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ICU PEACE RESEARCH INSTITUTE

PEACE REPORTS

*The official newsletter of the Peace Research Institute at
International Christian University, Japan*



FROM THE DIRECTOR'S DESK

Takashi Kibe, PRI Director



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It is my great, though unexpected, honor to serve as PRI Director from September in 2021 through August in 2022—a stand-in for Prof. Christopher Simons who is now on research leave. My immediate task is, therefore, to keep PRI activities going until Prof. Simons comes back. There is another task that emerges from a long-term point of view: it is a commitment to promoting peace research, for which PRI was founded thirty years ago. I would be greatly happy, if I can serve PRI by successfully pursuing these two tasks.

昨年9月に平和研究所の所長になりました。2011年から2014年にかけて、所長を務めたことがあります。所長であったクリストファー・サイモンズ先生がリーブに入ったので、お戻りになる今年の8月まで留守番役をやるという、思わぬ経緯で所長職を再度務めることになりました。

所長としての僕の任務は、いうまでもなく、これまでの研究所の活動を維持して、サイモンズ所長につなげることにあります。さらに、より長期的な観点に立つ任務もあります。それは、1991年に設立されて30歳を迎えた研究所の初志である、平和研究にたいするコミットメントを堅持する任務です。平和に関わる様々な問題に取り組み、その成果を世に問うことが、研究所の核となる活動であり、この活動の維持と発展に貢献することが、僕の任務であると思っています。例を一つ挙げるならば、平和研究所は、2011年の東北大震災をきっかけとする原発問題に取り組み、その成果として『脱原発の平和学』（法律文化社, 2013年）を出版しました。これら一連の活動は、フィールドトリップとともに、教育への研究所独自の貢献をするものでした。

さて、3.11から10年が経った今、世界を見渡すと、原発問題が根本的な解決を見出していないだけでなく、戦争、紛争、暴力、抑圧、差別、貧困、難民といった問題が、依然として重要性を失っていないことが明らかです。くわえてポピュリズムと権威主義の台頭、深刻な環境問題、パンデミックなどの諸問題も、平和に関わる課題として無視することができない状況が生まれています。平和の諸問題に取り組んで平和研究に貢献し、ひいては平和に貢献するという平和研究所の使命をよく考えながら、所長職を務めたいと思います。

平和研究所所長 木部尚志
PRI Director Takashi Kibe



Blooming Plum Blossoms and Honkan Building at ICU

RECENT PRI MEMBER PUBLICATIONS: BOOK REVIEWS

平和研究所所員の出版物のブックレビュー

(In alphabetical order by title of publication)

COLLECTIVE MEMORY AND COLLECTIVE IDENTITY: DEUTERONOMY AND THE DEUTERONOMISTIC HISTORY IN THEIR CONTEXT

EDITED BY JOHANNES UNSOK RO AND DIANA EDELMAN

(DE GRUYTER, BEIHEFTE ZUR ZEITSCHRIFT FÜR DIE
ALTTESTAMENTLICHE WISSENSCHAFT 534, 2021)



Johannes Unsok Ro

**Professor, Dept. of
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One of the most cutting-edge areas of research within biblical studies is the dynamic relationship between collective memory and history. The present volume originated from my personal realization that there is a study void, in that no scholarly volume deals intensively enough with the fascinating topic of the relationship between collective memory and history focusing on Deuteronomy and Deuteronomistic History. I began planning and implementing this publication in 2017 by inviting contributors and looking for a suitable publisher. This was an ambitious long-term project. In particular, it was quite a challenging task to bring together sixteen international biblical scholars amid the continuing coronavirus pandemic and to have their articles arranged and ordered within an academically meaningful structure. However, I am very glad to recognize that the outcome is a volume with sixteen brilliant papers written by scholars from a wide range of academic, institutional, intellectual, religious, and ethnic backgrounds that fills a gap in memory studies in the Old Testament.

After analyzing the nature and content of each paper, my co-editor Diana Edelman and I grouped the sixteen papers collected for this collaborative volume into three sections:

- 1) The Use of Memory to Reinforce Identity Boundaries
- 2) Literary Memory that Preserves and Passes on Selected Events or Details of the Past
- 3) Comparative Literary Memory in the Ancient Mediterranean

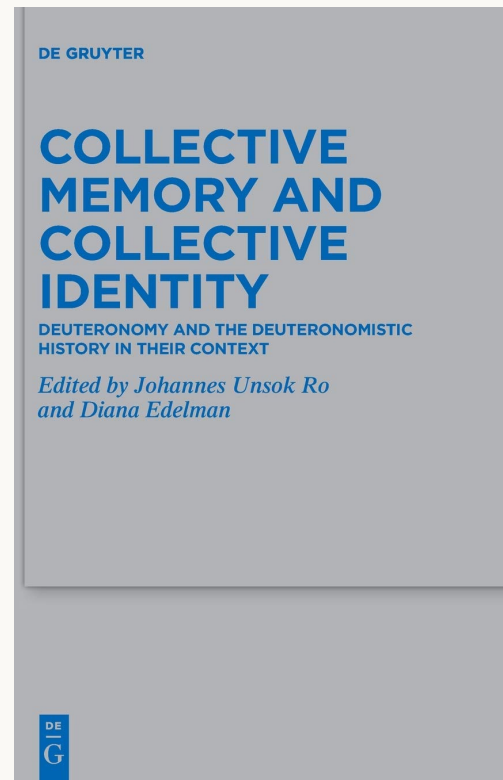
Outlines of some selected contributions in the present volume are as follows:

The first section begins with a consideration of Josh 2's use of Deut 1:22–33. According to Kristin Weingart, Deut 1:22–33 and Josh 2 contain a similar narrative thread: the sending of scouts to examine the land and appraise the potential dangers the Israelites could confront. The scouts encounter Rahab, a foreigner who hides the

Israelite scouts in Josh 2. Rahab is shown as a prostitute, yet she is also portrayed as a shining example of a devout follower of YHWH. Both stories are very archetypal in character, although coming from different historical circumstances and addressing different theological themes. The article demonstrates how Josh 2 is founded on the deuteronomistic memory of the scout account, while being a later addition to its current literary setting.

Another chapter deals with Israelite collective memory related to the Amalekites' position reflected in Deuteronomistic History in general and the book of Samuel in particular. Yigal Levin regards the issue of the Amalekites in the book of Samuel as a test that Saul fails but David passes. In 1 Samuel 15, Samuel, speaking in God's behalf, urges Saul to fight and completely destroy the Amalekites as retaliation for their attack on Israel during the Exodus (Exod 17:8–16; Deut 25:17–19). However, for whatever reason, Saul fails to finish the task, leaving the Amalekites' livestock and king alive. God expresses his regret at Saul's inability to carry out his order, severs all links with Saul, and sends Samuel to choose a new king. On the other hand, the Amalekites play a decisive part theologically in David's ascension to the position of Saul's legitimate heir.

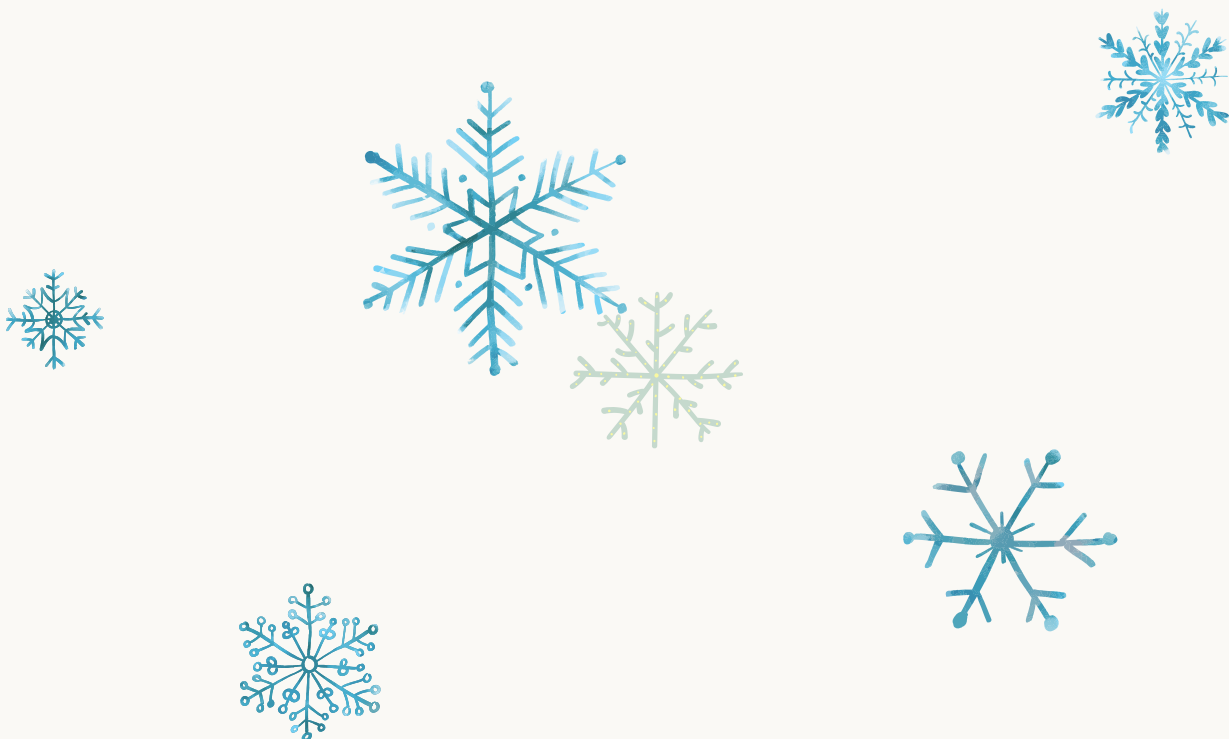
Raymond F. Person's contribution opens the second section of the present volume. There are several statements in Deuteronomy that are self-referential, such as "These are the words, which Moses spoke" (Deut 1:1) and "all of the words of this law, which are written in this book" (Deut 28:58).



When evaluated from the standpoint of scribal technique and memory, Person's analysis gives a number of options for what these seemingly self-referential sentences are pointing to. There has been some recent consensus among biblical scholars who respect textual fluidity and multiplicity that each manuscript serves as a metonym, a fragmentary piece of tradition kept in collective memory. Using this understanding, Person proposes that the self-referential words in Deuteronomy do not necessarily relate only to the book of Deuteronomy but rather to what are thought to be representative sections of a greater tradition that are retained in scribal memory.

In the third section, Yoshinori Sano's article sheds light on how collective memories have been reinterpreted, taking a comparative look at traditions regarding theodicy and identity in the contexts of the Deuteronomistic history and of the Greek tragedy *Prometheus Bound*. In *Prometheus Bound*, Zeus severely punishes Prometheus, a benefactor to humanity. We might deduce from the remnants of *Prometheus Bound* that Zeus and Prometheus have reconciled and that Zeus' justice towards Prometheus and humanity has been verified. Based on the analysis of the commonalities and differences between the Deuteronomistic history and the Greek tragedy, it can be revealed how the elements of collective memory regarding theodicy and identity are manipulated through the process of adaptation and reinterpretation.

Heartfelt thanks are due to Professor Yoshinori Sano, who submitted the above excellent contribution to this volume and always provided me with collaboration and encouragement.



SIKH NATIONALISM

GURHARPAL SINGH AND GIORGIO SHANI

(CAMBRIDGE UNIVERSITY PRESS, NOV 2021) ISBN: 9781316479940

WWW.CAMBRIDGE.ORG/9781316501887 *20% DISCOUNT CODE: SIKH2021



Giorgio Shani

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The Sikhs are a distinctive cultural and religious community in South Asia, with a vibrant diaspora and a territorial homeland. There are approximately 26 million Sikhs globally of whom 23 million live in India where they are less than 2 percent of the 1.4 billion population. The vast majority, 18 million (78 percent) live in the state of Punjab where they constitute 58 percent of the state's population. Generally considered an ethno-religious community, Sikhs are not categorised as a 'nation' since they do not have a state of their own. Statehood remains, despite the impact of globalisation, the *sine qua non* of nationalism: most states claim to represent 'nations'

but the two concepts are not coterminous. Following Weber, statehood lies in the monopolisation of the legitimate use of force over a given territory; whereas nationhood refers instead to the 'imagined community' (Anderson 1991) the state claims to represent. Consequently, the ethno-national dimensions of Sikh identity have been occluded from most academic analyses of the Sikhs whom, since the Partition of the subcontinent, have been studied almost exclusively as a 'world religion' and not as a subject of the discipline of international relations (IR).

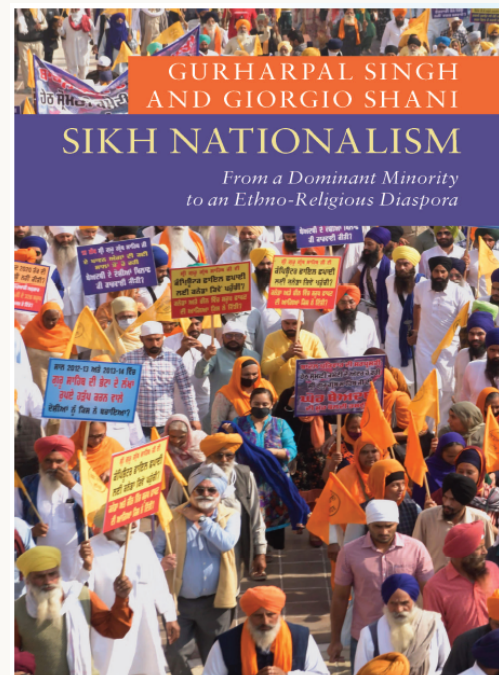
Sikh Nationalism seeks to rectify this imbalance by stressing how many Sikhs in the Punjab and the diaspora consider themselves—and may be considered by others—as a 'nation.' By focusing on the 'inner dimension' of Sikh subjectivity, the book draws on – and seeks to make a contribution to—theories of nationalism, particularly the ethno-symbolic approach pioneered by Anthony D. Smith as well as postcolonial approaches, in order to provide a comprehensive, concise and accessible account of Sikh nationalism which first burst into global consciousness with the events of 1984. On the 5th of June, 1984, the Indian army entered the Golden Temple, the Sikhs' holiest shrine. The objective was to evict the militants who had been campaigning for greater autonomy for Punjab and had decided to make their last stand in the temple.

The consequence was an unfolding of a chain of events that led to the death of India's Prime Minister, Mrs. Indira Gandhi, pogroms against Sikhs in Delhi, the mobilisation of the Sikh diaspora in the West, and a decade-long campaign for a separate Sikhs state of Khalistan which cost over 30,000 lives.

Although sovereign statehood was not achieved, Sikh claims for nationhood entered the international stage. Yet they continued to be ignored in academics where the dominant narrative was to view the Sikhs as a religious community, followers of a universal religion such as Christianity, Hinduism, and Islam. The origins of the 'religious' community are traced back to

the tradition's founder, Guru Nanak (1469-1539) who sought a synthesis between the dominant religious traditions of South Asia, Hinduism, and Islam, by stressing a monotheistic creed which worshipped a single transcendent creator of the universe, Vahiguru, through a recitation of His divine name (satnam). Guru Nanak was followed by nine other gurus who contributed to the institutionalisation of the new faith through the introduction of Gurmukhi (a Punjabi script) in which sacred scriptures were written and compiled in a Holy Book, the Sri Guru Granth Sahib, new sacred rituals, and the founding of Sri Harmandir Sahib (the Golden Temple) as the spiritual and, the Akal Takht facing it as the temporal, home of the community. This drew it into conflict with the Mughal Empire which sought, in varying degrees, to impose Islam on the Punjab, and to the martyrdom of several Gurus culminating in the establishment of the Khalsa in 1699. This marked the birth of a new discourse in the Sikh tradition: the Sikhs as a distinct ethno-national community.

The order of the Khalsa, or 'community of the pure,' was initiated by the tenth and final human Guru, Gobind Singh, (1658-1707). Guru Gobind first baptised his followers with five external symbols (5Ks) and renamed them as Singhs (for males) and Kaurs (for females) with the new initiates, in turn, baptising the guru. He then conferred spiritual authority on the Sikh Holy Book, the *Granth Sahib*, and temporal authority upon the community of baptised Sikhs through the doctrine of *Guru Panth* – the corporate body of the community (a collective gathering of the *Khalsa*) in whom his spirit is eternally present. This has led to the emergence of a discourse that identifies the Sikhs as a political as well as a religious community that shares collective myths and memories dating from the creation of the order of the Khalsa and the subsequent empire of Maharaja Ranjit Singh.



Because the overwhelming majority of Sikhs are Punjabis, share a common language (Punjabi), a homeland (the Punjab), and have their own 'political system', this degree of religious and sub-national autonomy is deemed sufficient to accord to nationhood. This narrative has waxed and waned since the late nineteenth century but gained prominence after 1984 in the diaspora among organisations campaigning for an independent state. But whether in the diaspora or in South Asia, for most Sikhs this self-identification co-exists unproblematically with the view of the community as also being essentially religious.

The central argument of Sikh Nationalism is simple: we need to move beyond existing tropes, especially religion, that have defined Sikh subjectivities. An integrated approach to nationalism, identity, and diaspora offers a more rounded understanding of Sikh aspirations for self-determination in a globalised age. In so doing, the case study of the Sikhs offers new insights into religious and minority nationalisms and questions the centrality of the homeland to discourses of long-distance nationalism, thus opening up the possibility of de-territorialised nationalism. The structure of this volume reflects our approach. Chapter one provides a comprehensive review of how the Sikhs are framed within the literature on ethnicity and nationalism before outlining our distinctive approach to the study of Sikh nationalism. In Chapter two we examine the development of Sikh identity from the birth of the tradition in the fifteenth century to the end of the nineteenth century. Chapter 3 provides a detailed account of the rise of modern Sikh nationalism from the end of the nineteenth century to before the outbreak of the Second World War. Chapter four evaluates the partition of India as a seminal moment in the development of Sikh nationalism focusing on the community's response to the demand for Pakistan. The subsequent uneasy accommodation of the community into the Indian Union is discussed in Chapter five. In Chapter 6 we offer a systematic overview of Operation Blue Star, the Indian Army's entry into the Golden Temple, and its consequences. Chapter 7 reviews the aftermath of the separatist insurgency and the return to conventional politics by mainstream Sikh formations. Chapter 8 provides a comprehensive overview of the Sikh diaspora from its origins to the present day. The volume concludes by reflecting on the current condition of Sikh nationalism as a globalising phenomenon and the broader implications of the case study for a theoretical understanding of nations and nationalism and conflict resolution which should be of interest to peace studies.

RELIGION AND NATIONALISM IN ASIA

ED. GIORGIO SHANI AND TAKASHI KIBE,

LONDON AND NEW YORK: ROUTLEDGE, 2019 (HARDBACK); 2021 (PAPERBACK)

[HTTPS://WWW.ROUTLEDGE.COM/RELIGION-AND-NATIONALISM-IN-ASIA/SHANI-KIBE/P/BOOK/9780367777425#](https://www.routledge.com/Religion-and-Nationalism-in-Asia/Shani-Kibe/P/book/9780367777425#)



木部 尚志
Takashi Kibe

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This edited book grew out of a workshop titled “Religion, Nationalism, and Secularism,” hosted by Peace Research Institute in December 2014. It aims at re-examining the relationship between religion and nationalism in a contemporary Asian context, with a focus on East, South, and South East Asia.

We focus on the theme of “nationalism and religion in Asia” for contextual and theoretical reasons. A main contextual reason is the fact that nationalism has been accompanied by the issue of religion in diverse ways. In some cases, nationalist movements are secular attempts to suppress or downplay religion to find a basis of national unity; in others, they take on

the form of religious nationalism, by appealing to allegedly religious tradition and/or remolding them to fit the cause of national unity. A theoretical reason is that despite the importance of the relationship between nationalism and religion in Asia, mainstream political and social theory has not paid sufficient attention to insights deriving from them. Our volume is guided by the conviction that we cannot properly approach the issue of “religion and nationalism” without critically examining what is meant by key concepts such as “religion,” “religious” and “secular.” It thus interrogates the modernist view that nationalism is a process that detaches itself from religion and marginalizes it—the view that regards secularism as a hallmark of nationalism as modernization.

Against the background of these theoretical issues, this volume addresses empirical, analytical, and normative questions, by analyzing selected case studies from across Asia, including China, India, Iraq, Japan, Pakistan, the Philippines, and Sri Lanka, and comparing the differences and commonalities between the diverse configurations of nationalism and religion across the continent.

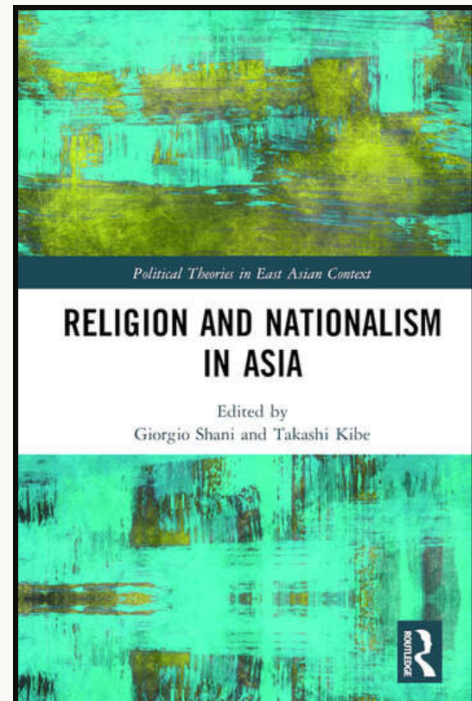
It then goes on to explain reasons for the regional religious resurgence and asks, is the nation-state model, aligned with secularism, suitable for the region? Exploring the two interrelated issues of legacies and possibilities, this book also examines the relationship between nationalism and modernity, identifying possible and desirable trajectories which go beyond existing configurations of nationalism and religion. The primary task of this volume is to find differences and commonalities in configurations of religion and nationalism in various Asian contexts. The book deals with two interrelated issues: legacies and possibilities. To tackle the first issue, it examines the relationship between nationalism and modernity, for example, by tracing the legacy of contemporary religiously

infused nationalism in the colonial period, or considering the genealogy of secularist aspirations that give rise to specific forms of religious governance.

This task is expected to contribute to cultivating a historical sensitivity, thereby providing a basis for the second issue: identifying possible and desirable trajectory that can go beyond current configurations of nationalism and religion. For example, an engagement with “popular” religions may help us think beyond the nation-state to uncover new possibilities for political and religious constellations.

In the concluding chapter, the editors examine the legacies and possibilities opened up by this survey of the relationship between religion and nationalism in Asia before returning to the three questions. After reviewing modernist theories of nationalism, it explores the possibilities that religion can bring for going beyond nationalism in the region. We then conclude with our responses to the three questions posed and suggest that a rediscovery of the “human” values to which Tagore referred may help counter the exclusivity of modern Eurocentric conceptions of the nation-state.

We hope that *Religion and Nationalism in Asia*, bringing together a stellar lineup of contributors in the field, will interest students and scholars of Asian religion and politics as well as sociology, ethnicity, nationalism, and comparative politics. We would like to thank the Peace Research Institute for its support of our project, without which this volume would not have come into being.



FEATURED ARTICLE

PSYCHOLOGICAL AND BEHAVIORAL CONSEQUENCES OF COVID-19 PANDEMIC: RESULTS FROM A MULTINATIONAL STUDY



Alma Jeftić

Doctoral Candidate
University of Belgrade

Psychologists have been examining the behavioral impacts of the COVID-19 pandemics since its very beginning. There have been many collaborative studies between psychologists and health professionals in order to understand the nature and consequences of pandemic-related lockdown, quarantines, and preventive behaviors such as mask-wearing, frequent hand washing, and vaccination.

That included monitoring of the requirements proposed by different states and their government, as well as citizens' reactions to such policies and restrictions. Most of these rules and regulations impacted us as social beings, primarily due to the restrictions of gatherings, travels, but also changes in economic behaviors, work schedules, and family dynamics.

In order to address the ongoing issues resulting from the pandemics, collaborative studies have been established in different parts of the world and among different departments and labs. Large-scale international studies are extremely beneficial under such circumstances due to the several reasons: such studies allow the collection of data on larger samples throughout the world, the comparisons between different countries can be tracked and discussed, policymakers can be easily informed of the outcomes and the large dataset is publicly available. COVIDiSTRESS-I is one of these large consortia that combined the expertise in psychology, public health, and neuroscience to design a comprehensive survey of behavioral impacts of the pandemics that was further translated to 47 languages. Data was collected from March 30 through May 30, 2020, with a total of 173,426 respondents from 179 countries on six continents. The cleaned dataset was made publicly available on the Open Science Framework, while a data descriptor was published in *Scientific Data* with detailed information about the dataset, how to use it, simple basic statistics, and a Shiny app to visualize the demographics of the sample and scores for several variables of interest (Yamada et al, 2020).

In order to understand the behavioral consequences of the pandemic after the first wave, the COVIDiSTRESS-II survey was prepared and distributed between June and August 2021. During that period, data from 62 countries and 20,600 participants were collected. The second dataset is made publicly available on the Open Science Framework too. The COVIDiSTRESS project has attracted lots of attention from academics throughout the world, hence it has been mentioned on Twitter as one of the "largest #COVID19 survey [sic] that have collected data of tens of thousands of respondents around the globe" according to the Oxford University's Department of Social Policy and Intervention Supertracker Newsletter (@LukasLehner_, Oct 5, 2020, Twitter). Besides that, the results of the first survey have impacted official Danish policy pertaining to COVID-19, in terms that it underlined that the effects of a restrictive measure on well-being could be more complex than virus-related concerns.

Studies and Results

A paper titled "Stress and worry in the 2020 coronavirus pandemic: relationships to trust and compliance with preventive measures across 48 countries in the COVIDiSTRESS global survey" was published in *Royal Society Open Science*. We examined the relationship between stress, worry, trust in government efforts, and compliance with preventive measures using the COVIDiSTRESS dataset. The results showed that compliance with preventive measures is negatively associated with perceived stress, but positively associated with concern over COVID-19. Nevertheless, trust in government efforts to combat the spread of COVID-19 is negatively associated with stress, while concern over COVID-19 significantly predicts perceived stress (Lieberoth et al, 2020).

"Iron fists and velvet gloves: Investigating the associations between the stringency of governments' responses to COVID-19, stress, and compliance in the early stages of the pandemic" was published in the *British Journal of Social Psychology* and it investigated whether the stringency of public health measures implemented at the outset of the COVID-19 pandemic in March-May 2020 was associated with individuals' levels of stress and compliance, and how these associations may be moderated by the measures' implementation lag, nations' tolerance for unequal distributions of power, and individuals' institutional trust (Cepulic et al, 2021). The results suggested that slower implementation of less stringent measures was associated with higher stress and lower compliance, while rapid implementation of stricter measures was associated with a mild increase in stress (especially in countries with less tolerance for inequality).

In general, the results of this study suggest that it may be important to consider the measures' implementation lag when tackling the spread of COVID-19.

The above-mentioned findings provide researchers and policymakers with useful insights for understanding psychological and behavioral responses to the pandemic across various countries.

Additional scales and questionnaires were added to the original COVIDiSTRESS survey with the aim of analysing the connection between the COVID-19 pandemic, war trauma reminders, perceived stress, loneliness, and PTSD in Bosnia-Herzegovina. This study caught the attention of local psychiatrists, psychologists, and other health professionals who found it an important source of data for their work and clinical practice with people who suffer from PTSD in a post-war Bosnia-Herzegovina. This study investigated perceived stress and severity of PTSD symptoms during the COVID-19 pandemic in people who experienced the 1992-1995 war in Bosnia and Herzegovina, but also how reminders of past trauma and loneliness instigated by the COVID-19 crisis relate to current stress and PTSD symptoms. The sample consisted of 123 participants who responded to assessments of sociodemographic characteristics, exposure to COVID-related information, concerns over disease, the severity of exposure to war, frequency and intensity of war trauma reminders, loneliness, stress, and severity of PTSD symptoms. Results showed that in a population previously exposed to the effects of war, the severity of PTSD symptoms was positively related to perceived stress, and loneliness during the pandemic significantly mediated this relationship (Jeftic et al, 2021). The intensity of exposure to war trauma reminders was associated with higher levels of PTSD symptom severity, while higher severity of PTSD symptoms was related to forced displacement during the war. In sum, those exposed to war may be more affected by the global COVID-19 pandemic and preventive measures that accompany it, while loneliness mediates the effects of PTSD and perceived stress in this population. As such, this is the first study that investigated the connection between COVID-related preventive measures, war trauma reminders and PTSD in vulnerable population.



COVIDiSTRESS-II: Plans and Activities

While the COVIDiSTRESS Survey Database remains a source of open access data for researchers throughout the world, the Consortia has been working on new studies related to the newly collected data through COVIDiSTRESS-II. This survey expands the previous one as it adds additional variables of primary and secondary stressors, moral values, misinformation and conspiracy, vaccine hesitancy, and the role of identity for trust and compliance across the countries. The follow-up studies aim to fill up gaps of the previous survey in terms of a stronger focus on attitudes towards vaccination, tolerance of uncertainties, and resilience. We believe that the results of both COVIDiSTRESS I and II consortia will shed more light on psychological and behavioral aspects of the global pandemic, but also provide recommendations for healthcare professionals, government officials, and policy analysts with regards to compliance and trust in government, vaccine hesitancy, fake news prevention, coping and resilience, along with providing colleagues around the world with useful data necessary for further investigation.

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PRI ACTIVITIES (JULY 2021 ~ JANUARY 2022)

平和研究所活動報告 (2021年7月~2022年1月)

① Symposium/シンポジウム

"Japan-Korea Student Summit 2021"

「2021 日韓学生平和サミット」

Date: August 27 & 28, 2021 / 実施日: 2021年8月27・28日



JAPAN-KOREA STUDENT SUMMIT 2021
TOWARD A NEW VISION OF PEACE & JUSTICE IN HIGHER EDUCATION

ONLINE 1-5PM, AUGUST 27-28, 2021

The goal of the Summit is to promote and exchange ideas and opinions on peace-related topics among Japanese and Korean students in a two-day Zoom interactive session.

SUMMIT QUESTIONS

1. What ideas or images do the current students in Korea and Japan have about peace or peace-related issues?
2. What opportunities have we all had in our college classrooms, our homes, or in general that help our understanding of peace and peaceful world?
3. How best can we approach "peace" in college life and education?
4. What specific programs or activities would be of help to promote "peace" among the young college students including yourself?

CALL FOR PANEL PARTICIPANTS

To apply for panel participants, please send a 500-word of your personal statement on what you think is the best strategy for developing sustainable peace between Korea and Japan.
(DEADLINE: 5 August 2021)

To apply as a general audience,
please use the same registration form.
Register using the link or QR code below:
<https://forms.gle/wg/bu/LNnqCf8Ba>

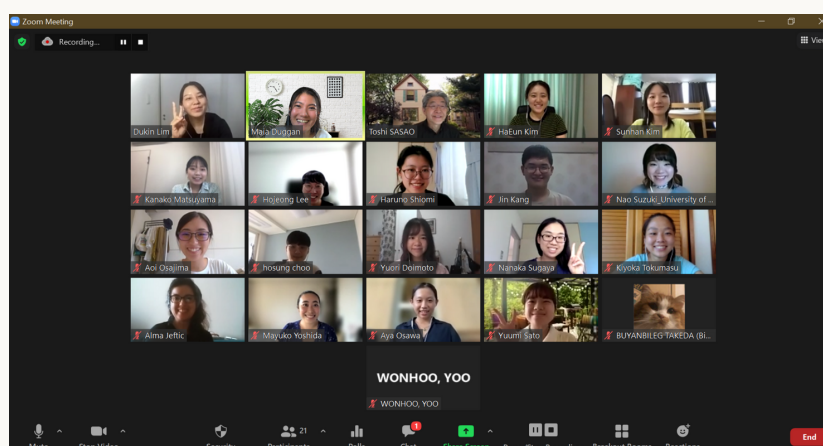
PROGRAM SCHEDULE

Day 1: Introduction and Faculty Panel Discussion on Peace Education in Korea and Japan
Day 2: Student Presentations and Panel Discussion

CONTACT

For questions, please contact Dr. Yoshi Sasao at sasao@icu.ac.jp or Dr. Duain Lim at jk.copder2@gmail.com

Logos: JK-COPDER, RECHA, PRI, ICU 国際基督教大学



② Open Lecture/オープンレクチャー

"Psychological Consequences of the COVID-19 Pandemic"

「COVID-19パンデミックの心理的影響」

Lecturer: Ms. Alma Jeftić / 講師: Ms. Alma Jeftić

Date: November 12, 2021 / 実施日: 2021年11月12日



ICU 国際基督教大学
INTERNATIONAL CHRISTIAN UNIVERSITY

PRI PRI / 平和研究所

OPEN LECTURE ON "PSYCHOLOGICAL CONSEQUENCES OF THE COVID-19 PANDEMIC"

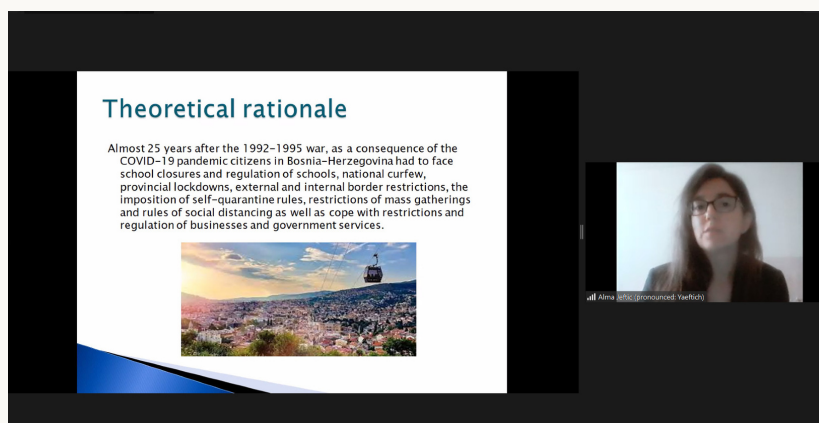
SPEAKER: MS. ALMA JEFTIĆ
(PEACE RESEARCH INSTITUTE RESEARCH FELLOW)

DATE: FRIDAY, NOVEMBER 12, 2021
LANGUAGE: ENGLISH
TIME: 14:00-16:30
VENUE: ZOOM
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Theoretical rationale

Almost 25 years after the 1992-1995 war, as a consequence of the COVID-19 pandemic citizens in Bosnia-Herzegovina had to face school closures and regulation of schools, national curfew, provincial lockdowns, external and internal border restrictions, the imposition of self-quarantine rules, restrictions of mass gatherings and rules of social distancing as well as cope with restrictions and regulation of businesses and government services.

Speaker: Alma Jeftić (pronounced: Yefitch)

Publications / 刊行物

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平和研究所について

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。

About ICU's PRI

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.

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