anti-militarist whose museum was destroyed when the Nazis came to power in 1933. Spree is his grandson who has re-established the museum and continues the excellent peace education work of his grandfather (Kaplan 1999). The article also introduced the world’s first peace museum, established in 1902 in Lucerne, in the heart of Switzerland, by the Polish industrialist and early peace researcher Jan Bloch to warn of the nature and consequences of a future war between the great powers of the day. His prediction that such a war would be an unmitigated catastrophe proved to be accurate; his museum became a victim of World War I. In 2002, on the 100th anniversary of the inauguration of the museum, a programme of events was organised in the city and now there are proposals for the re-establishment of a peace museum as part of the Lucerne Initiative for Peace and Security (LIPS) (Troxler 2004; van den Dungen 2006b).

In 2013 the world will celebrate the centenary of the opening of the Peace Palace in The Hague, one of the first buildings dedicated to the pursuit of peace and peaceful conflict resolution (seat of the International Court of Justice of the UN since 1946). The various exhibits and works of art on the themes of international justice and peace, scattered throughout the imposing building, make it possible to regard the Peace Palace as a special kind of peace museum. Moreover, in 1999, a Museum of the International Court of Justice (and of the other institutions housed in the Palace) was inaugurated in the south wing of the Palace by the then UN Secretary-General, Kofi Annan. Particularly during the past ten years the municipality of The Hague has made great efforts to profile itself as the world’s leading city regarding peace, international justice and security (Bouhalhoul 2007) and also plans for a peace museum – possibly in cooperation with the UN – are currently under active consideration. Since 1995 the city is home of a peace museum which is of special significance to Koreans. On the 50th anniversary of the liberation of Korea from Japan, the private Yi Jun Academy Foundation inaugurated the Yi Jun Peace Museum in the heart of the city. One of the most honoured figures

⁵ As indications of the growth of a culture of peace, it can be noted that – apart from peace museums – also peace monuments, memorials, parks, and gardens have proliferated in recent decades. See various publications by Edward W. Lollis (2010, 2009a, 2009b) and especially the many wonderful websites he has created: www.maripo.com.

in Korea's struggle for independence in the early years of the 20th century, Yi Jun died in the museum building (then a hotel) in 1907 when the Second Hague Peace Conference was being held and where, as a member of a small delegation, he did not succeed in gaining his occupied country's admission to the conference. The re-discovery and restoration of this important historical site is a precious contribution to the heritage of both Korea and The Hague. The Foundation's director, Mr. Kee-Hang Lee, has also initiated a campaign to establish a peace museum in Korea to promote the unification of the cruelly divided country. Meanwhile a small but active Center for Peace Museum was founded in Seoul in 2003; it grew out of the "Say Sorry to Vietnam" Campaign that addresses issues arising from the Korean participation in the Vietnam War. The museum aims to foster a popular and participatory peace education and peace movement.

On the 25th anniversary of the Graduate Institute of Peace Studies (GIP) at Kyung Hee University it is gratifying to know that the university is proceeding with the development of plans for an ambitious UN peace museum and peace park at the university's global campus. Most peace museums have been created independently of peace institutes or peace studies programmes but it is only natural that the latter would give rise to the former. In the present case, it is the university which has created GIP and the UN peace museum (still in the project phase) and both owe their origins to the vision of Chancellor Choue and his passion for world peace and the UN.⁶ Now that Mr. Ban-Ki Moon is at the helm of the world organisation it is an auspicious time to bring to fruition the UN peace museum and peace park idea. Their realisation will be a most appropriate way to celebrate his leadership of the UN and at the same time to contribute greatly to peoples' support for it. It will also be the fulfilment of another inspiring vision of the founder of the university, and will be a great credit to it. Kyung Hee University would follow the pioneering example of Ritsumeikan University in Kyoto (one of its partner institutions abroad) and would become only the second university in the world to establish a peace museum on its campus. In the U.K., plans for the Peace Museum in Bradford to become part of a new and exciting Senator George Mitchell Centre for Peace and Conflict Resolution at Leeds Metropolitan University recently had to be abandoned. It is now anticipated that the Peace Museum will in due course move into a purpose-built museum on the campus of the University of Bradford, home of one of the world's earliest and by now largest and best known departments of peace studies.

Conferences & Publications

As part of the World Civic Forum 2009, initiated by Kyung Hee University and the UN Department of Economic and Social Affairs, and held in May in Seoul, several panel sessions were organised on the theme "Museums for Peace: Constructing a Peace Culture in the World."⁷ This is likely to have been the first time that the subject of peace museums was included in the programme of a large conference concerning global issues, world civil society, and the building of a humanitarian planet. The panel sessions on peace museums took place under the auspices of the International Network of Museums for Peace (INMP) which was invited to become an in-

⁶ Dr. Choue obtained the approval of the then UN Secretary-General, Boutros Boutros-Ghali, for the establishment in Seoul of a UN Peace Park and Peace Museum. See the reference mentioned in note 1, and also Donald Gerth, "International Association of University Presidents (IAUP)", pp. 50-58 in *World Encyclopedia of Peace*, 2nd ed., vol. 3, 1999, at p. 54. This article contains an excellent overview of Dr. Choue's many efforts and achievements as regards world peace.

⁷ For details, see Kyung Hee University & The United Nations Department of Economic and Social Affairs 2009: 25-26, 59.

stitutional partner of the World Civic Forum. INMP was founded in 1992 at the first international conference of peace and anti-war museums, organised by the “Give Peace a Chance” Quaker Trust, and held at the University of Bradford. Subsequent conferences have taken place in Stadtschlaining (1995), Osaka and Kyoto (1998), Ostend, Belgium (2004), Gernika (2005), and Kyoto and Hiroshima (2008), with the seventh conference scheduled to be held in Barcelona in 2011. These gatherings have greatly contributed to the coming into existence and the subsequent strengthening of a network of individuals and organisations involved in peace museums (or projects to create them). Fifteen issues of a newsletter were published during a ten year period (1993-2002).⁸ Whereas the first issue had four pages, the last one had ten times that number, indicating the steady growth of the field. The conferences have also resulted in the publication of substantial proceedings and other publications. Among the latter are directories of peace museums; a separate guide to peace museums worldwide was first published by the UN Library in Geneva in 1995, with a second edition in 1998. The most recent directory was edited by Dr. Kazuyo Yamane: *Museums for Peace Worldwide* (2008). These developments - the holding of the first conferences (to bring people together to exchange information, co-operate, encourage peace museum projects), the creation of a loose network, and the publication of the first directories as well as an informal newsletter - mirror similar developments in the establishment and evolution of peace research/peace studies at an earlier time. None of these manifestations of an emerging and growing field were visible twenty-five years ago (and none of them are referred to in the 1986 article published in the *World Encyclopedia of Peace*). It is also telling to compare the first multi-author publication on peace museums, edited by the leading Swedish peace educationalist, Åke Bjerstedt (1993) with the volume edited by Ikuro Anzai, Joyce Apsel and Syed Sikander Mehdi (2008), and published on the occasion of the 6th international conference in Kyoto and Hiroshima. *Peace Museums: For Peace Education?* comprised 52 pages (the papers of four contributors, three of whom were European); *Museums for Peace: Past, Present and Future* comprises 230 pages (the papers of sixteen authors, hailing from Africa, Asia, Europe, North and Central America).

Institutionalization & Professionalization

One of the authors who contributed to the earlier volume is Terence Duffy, at the time a lecturer in peace studies at the University of Ulster in Northern Ireland and initiator and director of the Irish Peace Museum Project in Londonderry. The author of several publications on peace museums, he was one of the first to introduce these institutions in professional museum journals such as *Museum International* (published by UNESCO), *Museums Journal* (U.K.), and *ICOM News: Quarterly Newsletter of the International Council of Museums* (Paris). As a result of his efforts, some of these journals devoted a special issue to peace museums, museums for peace, and museums of war and peace. He has also fostered closer relations between peace museums and ICOM (an NGO which is the international museum organisation and which has formal relations with UNESCO). More recently, Iratxe Momoitio Astorkia, the director of the Gernika Peace Museum, has been involved in similar efforts. During the 2005 international conference of museums for peace, held in Gernika, she invited Wulff Brebeck, the president of the International Committee of Memorial Museums for the Remembrance of Victims of Public Crimes (IC MEMO), to introduce this committee (one of thirty international commit-

⁸ The newsletter is included on the website of INMP, which also contains a bibliography on peace museums. Cf. www.museumsforpeace.org/ -

tees that make up ICOM). At the conference it was decided to change the name of the network from “International Network of Peace Museums” (INPM) to “International Network of Museums for Peace” (INMP), thereby broadening the membership. It remains to be seen whether INMP, or its members, will in due course constitute a new international committee of ICOM. Thanks to the efforts of Sanford Hinden of the Metropolitan Peace Museum Project in New York, in 1998 the Network became associated as an NGO with the Department of Public Information of the UN in New York. In more recent years, the Network’s representative at the UN has been Joyce Apsel who teaches human rights at New York University and who formerly was director of the Anne Frank Centre in the city. A further and important step in the gradual institutionalization and professionalization of INMP is the opening of its secretariat in The Hague early in 2010 (made possible through the support of the city). The office is located in a large and modern building very near the Peace Palace and where the city is facilitating several NGOs working for issues such as peace, development, human rights, and international justice to have their headquarters.

Conclusion

From the above sketch it can be seen that during the past twenty-five years peace museums have gradually established themselves throughout the world as important centres for peace education of a large public and the trend for the creation of such museums strongly continues. They are increasingly playing a vital role in the development and promotion of a culture of peace and nonviolence. They can be seen as representing a further development of the gradual process towards building an “infrastructure” for peace which saw, early in the 19th century, the emergence of the first organised peace societies and which would develop into the international peace movement of today. The First and Second Hague Peace Conferences (1899 and 1907) witnessed the first deliberate efforts on the part of governments to bring about a new kind of world order in which peaceful arbitration would take the place of war to resolve disputes between states. That war had become dysfunctional as a result of the increasing lethality of weapons was decisively shown in World War I which led the powers to create the first world organisations for the maintenance of peace – the League of Nations and the Permanent Court of International Justice. The end of World War II ushered in the nuclear age. The imperative of survival, and thus the need to avoid nuclear war, was a major stimulus for the emergence and institutionalisation of peace research and peace studies. Peace museums are the latest addition to the tools which forward-looking society has created to advance the long struggle against war and violence. Few countries have experienced the pain of occupation, war, division, and military dictatorship as long and as intensive as Korea.

I would like to salute the Graduate Institute of Peace Studies and Kyung Hee University for their contribution and continuing commitment for the peaceful unification of the country, and a peaceful world.

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