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FROM THE DIRECTOR'S DESK

From the 'Roaring Twenties' to the Tense Twenties?

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The end of the first quarter of the twenty-first century is starting to resemble more strongly the second decade of the last century, and not in ways that bode well for peace. Norms considered settled after the end of the Cold War—the rule of law, legal precedent, and civil discourse in politics and civil society—are breaking down or have already vanished. Autocratic governments have reacted enthusiastically to disension and infighting among longstanding democratic alliances across the Atlantic and Pacific oceans. Vladimir Putin has applauded the U.S. government's claims to Greenland, the protectorate of NATO ally Denmark, as the moral equivalent to his invasion of Ukraine (Osborn). The U.S. has unleashed a heavily armed, and largely untrained militia on the populations of its own states seen as oppositional to the current political administration; the U.S. Department of Justice and the venerable FBI are being opted into the apparatus of domestic terror, investigating and arresting bureaucrats and judges, journalists and lawyers.

Canada has emerged as a surprising leader in forward planning for closer economic and military ties between

it and the EU, UK, Japan, and Australia, with preliminary overtures to China as a potentially more reliable trading partner than the United States. Prime Minister Mark Carney's speech at the World Economic Forum at Davos on 20 January struck a note of realistic optimism when he called for a coalition of democratic 'middle powers' to uphold the liberal rules-based order:

The principled part of Carney's equation requires the world's middle powers—in Europe, in Asia, across the Commonwealth—to work together, to enter into agreements that 'function as described'. The US and other great powers might have economic and military leverage, but middle powers could together 'build something bigger, better, stronger and more just'. (Gibson)

A new alliance of global middle powers remains a dream for now¹. But the

¹ 'For Canada to reduce merchandise exports to the U.S. by 10%, it would have to double its exports to China, Germany, France, Mexico, Italy and India or find similar countries of that size, said Prince Owusu, senior economist with Export Development Canada' (Mukherjee et al.).

idea may offer an attractive direction to stable democracies whose economies have been negatively impacted by a year of arbitrary tariffs, market fluctuations, and geopolitical uncertainty created by unchecked and increasingly unstable White House dictat.

Meanwhile, the governments of Myanmar, Iran, and the United States continue to turn their countries' military and police forces against their own people. The most recent Iran protests began on 28 December 2025, 'following a sharp currency collapse... amid soaring inflation, chronic state mismanagement of essential services... and worsening living conditions' ('Iran'). Verified casualty figures reported by the Associated Press as of 28 January stood at '6,221 dead [including] at least 5,858 protesters, 214 government-affiliated forces, 100 children and 49 civilians who weren't demonstrating' (Gambrell). Two senior officials in the Iranian Ministry of Health told *Time* magazine that the actual death toll was far higher, 'as 30,000 people could have been killed in the streets of Iran on Jan. 8 and 9 alone', with many victims shot at close range (Jamalpour). It is a tragic and disturbing fact that at the start of 2026, the U.S. is comparable to Iran in allowing the state-sanctioned murder of protestors, as the recent killings of Renee Good and Alex Pretti attest. Other disappearances and deaths, including of legal residents and U.S. citizens, at government-run detention facilities, to which lawmakers and lawyers have no access to ensure due process, raises stark parallels to internment and concentration camps around the world, both past and present.

In an age of disinformation and state propaganda, the *PRI Newsletter* aims to present accurate information on

developing conflicts from reliable sources. This means it often presents deliberately cautious analyses of conflicts until facts become clear. For example, the last issue of the newsletter avoided describing the mass civilian casualties in Gaza as a genocide, even as preliminary data suggested that, at least, a policy of ethnic cleansing through relocation under fear of death was in force. One year later, the picture is clearer, and it looks like what local and international observers have been reporting since the retaliatory invasion of Gaza began: this was a genocide. On 21 August 2025, the *Guardian* reported figures from a classified Israeli intelligence database indicating 8,900 recorded deaths or probable deaths of Hamas fighters, and a total death toll of 53,000—an 83% civilian death rate (Graham-Harrison and Abraham). These figures were denied by the Israel Defence Forces and ridiculed by right-wing publications around the world. Nevertheless, on 16 September 2025 a United Nations commission of enquiry concluded that

four of the five genocidal acts defined under international law have been carried out since the start of the war with Hamas in 2023: killing members of a group, causing them serious bodily and mental harm, deliberately inflicting conditions calculated to destroy the group, and preventing births. (Gritten and Foulkes)

By the time the commission's report appeared, the Gaza health authority had reported at least 64,964 people killed in IDF reprisals for the 7 October 2023 terror attacks in which approximately 1200 people died and 251 were taken hostage. Finally, a few days ago, on 30 January 2026, the

Israeli military acknowledged, in a sudden U-turn, that the death toll compiled by the Gaza health authority is ‘broadly accurate’, and stated that about 70,000 Palestinians had been killed in the conflict (Graham-Harrison). The Gaza health authority’s figure on that date stood at 71,660 direct casualties from Israeli attacks. About 50% of these deaths were women and children. The number of injuries stands at around 170,000; Gaza now holds the unenviable record for the largest number of child amputees per capita in the world (Moor). While military action in response to the 7 October attacks was certainly justified (if regrettable from the perspective of peacebuilding), state-sponsored genocide as retribution is unacceptable among the modern community of nations and must be condemned as such.

The ideas common to the ancient world and modern colonialism that might makes right and that power should be exercised for maximum domestic gain (or as Carney put it, ‘the strongest would exempt themselves when convenient’) have had vocal proponents in the twentieth century, but not usually among states that valued the political and personal freedoms of their citizens. Two world wars demonstrated the failure of these ideas, and generated suffering on a global scale. The lessons from those conflicts led to a period of unprecedented, if unequal, global growth and prosperity².

² ‘Invoking the Czech dissident-turned-president Václav Havel’s essay “The Power of the Powerless”, Carney likened Soviet-era communism to the dominance of the liberal order of today—an order everyone has always known ‘was partially false’. We always knew, for example, “that the strongest would exempt themselves when convenient, that trade rules were enforced asymmetrically. And we knew that international law applied with varying rigour depending on the identity of the accused or the victim. This fiction was useful.” (Gibson)

Now we hear these destructive values being trumpeted by states on which the world has relied, over the past eighty years, for some degree of stability among the anarchy of nations—including both the U.S. and Russia.

Long-lasting conflict resolution and peace must be built on justice, and justice within and between states requires mutually agreed international frameworks and, as much as possible, enforceable outcomes. Global conflicts are diverse and contested in their causes and interpretations. In this new age of widespread and rapidly accumulating misinformation (increasingly driven by AI-generated ‘slop’) and disinformation from states, corporations, and powerful individuals, the old axiom that ‘the truth will out’ through a combination of time, and honest research and writing, may no longer suffice. How can we prevent the next quarter-century returning us to all the horrors of the first half of the twentieth century: the ‘great game’ of territorial seizures and empire-building, followed by devastating war, and the rise of new fascist ideologies and states—only this time, with killer robots? From the 1950s to the new millennium, these nightmares were the stuff of science fiction. Now we see them becoming normalised in our lives.

An obvious first step is principled debate and action. This can occur at the level of the individual as well as the state: good-faith commitments to mutually beneficial ends and shared norms of behaviour. Working towards a world of clear rules and order would almost be working to restore the *status quo* of relations between democratic countries in the late 1990s, minus the United States. Considering the size of the U.S. economy and its position as a consumer of global goods, this may not be a

practical project. Yet given the moral and economic vacuum caused by the sudden termination of U.S. global aid funding; and the U.S. government's unwillingness to stand up unequivocally towards aggressive Russian territorial ambitions in Europe; and its willingness to haphazardly break U.S. and international law, a coalition of willing states—or middle powers, to return to Carney's appeal—may need to start working towards this outcome at speed.

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Essay

Cultural Structures, Intergenerational Tensions, and Community Research in Fiji

Jamieson Temple*

Much of Oceanic cultural life rests on tacit traditions—unspoken practices that guide relationships and behaviour. For researchers, acknowledging these unconscious dynamics is essential to building trust, interpreting community responses, and ensuring that adaptation strategies respect cultural foundations.

Research in Fiji depends on cultural structures that shape both community decision-making and engagement with outsiders. Traditional villages are organized around close family units and the authority of clan chiefs. This hierarchy has fostered resilience but also limited foresight, as leadership remains concentrated in hereditary lines and communities often focus on immediate needs. These dynamics contribute to a cautious stance toward outsiders, including researchers and external actors, as knowledge is commonly held within kinship networks, where local terms and references may differ from official ones. As community members may interpret projects only through immediate or localized experiences, or may have no recollection of events considered significant by outsiders, these differences in context can lead to misinformation.

Climate-induced mobility often sparks conflict, as elders feel bound to ancestral land while younger generations seek

modern housing and services. This tension threatens traditional knowledge, which is mostly oral and at risk of being lost. Digitalising elders' expertise allows youth to preserve cultural practices and environmental wisdom, bridging the generational divide (Tuvalu TV). With displacement endangering both land and heritage, permanent digital archives are crucial for maintaining community cohesion and intergenerational continuity (The Conversation, 2023).

*Jamieson Temple is from the United Kingdom (UK) where he has been working for the past six years with the UK Government's overseas aid budget on programmes aimed to mitigate the effects of climate change and halt biodiversity loss in developing countries. In addition, he has been working with volunteers on nature reserves to improve and conserve wildlife habitats in the local community.

Academically, Jamieson has completed a Diploma in International Development from a distance learning institution in Nairobi, Kenya, a bachelor's degree in Environmental Science through the Open University, and a NVQ in Wildlife Management, and is at ICU as a Rotary Peace Fellow completing his MSc in Peace Studies (Public Policy and Social Research).

Paper

Celebrating the 2024 Nobel Peace Prize Recipient Nihon Hidankyo

Shin Chiba*

The 2024 Nobel Peace Prize was awarded to Nihon Hindankyo (日本被団協/The Japan Confederation of A-and H-Bomb Sufferers Organization) in Oslo, Norway on December 10th 2024. When this report was announced on October 12th, I was exceedingly delighted to hear this long-awaited good news. For I had almost given up. For I thought that since the Nobel Peace Prize had been already given in 2017 to Nihon Hidnakyō's sister organization, ICAN (The International Campaign to Abolish Nuclear Weapons; Its headquarter resides in Melbourne, Australia). But to my joy it turned out to be a useless anxiety.

Nihon Hidankyo is a Japanese nation-wide organization formed in 1956 by the sufferers/survivors (known as *hibakusha*) of the atomic bombings of Hiroshima and Nagasaki. The immediate incident which led to the formation of Hidankyo was the American thermo-nuclear weapon test conducted at Bikini Atoll on March 1st in 1954. It caused acute radiation syndrome among the neighboring residents and 23 crew members of the Japanese fishing vessel *Daigo Fukuryu Narru* (第五福竜丸) as well. This terrible incident and the victimization of many people exposed to the H-bomb test prompted the establishment of Nihon Hidankyo on August 10th 1956.

Since Its formation this peace organization launched in many activities such as supporting the victims, recording of thousands of witness accounts, issuing public appeals and resolutions, and appealing to the Japanese government and foreign governments worldwide alike to work actively for the abolition of nuclear weapons. Nihon Hidankyo regularly sent their delegations to the United Nations and other international organizations and meetings to advocate for global nuclear disarmament. One memorable scene that I cherish in my memory was the report which Mr. Senji Yamaguchi, one hibakusha, made at the Second UN Special Session on Disarmament on June 24th, 1982. He began his eloquent testimony by saying: "Please look at my face and hands closely." At the end of his speech he exclaimed with deep emotion and bodily gesture: "No More Hiroshima! No More Nagasaki! No More War! No More Hibakusha!" Hannah Arendt, in her stimulating and celebrated book entitled *The Human Condition* (1958), referred to the precariousness of "nuclear technology, the various types of atom bombs, which, if released in sufficient and not even very great quantities, could destroy all organic life on earth" (pp. 149-150).

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The 2024 Nobel Peace Prize was awarded to Nihon Hidankyo on December 10th last year in Oslo, and it was an honorable and momentous achievement. The Nobel Committee celebrated Hidankyo and presented the reason for awarding Nobel Peace Prize as follows: "On 10 December the

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Japanese Organization Nihon Hidankyo was presented with the Nobel Peace Prize for its efforts to achieve a world free of nuclear weapons and for demonstration through witness testimony that nuclear weapons must never be used again.”

Furthermore, the Nobel Committee expressed the following statement to Their Majesties of the King and Queen, Their Royal Highnesses, and the entire audience who attended the ceremony: “In response to the atomic bomb attacks of August 1945, a global movement arose whose members have worked tirelessly to raise awareness about the catastrophic humanitarian consequences of using nuclear weapons. Gradually, a powerful international norm developed, stigmatizing the use of nuclear weapons as morally unacceptable. This norm has become known as ‘the nuclear taboo.’ The testimony of the Hibakusha—the survivors of Hiroshima and Nagasaki—is unique in this larger context.”

Mr. Terumi Tanaka, 92 years old, was one of the three Chairpersons of Hidankyo who represented the Hidankyo delegation from Japan at the ceremony, the other two being Mr. Shigemitsu Tanaka and Mr. Tomoyuki Mimaki. He gave the Nobel Prize Lecture. The Lecture was received with empathy and applause. A few of his main points were as follows:

(1) Mr. Terumi Tanaka suffered the atomic bombings of Nagasaki about three kilometers east of ground zero on August 9th 1945 as a thirteen-year old boy. He and his mother were fortunately kept alive and three days later they tried to find his two

aunts and their families who lived much closer to ground zero. They were overwhelmed with the almost total devastation of the entire city: “Blackened ruins spread out as far as the port of Nagasaki, some three kilometers away.” Corpses lay scattered around the ruined houses. Five members of the two aunts’ families were burned and had already died or were about to pass away. He says that the deaths he witnessed could hardly be described as “human deaths.” And Mr. Tanaka reports: “By the end of that year, 1945, the death toll in the two cities is thought to have been approximately 140,000 in Hiroshima and 70,000 in Nagasaki. 400,000 people are estimated to have been exposed to the atomic bombs, suffering injuries and surviving exposure to radiation.”

(2) Mr. Tanaka declared that Hidankyo launched this movement to ensure such suffering would never be repeated, with two basic demands. The first demand is to seek for the Japanese State to atone for war responsibility and to make compensation for the victims of atomic bombings, something that has not yet been fulfilled. The second demand for the Japanese government is to proceed to appeal to the nuclear powers of the world for immediate abolition of nuclear weapons, as extremely inhumane weapons of mass killing, which must not be allowed to coexist with humanity.

(3) Despite the various efforts of anti-nuclear organizations and of global citizens, there still remain 12,000 nuclear warheads on the earth today, 4,000 of which are

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operationally deployed, ready for immediate launch. Some major powers in the world, a few nuclear superpowers in particular, remain a great threat to the whole world. Mr. Tanaka declares that he is infinitely saddened and angered that the “nuclear taboo” threatens to be broken even at the present, for instance, the battlefield of Ukraine or in occupied Gaza. According to the most recent report of January 28th 2025, the Doomsday Clock states: “It is now 89 seconds to midnight.”

As Mr. Terumi Tanaka mentioned in the interview afterward, the baton of vigorous peace-making and of banning nuclear-weapons was passed to the young generations and citizens of the world. As a symbol of this wish some senior-high school students from Hiroshima, Nagasaki and other parts of Japan were sent to Oslo on this occasion. They actively participated in meaningful dialogue and meetings with senior-high school students in Oslo. The Japanese government led by Liberal Democratic Party (LDP) now seems to be discarding peace-diplomacy in East Asia and launching a fresh military buildup based on “Three Security-Policy Documents” adopted under the Kishida administration in December 2022. These documents are called “perilous pro-war documents” by some active citizens’ peace groups. And at the present the Japanese government has launched “a great buy” (binge shopping) of expensive high-level weapons from the United States. In Japan many people are wondering when Japan will become a

genuinely peace-making nation loyal to the spirit of her cherished “Peace Constitution” and fulfill the advocacy mission for establishing a “world without nuclear weapons”.

*The author Dr. Shin Chiba was a former PRI member and director, currently ICU emeritus professor and one of the PRI advisors (顧問).

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‘The following essay was written by an ICU student to further dialogue in response to an article by an ICU professor in *The Japan Times* on 15 May 2024, on the subject of ICU student protests against the invasion and occupation of Gaza. In the spirit of encouraging free expression by ICU students on global conflicts and crises, the *PRI Newsletter* is printing the student response without substantial revision or editing. Small corrections have been made by the PRI Director for clarity, along with the removal of the term *Intifada*, due to the different historical and linguistic interpretations of this word in Arabic-language and English-language media. The publication of this paper, like all articles in the *PRI Newsletter*, should not be read as the PRI taking a position on its content. The opinions expressed in the paper are those of the author. *The PRI Newsletter* is always open to publishing editorial writing from ICU faculty and students in support of empathic dialogue and critical thinking free of *ad hominem* attacks. The PRI invites further papers to continue the discussion on this topic.

- C. E. J. Simons, PRI Director’

On Critical Balance and Cognitive Empathy—Tokyo Professor’s failed attempt at making a coherent critical discourse on the fractured Israel and Palestine relationship—

Anthony Chima Okorokwo

On May 15, 2024, the contributing writer for the *Japan Times*, Prof. Stephen R. Nagy of the International Christian University Tokyo, published an article in the newspaper’s commentary section titled “*What the campus Gaza protests lack—in Japan, too. A Tokyo professor’s observations on the lopsidedness of student indignation.*”

From the start, the title assumes a condescending tone by suggesting an

inadequacy, lack or significant flaw (in either purpose or strategy) within the increasingly popular and growing international student solidarity movement that is protesting the immense sufferings of the besieged and displaced peoples in Gaza and the sorrowful anguish of the Palestinian Peoples in the occupied West Bank and diaspora who once again are witness to the indiscriminate subjugation of their way of life by the Israeli government policies led by Prime Minister Benjamin Netanyahu and Israeli Occupation Forces under the direction of the minister of defence Yoav Gallant. Both men, among others (including members of Hamas Leadership), have an active warrant of arrest issued under the jurisdiction of the ICJ. The lopsided categorisation placed in the title sets the tone for a subjectively biased analysis of the genocidal Gaza siege, which the Professor disproportionately weighs in favour of Israel by wielding a *what-aboutish* narrative argument, likening to the “*All Lives Matter*” sentiment or “*Some Very Fine People on Both Sides*” agenda. It is a disappointing publication to subject a reader to from a distinguished and respectable researcher and scholar of the Professor’s calibre and intelligence.

ACT I: The Fallacy of the October 7 Narrative.

“It is important to recognise that the attacks by Hamas did not happen in a vacuum”¹.

1 Antonio Guterres UN Secretary General (Israel slams UN chief for saying Hamas attack ‘did not happen in a vacuum,’ calls for his resignation).

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However, it would appear so for the Professor, who chose to open the article by sharing how “*It has been shocking and painful to witness the tragedy unfolding between Israelis and Palestinians, especially following the brutal attack by Hamas on Israel on October 7.*” This date and the horrific memories it evokes (for Israelis who yet have to see their loved ones held hostage returned safely. And Palestinians who must denounce Hamas or risk seeing their plight invalidated and dismissed) are often employed to sustain the question about an appropriate or “*proportionate response*” or justification for the disproportionate offensive onslaught unleashed in response to its wake. However, while it is imperative to condemn the attacks on Israel by Hamas, a condemnation that has not ceased to be echoed, demanded and reiterated countless times by Media pundits and others towards every conscientious objector of the Israeli treatment of Palestinians, both Arabs and non-Arabs, whom in solidarity have graciously and tirelessly granted these public condemnations, because their concern lie with the ordinary people, and by no means wish to conflate their opposition or criticism of the Israeli Government with endorsement of Hamas. It is, however, equally essential to recognise that the situation in Gaza extends far beyond this single incident. Therefore, as a triggering factor, the ongoing violence and humanitarian crisis in Gaza cannot be solely attributed to the events of October 7.

The roots of it lie in decades of occupation, systemic inequality, and

severe restrictions on the Palestinian population by a nuclear-powered ethno-theocratic oppressive colonial regime of Zionist occupation, supported by equally powerful economic, military and political allies. This has led to the cycle of violence and resistance; therefore, it should not be simplistically reduced to recent events alone by comfortably seated external observers with no direct involvement in the matter.

Adopting the narrative that only focuses on October 7 to describe Israel’s actions purely as “defensive operations” against an “apocalyptic terrorist organisation” like Hamas is not only dangerous and misleading for neglecting the significant power imbalance and the humanitarian toll on civilians who continue to endure against all odds—scholasticide, blockades, starvation, dire health conditions, repeated military actions, significant restrictions on fundamental human rights for Palestinians, and unfavourable media coverage and more. It is equally underserving for its failure to acknowledge that many of these hardships both in Israel and Gaza, particularly in the latter, result from shameful decisions, policies, and actions by the Israeli government that have long been in place before October 7 with a coated endorsement and complicity from its Allies politicians, the military-industrial complex, big tech companies, Western mainstream media, transnational corporations, multi-media celebrities and executives, oil companies etc.

Therefore, it is essential to consider the broader historical and political

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context when discussing this fractured relationship. Simplistic narratives that reduce the complexity of this conversation by choosing to isolate the horrific incidents on October 7 are inadequate and fail to address the deep-rooted issues that perpetuate this tragic cycle of violence and suffering (on both sides). In fact, “*approximately 35,000 Palestinians have lost their lives in Gaza as Israel continues its military operations aimed at eliminating Hamas*,”. However, it is important to unpack this oversimplified framing that misrepresents the broader context because Palestinians do not just lose their lives; instead, they are KILLED, either directly by the Israeli military or by starvation or other equally dehumanising policies enacted by the Israeli Government.

Acknowledging the existential threat of the October 7 attack by Hamas on Israel without equally acknowledging the genuine genocidal campaign by the Israeli forces sets his argument on cognitive empathy up for failure. For example, the Professor describes the atrocities committed by Hamas, including executions, rapes, and abductions, drawing a parallel to the scale of the 9/11 attacks to underscore the severity of the event; however, he neglects to draw a similar parallel for Palestinians. While it is entirely possible and true that there aren’t “*are few families in Israel who have not lost someone or who do not know someone who lost someone that day at the hands of Hamas’ inhumanity*”, the same argument can be made for Palestinians ever since the first Nakba in 1948.

Therefore, as he does not equally address the experiences of Palestinians before October 7, the narrative touted in the article on cognitive empathy shows significant inconsistencies and incoherence and lacks the very balanced critical engagement and cognitive empathy he demands.

In fact, on cognitive empathy, the statement, “*This is true of Japanese universities as well. Discussions revolving around the Israel-Gaza crisis are not black and white, but are embedded in centuries of interactions, war and people’s and leaders’ choices. Universities and their faculties have to do a better job teaching critical thinking to their students*,” acknowledges the complexity of the Israel-Hamas conflict and the need for nuanced, critical thinking in academic settings. However, the Professor showed no signs of following his own advice in the article, as we will discover.

Thus, using October 7 as a justification for the current situation in Gaza is a lazy and fallacious approach that oversimplifies a complex reality. A more nuanced perspective recognises that both the immediate events and the long-term conditions of occupation contribute to the ongoing tragedy, and addressing this requires acknowledging and tackling the deeper underlying causes of the conflict.

ACT II: Root Causes of Conflict — Justified Retribution or Calculated Provocation.

Moreover, the global condemnation of the genocidal operations in Gaza, though widespread, the professor believes it often lacks depth and fails to drive

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meaningful change or address the underlying causes of the conflict. There is a shared agreement to be found here that it is not enough to condemn any violence superficially; in this case, a comprehensive understanding of the historical and ongoing injustices faced by Palestinians is crucial to balance the view peddled by the professor. This understanding is vital to dismiss statements such as the one below as lacking, inadequate, and not up to par.

“Make no mistake, though, Hamas is a rational actor. It has vowed to destroy Israel, and its leaders made the strategic calculation that their attack on the Jewish State would have to be so inhumane, brutal, and heinous that Israel could not help but respond heavy-handedly. The Hamas leadership knew that Israel’s response would end up killing thousands of Palestinians in Gaza — a human disaster that they hoped would turn the Middle East and much of the world against Israel.”

It is imperative to remind readers again not to interpret Israel’s heavy-handed response easily in isolation from its long-standing policies towards Gaza; instead, they should exercise critical discernment as they undertake the complexity of the matter. Moreover, portraying one side as entirely righteous and justified (Israel) and the other as rational yet negligent of consequences (Hamas) through a simplistic binary lens of good versus evil is equally profoundly flawed for the same reasons as above. Any attempts to employ the horrific atrocities on October 7 to obscure the broader context of systemic occupation,

oppression, and the ongoing humanitarian crisis in Gaza should not be welcomed without diligent consideration and analysis but instead undertaken with the intent to meet the highest burden of proof and match a narrative of objective truth, especially on a platform such as the *Japan Times*.

For example, the narrative that frames Israel as merely reacting to an existential threat from Hamas ignores the profound power imbalance and the historical context of Israeli occupation. It simplifies the conflict into a tale of justified retribution versus calculated provocation. It fails once again to address the deeply rooted and long-standing issues of colonial occupation, systemic inequality, military operations, and humanitarian crises that have severely impacted Palestinian lives. This selective omission implies an asymmetry in empathy and understanding; genuine cognitive empathy would require recognising and articulating the pain and experiences of all parties involved, particularly those whose power to advocate for themselves has been systematically undermined by superior geopolitical agendas and operational infrastructures.

ACT III: The “Danger” of Advocating for Palestine.

The mention by the Professor of a discovered Poster on campus “*advocating for the “Abolishment of Israel”*” is incomplete in its report. The Poster fully reads out, “Abolish Israel: Towards a Free Palestine for Everyone.”

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While there is an inclination to acknowledge the possibility that the word “Abolish” could be misinterpreted for something else. Something frightening, dangerous, and problematic for people with a more direct interpretative filter. Therefore, an exercise of caution is otherwise advised, or else risk creating a validating feeling on the assumption that the existence of a particular group is under threat. However, as this is a complex issue, there is a case to be made also for the contrary, that claiming that the Poster is “*Calling for the eradication of an entire nation-state is nothing short of hate speech*” is equally deliberately cherrypicked and conflating as the reported premature conclusion drawn by the president of International Christian University “*that advocating for Israel’s abolition is contradictory and lacks an intellectual underpinning of equivalency. You simply cannot call Israel’s operations an act of genocide while advocating for the State’s demise.*”

Firstly, the equation of Annihilation with abolition is a premature subjective interpretation that exploits the anonymity of the Poster’s author by freely speculating on their intent and painting it as one that favours a narrative of ill will towards anything Isareli-related—the State, the People, faith, culture, and symbols. Furthermore, the referenced remarks above, while condemning calls for the abolition of Israel, risk stifling critical discussions on campus by the lazy conclusion they draw. It is imperative to unequivocally reject the conflation of criticism of any particular

state or regime with hate speech against a specific racial or ethnic group. Universities should prepare students for complex discourse rather than shield them from it. The Poster does not explicitly call for violence or express hate but instead invites a critical discussion, one that the students and faculty are well equipped and prepared to undertake and have done so in good faith. The Particular university in question offers courses on genocide studies, peace studies, and reconciliation. It even hosts a Peace Research Institute and a Peace Centre. It has produced excellent and committed experts on Peace. It constantly encourages discussions on violence and conflict, as demonstrated by numerous initiatives, such as the C-Week initiative criticised by the Professor for its “*worrying and unbalanced discussion around the Gaza conflict*”.

Therefore, assuming that someone advocates hate speech without evidence is negligent and defamatory, potentially jeopardising the rights of students and faculty to speak out against perceived injustices, including the ones highlighted by the Professor (“*Rohingya in Myanmar, Uyghurs in China, Muslims in India, oppressed women in Taliban-run Afghanistan and over the invasion of Ukraine*”). The Professor should display exemplary leadership and organise a space for nuanced discussion instead of encouraging a biased and misleading conflation of narratives that does the opposite, deflating the spirits of those who wish to voice their opinions about complex political issues and, in the process, educate their peers.

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However, the term “abolishment” has been historically used in liberation struggles, such as the abolition of slavery in the U.S., decolonisation, and anti-apartheid movements in South Africa. It signifies dismantling oppressive systems, not eradicating people. An international relations scholar should preserve the notion that understanding and teaching the rhetoric of abolition in this context allows for meaningful debates on civil, political, and human rights, not the opposite.

ACT IV: The Unfounded Case for Critical Balance and Cognitive Empathy.

The Professor has called the pro-Palestinian protests on university campuses “*uncritical and unbalanced*,” including those organised at the International Christian University in Tokyo, where he teaches. However, while he alleges the protests’ uncritical and unbalanced nature, he has failed to provide evidence of steps or actions he has taken, initiated or supported to facilitate and ensure a more critical and balanced discourse on campus concerning this matter. One must wonder if the Professor has personally attended any of these protests or engaged with the organisers to understand their perspectives and the basis of their claims. Without evidence of direct involvement or a thorough understanding of these initiatives, labelling these protests as uncritical or unbalanced may be premature. Engaging with the student community and participating in these events could provide a deeper insight into their motivations and the complexities of their

positions. Isn’t that a prerequisite for the role of educator and researcher, curiosity, not speculation?

Furthermore, it is absurd to claim that criticising something implies a lack of cognitive empathy toward its intended recipient. This “*ability to think about people’s situation, feelings and predicaments*” drives campus protests, activities and debates. However, the absence of cognitive empathy for the other side seems to be a pre-existing condition for Western democracy and the rules-based order led by the US. These protesters are not only seeking unprecedented change in dehumanising policies that underpin the Palestinian struggle but also demanding that Western countries fiercely live up to their bedrock values of democracy, freedom of speech and human rights (which they have exported and imposed on many countries, particularly those in the global South) and divest and abstain from their uncanny allegiance to hypocrisy.

There is a statement in the article which makes a case for the significant lack of cognitive empathy by the Professor, particularly the reference to the “*real genocide*” of the Holocaust, which comparatively ignores the ongoing suffering of the people in Gaza. This phrasing diminishes the severe and persistent humanitarian crisis faced by Palestinians and risks invalidating their experiences by implying a hierarchy of suffering. It also fails to acknowledge that the situation in Gaza, marked by systematic violence and oppression, has been described by many (including Jewish people) as involving elements of ethnic cleansing and

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severe human rights abuses. Moreover, the Professor's presumed failure to ask critical questions on his campus about cognitive empathy, narrative inclusion, and the nature of peace studies highlights a significant inconsistency. Why does he not address these concerns within his academic environment? Encouraging such discussions would foster a more balanced and comprehensive understanding of the situation, allowing for a deeper engagement with the complexities involved.

Furthermore, the statements in the article inquire whether it is "*appropriate for events to be held that do not include a more comprehensive set of views of the issue at hand?*" and if "*Have peace studies become 'hate studies'?*" Both seem tangential to the main narrative peddled so far. The primary focus of the argument is on the necessity of cognitive empathy and the importance of understanding both sides of the conflict. However, introducing the concept of peace studies becoming "hate studies" introduces a new, provocative angle without directly contributing to the existing argument about the need for balanced discourse and cognitive empathy. It would appear that a cheap and exaggerated tactic meant to distract and provoke a reaction rather than provide a nuanced critique of the main points discussed—critical balance and cognitive empathy—may have been deployed here.

In conclusion, the Professor's article serves only to expose his lack of self-awareness and prejudice towards the ongoing disaster in Gaza. The article's

misleading title promises an analysis of protests in Japanese universities regarding the Israel-Gaza crisis but fails to deliver on this promise. Instead, he only briefly mentions initiatives at the International Christian University without providing any insights or details about activities at other universities, including those in Tokyo. This omission leaves a significant gap in his analysis, as it needs to address the broader landscape of student activism and discourse on other Japanese campuses.

Indeed, a comprehensive examination of multiple universities is necessary to fully understand the scope and nature of the protests and the varying perspectives across different institutions. However, the Professor's effort does not accomplish this objective. Instead, it is uncharacteristically narrow-minded for a scholar of his regard to exclude information or provide examples from other campuses. By failing to deliver on his promise and providing a limited perspective, the professor inadvertently encourages a "blue pill" approach, akin to the choice in "The Matrix", to accept a comfortable but superficial reality. True critical thinking requires confronting and understanding complex, often uncomfortable truths, like taking the "red pill" to see the full scope of reality.

This lack of the broader context promised to the reader limits the depth and validity of his conclusions about the nature of student protests and their engagement with Israel's war against Hamas that is ravaging Gaza, with the intent to displace and destroy in whole or in part.

Profile Updates

Mikiko Nishimura

Ed. D., Professor
Sociology of Education

My research leave from September 2024 and August 2025 gave me a great opportunity to be in the field of Uganda and Kenya for a longer period of time than usually possible. The field work gave me a new insight on the link between education and peace. The widespread GenZ movement on political agendas and their loss of lives at demonstrations made me rethink the outcomes of education. There is a clear generation gap in educational attainment and access to information in Africa and the outcome of education does not lead to acknowledging the voices of the youth but rather suppressing them. Mass media was shut out of the streets and more and more foreigners and international development practitioners operate from developed countries without knowing what is happening on the ground. I found a new role as a researcher!

Seunghun Lee

Ph. D., Professor
Linguistics

In AY 2025, I'm conducting various research projects that involve minority languages in different parts of the world. With

a Kakenhi project (Kaken(B) 21KK0005), I am investigating the prosody of negation in 9 different South African languages (Xitsonga, Tshivenda, Siswati, Sepedi, IsiNdebele, Setswana, isiZulu, isiXhosa, Sesotho). These languages share commonalities but the details in the grammar are quite different. I'm also collecting data about voice quality in Zapotec (Mexico) and Vietnamese to provide primary data for a project that aims to develop a speech recognition system for diverse voice quality in world languages (Kaken(C) 24K03872). I am also involved with activities related to ethics in LLM and IA. I serve as a member at-large of the Ethics Committee of the Association for Computational Linguistics (ACL), and I am the Senior Area Chair (SAC) in Ethics Bias and Fairness for the ARR July 2025 cycle of the IJCNLP-AAACL 2025 conference. Additionally, I continue working with small language communities: Drenjongke (India), Kambara (Indonesia), Kapampangan, Chavacano, Hiligaynon (the Philippines).

Sanae Eda

Ph.D., Visiting Associate Professor
Linguistics, Japanese language education

I am excited to become a member of the Peace Research Institute. This gives me an opportunity to re-examine the work I do from the perspective of peacebuilding. One of the most noteworthy activities I have undertaken in this context is

Profile Updates

the series of field trips I have designed and led for OYR students to Tenryumura Village in Nagano to explore the nuanced history of WWII, during which many citizens of China and Korea were forcibly brought to this area and died performing forced labour in the construction of the Hiraoka Dam, just outside the village. Our students have conducted oral history projects, translated documents describing the conditions of the workforce in the village, and created a short documentary film—all to convey the village residents' prayers for peace. This year, several interested faculty members and student groups organized our first Peace and Reconciliation Week in June to showcase the work of ICU students. I served as the lead researcher and co-created the program. This week-long event aimed to provide a platform that amplifies and connects the efforts on campus, fostering greater visibility and synergy. It celebrated student achievements and faculty engagement, while also offering fellow students on campus the chance to engage deeply with the vital topic of peace and reconciliation. Furthermore, the event served as a meaningful opportunity to commemorate the 80th anniversary of the end of World War II and to reaffirm ICU's role as a leader in peacebuilding and the promotion of peace.

Christopher Simons

Ph.D., Senior Associate Professor
European literature, Literature in English

Academic year 2025 has been spent on concluding several major research projects. Since spring 2023 I have been writing a monograph for Routledge on the relationship between poetic form, masculinities, and magic in early modern Europe. The book covers major authors from 1580–1900 including Robert Greene, William Shakespeare, William Wordsworth, Samuel Taylor Coleridge, John Keats, and W. B. Yeats. I have also been conducting research for a new *kaken-hi* project on gender and magic in nineteenth- and twentieth-century British and Irish poetry and drama. I continue to translate *Breton lai* from Anglo-Norman and Middle English for a book of translations and adaptations of medieval verse. In late November 2025, with the support of PRI, CGS, and ICC, I was happy to realise a long-term ambition to bring the Japan Writers Conference to ICU. Under the theme of 'Celebrating Peace and Diversity', over 100 academics, students, and other writers from around the world gathered at ICU for two full days of lectures and workshops. With the support of the PRI's Research Institute Assistants and six graduate and undergraduate student staff members, the conference was a resounding success. Many visitors commented on the beauty of ICU campus, the helpfulness of the student staff, and the friendly interdisciplinary environment. PRI was able to make some new contacts from Japan and from countries including Algeria, Australia, New Zealand, and the U.S. Some attendees are planning to return to ICU to give visiting lectures in 2026.

Profile Updates

Roya Akhavan

Ph.D., PRI Reseach Fellow

I am truly honored by the opportunity to join the PRI community at ICU. In many ways, my presence here represents the fulfillment of a vision I had many years ago when I visited this beautiful campus. I first came to Japan at the age of 20 as a writer for *Art and Architecture* magazine. During the two years I spent here, I fell in love with Japan's exquisite beauty and was inspired by the Japanese people's heartfelt quest for peace. When the time came to write my doctoral dissertation, I decided to return to Japan for 14 months to conduct field research on the conflict and compromise process among Japanese elite power groups in telecommunications policymaking—a qualitative study based largely on extensive interviews with high-ranking Japanese media executives, government officials, and other strategically located sources. I returned to Japan again three years later as a freshly minted assistant professor to teach at the Nakajo campus of Southern Illinois University-Carbondale. During that semester, I was presented with the opportunity to write my first book on the topic of peace, which was published by Kinseido and used widely as a textbook for teaching English at Japanese universities.

For the last three decades, the question of how social scientific scholarship

can contribute to the effective resolution of global issues has remained at the center of my interests as an educator and scholar. Concurrent with my research and publication in the field of international mass communication, I have maintained a focus on various aspects of peacebuilding. I had the opportunity to design and teach a new Liberal Education course at St. Cloud State University, MCOM 218—Peace for Our Planet, aimed at providing a broad context for analyzing peace-related issues from a communications perspective, including how demagoguery and propaganda have perpetuated such root causes of war as racism, nationalism, religious strife, gender inequality, and extremes of wealth and poverty, and how global collective consciousness and public discourse on these issues have evolved during the last two centuries. My book, *Peace for Our Planet: A New Approach* (2017), is a product of the research I have conducted on these topics throughout my career.

In the course of my research, I have become increasingly interested in studying gender inequality as a root cause of war, and, more recently, in how the dominant hypermasculine notions of leadership perpetuate conflict and function as a barrier to achieving a more peaceful world. This has led me to focus on the role that the leadership traits traditionally associated with the feminine aspects of humanity—compassion, caring, cooperation, communal orientation, emotional intelligence, and moral courage [with the axiom that all human beings are equally capable of them]—can

Profile Updates

play in the effective resolution of global challenges. In addition, it has led me to the recognition of an urgent need to reframe the entire discourse on gender inequality. In particular, I find it crucial to highlight the harm that gender inequality and hyper-masculinity inflict on boys and men, and to replace the current adversarial discourses with one that emphasizes the empirical basis for collaboration between men and women to promote gender equality as *co-beneficiaries*.

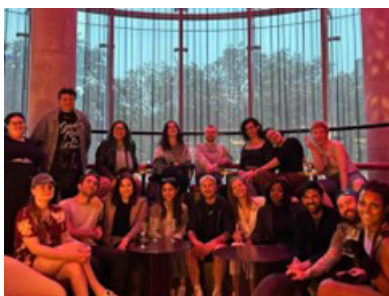
My current project is aimed at illuminating the intricate connections between gender socialization and peace leadership. I plan to conduct a series of in-depth personal interviews and focus groups with ICU students to gain a deeper understanding of the nuanced evolution of traditional discourses on gender inequality among the younger generation (18-24) and their attitudes toward collaborative approaches to promoting gender equality and peace-building.

Beyond achieving my research goals, I look forward to building lasting friendships at ICU.

Peace in Action

Alaina Broderson

A highlight of being a Rotary Peace Fellow is the opportunity to do independent research between the first and second years of the program. After designing a research project through the Field Research course offered at ICU, I had the chance to distribute a qualitative survey that attempted to capture the experiences of LGBTQ+ UK residents regarding their perceptions of Trans and Gender Diverse representation in UK news media. As a first-time researcher, this experience profoundly impacted both my professional and academic understanding of data collection, but also expanded my personal awareness of the importance of collaborative and reflexive research. With an air of community-based participatory research, I spent the first part of my project simply getting to know people within the community.



Attending trans and gender-diverse-led events, volunteering at the London LGBTQ+ Community Center, and investing my time and energy in understanding and engaging with community members was deeply important to me, as I was to be extracting data from people and I felt it imperative to also pour into the community. I also believe it produced a greater level of honesty from survey participants as many of them had the opportunity to get to know me and my research intentions before I asked for their participation. An arts-based project was born from my original qualitative research plan, one that complemented the original research, and was an attempt to provide a small-scale solution to the issues raised in the survey as well as in conversations with community members. The entire project lasted 10 weeks, with 23 survey respondents and 9 arts-based project participants. This being my first attempt at research, much was learned from mistakes made; however, I believe the project as a whole was a rousing success. I was able to use both projects to support my Master's Thesis, which provided a much-needed human narrative and perspective to traditionally theoretic academia. While this was my first time as a researcher, I hope it will not be my last!



Peace in Action

Diana Teresa Gutiérrez

My research, titled “Cultural Journey for Peace: Exchanging Bodily and Cultural Heritage(s) with Students from Colombia, India, and Japan,” explores how bodily and intangible cultural heritage can foster intercultural exchange and contribute to peace-building. I conducted a comparative analysis across three different cultural contexts: Colombia, India, and Japan, using three core strategies: Colombia: Transforming negative experiences into creative resources by working with cultural leaders from different regions. India: Addressing gender inequalities and promoting empowerment and intercultural dialogue with female students. Japan: Mitigating social isolation and promoting cultural diversity through intercultural dialogue with university students. My research involved two phases. The first phase was applied research in an intercultural training format, focusing on empathy, heritage, and intercultural dialogue. Participants engaged in creating memory artifacts, such as videos and performances. The second phase included a mixed-methods analysis of testimonials, surveys, and interviews. Key findings from my research include the healing potential of bodily and cultural heritage for Colombian participants, empowerment for Indian participants, and fostering social and ecological harmony for Japanese participants.

Overall, this research provides insights into how bodily heritage can become a vehicle for empathy, self-reinvention, and rethinking peace.

Izzy Gutierrez

To achieve peace it first needs to be imagined. During the Troubles of Northern Ireland when Protestant and Catholic groups were engaged in a historic sectarian violence, it was impossible to imagine the two groups ever coexisting together. Yet organizations like CorryMeela always envisioned a peaceful change that could come about for these two groups. Over the summer, I was able to volunteer with CorryMeela and learn firsthand about their history in Northern Ireland and peace-building strategies.

One of the strengths of CorryMeela during the Troubles was that no side, Protestant or Catholic, could claim it as their own. The organization listened to both sides and supported engagement and dialogue with each other. Their approach relies heavily on increasing understanding between conflicting groups and allowing people to move beyond their emotions and opinions. One of the most impactful sessions I took part in at CorryMeela was a guest speaker session with a former IRA member, a former British Soldier and a Northern Irish Catholic woman whose

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brother was shot and killed by the British army. All three recounted their experience during the Troubles and emphasized that “stereotypes cannot survive proximity.” Through their talks, the speakers have formed a close bond and friendship to each other. 30 years ago this friendship would have been unimaginable. Hearing stories like this made me hopeful about being able to achieve reconciliation with conflicting groups.

When you leave CorryMeela one of the last things you will see are the words carved in wood, “CorryMeela begins when you leave.” The summer I spent in Northern Ireland taught me that peace building can truly be done at a local level and can be practiced by anyone who is willing to hear opinions and perspectives other than their own. As I enter my last year of graduate school in Japan I hope to apply the peace building strategies that I learned at CorryMeela to my studies and future projects.



Arriving at CorryMeela, Northern Ireland’s oldest and largest peace and reconciliation organization. Located in Ballycastle, Northern Ireland.



Together at CorryMeela with volunteers from Japan, USA, Czech Republic, Italy, and Northern Ireland.



Exploring the natural beauty of Northern Ireland.



Visiting the Peace Walls in Belfast. The walls are still in use today and separate Protestant and Catholic neighborhoods.

Peace in Action



Listening to Anne Walker who was an IRA member during the Troubles.

Upendo Jackson Chitinka

Fieldwork Update: A Transformative Journey in New York

It has been an incredibly fruitful period working in New York. If you had asked me a few years ago, I would never have imagined myself conducting research on a global stage, especially in such a vibrant city, while also studying in Tokyo. Thanks

to Rotary International, dreams that once felt distant are now my reality.



This summer, I embarked on an independent research project with the invaluable support of the Open Source Gallery in New York. My research delves into the role of visual art in peace-building, specifically how art can be incorporated into Civil Society Organizations (CSOs) to foster social cohesion, address community challenges, and promote cultural dialogue. By exploring visual art as a universal language, I hope to highlight its potential for creating positive social change.

During my time here, I've been fortunate to gather insights through interviews and case studies with visual artists not only from New York but also across Africa, including Congo, Kenya, Tanzania, Burkina Faso, Rwanda, and Zambia. These diverse perspectives have enriched my understanding of art's transformative power in different contexts. Additionally, I had the opportunity to interview artists who have exhibited at Open Source Gallery, such as Monika Drożyńska, an artist from Poland whose work focuses on language

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and embroidery, Zé Kielwagen from Brazil, who explores queer identities through his art, and Jody Wood, an American artist whose practice addresses the stigmatization of those in need of care and proposes relational care as a praxis.

I also learned from artists like **Masoud Ibrahim Kibwana (Tanzania)***, who uses public art exhibitions to engage communities in discussions about politics, human rights, and social change, building both awareness and artistic capacity. **Moussa Sawadogo (Burkina Faso)*** focuses on tribalism and peacebuilding, using art as a tool for dialogue and emotional healing among displaced children. **Crista Uwase (Rwanda)***, who tackles gender-based violence and colorism, utilizes her work to foster empathy and cultural reconciliation, helping communities confront internalized racism. **Adam Masava (Kenya)*** uses murals in Nairobi's slums to promote peace and environmental awareness, engaging youth in the artistic process to build their skills and foster civic responsibility.

Moreover, insights from the **Sunk Shore project (USA)***, led by Carolyn Hall and Clarinda Mac Low, highlighted how art can raise awareness of environmental issues, particularly climate change, and empower communities to take action. Their work encourages participants to envision future possibilities for their neighborhoods, fostering deeper connections to place and collective responsibility for environmental sustainability.

Each of these conversations has provided me with deeper insights into how art can be used to build peace, promote social change, and foster community resilience across different global contexts.

Navigating Challenges and New Opportunities

New York was a clear choice for my fieldwork due to both professional and personal reasons. As a mother, I needed a location that would be convenient for my son and family. I am immensely grateful to Rotary, ICU, Open Source gallery, and My advisor Prof, Herman Salton. Whose support in navigating different concerns and helping me secure this placement was invaluable.



Peace in Action

My network also played a pivotal role—my curatorial teacher from Nafasi Art Space, later was based at Open Source Gallery, Mrs, Rebecca Mzengi became a guide throughout my thesis research. When I arrived in New York with my son and (my fiancé is a chef in the city), we were warmly welcomed by Monika Wuhler, the gallery's director. She has been instrumental in facilitating both my independent research and introducing me to key artists and community initiatives.

Art as a Medium for Connection and Conversation

Open Source Gallery operates as a nonprofit, relying on grants and fiscal sponsorship to sustain its mission of making art accessible and inclusive. They strive to create an inviting atmosphere, with features like an open exhibitions and activities for children, designed to spark conversations and encourage community engagement. During my visits, I witnessed how the gallery fosters dialogue around art, particularly with immigrant communities, helping to bridge cultural gaps and ease the intimidation some may feel around the art world.

One of the most inspiring moments was meeting with artists like Carolyn Hall and Clarinda Mac Low, the creative team behind *Sunk Shore*, an interactive project that brings climate change to life through sensory and imaginative experiences. Their work, along with others at the gallery, exemplifies how art can address pressing societal issues.

Exploring New York's Artistic Landscape

Beyond the gallery, I've explored New York's vibrant art scene. I've seen incredible murals in the Bronx and Brooklyn participated in the *Hope* exhibition on Governor's Island, and engaged with artists whose work tells compelling stories about culture, identity, and social change. I even had the opportunity to attend the *Wakanda Celebration* organized by Tanzanian designer, where African crafts and traditions were on full display, enriching my research with new perspectives.

Additionally, I traveled to Washington, D.C., where I had the opportunity to visit the White House, the National Gallery, the African American Museum, and other cultural landmarks, gaining further insights into how art archives history and reflects diverse experiences.

Looking Ahead

This fieldwork has not only advanced my research but has also deepened my connection to the global art community. The relationships I've built, the stories I've heard, and the art I've encountered have all contributed to a richer understanding of how visual art can drive social change.

As I continue my journey, I am profoundly grateful for the support of Rotary International, Open Source Gallery, and my entire network, whose efforts have made this transformative experience.

The challenge I live in Bronx and I have to commute to Brooklyn that took me two hours I remember getting lost on subway when returning but it was a great

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experience to learn finding baby sitter and also my son getting used to them and he was teething at the time we got there but I am grateful to my partner James for his effortlessly loving support he gave me in pursuit for my goals.

Open source gallery is happy to support my thesis not just to end up on Library shelves art is understudied and both artists and art practitioners took it very seriously I was happy to go through university research ethics committee to make sure the findings will be presented and looking forward to collaborating with art practitioners to further studies.

OPEN SOURCE
GALLERY
SUPPORTS
RESEARCH OF
UPENDO CHITINKA



Upendo Chitinka is a Rotary Peace Fellow from the International Christian University in Tokyo, Japan, pursuing an MA in Research and Public Policy with a focus on Peace Studies. She has a background in curi

<https://open-source-gallery.org/open-source-gallery-supports-research-of-upendo-chitinka/>

PRI ACTIVITIES

(August 2024~February 2026)

1. “Nationalism and War: The Long-Term Perspective”

Speaker: Prof. Andreas Wimmwr

Date: Thursday, October 10, 2024

2. “Considering the Moral Limits of Human Action in Big Game Hunting”

Speaker: Emeritus Prof. Shaun Malarney

Chair: Emeritus Prof. M William Steele

Date: Sunday, October 13, 2024

3. “Echoing the voice of Nagasaki”

Speaker: Mr. Seiichiro Mise

Speaker: Prof. Fumihiko Yoshida

Date: Thursday, May 8, 2025

4. “What? No Peace Week at ICU!?”

Peace & Reconciliation Week

Dates: Monday, June 2 – Sunday, June 8, 2025

5. “Everyday Reconciliation in Cambodia and South Korea: Exploring the applicability of functional coexistence and agonistic pluralism”

Speaker: Dr. Sung Yong Lee

Date: Thursday, May 29, 2025

6. “How Does the Spatial Environment in the Neighbourhood Shape Positive Intercultural Relations and Adaptation?”

Speaker: Dr. Chan-Hoong Leong

Date: Wednesday, September 17, 2025

7. 「ケニアの障害児とともに平和をつくる」

Speaker: Dr. Kazuko Kumon

Date: Wednesday, October 29, 2025

8. “Peace for Our Planet”

Speaker: Dr. Roya Akhavan

Date: Monday, October 27, 2025

9. “Ikigai and the Career Roadmap: How to Lead a Successful Entrepreneur Journey”

Speaker: Mr. Michael Sera

Date: Wednesday, November 5, 2025

10. “Japan Writers Conference 2025: Celebrating Peace and Diversity”

Date: Saturday, November 29 - Sunday, November 30, 2025

About ICU's PRI/平和研究所について

ICU's PRI was founded in 1991 for the purpose of promoting and strengthening peace research at ICU. The Institute inherits the founding spirit of the University, which reflects on the scourge of WWII and seeks to realize world peace, human rights, and environmental responsibility for the future.

本学における平和研究の推進・強化を目的に、1991年に設立された。第二次世界大戦の惨禍に対する反省に立ち、世界平和の実現、確実な人権保障、社会正義の推進という目的意識のもとに設立された、本学の建学精神を受け継いでいる。

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