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FROM THE DIRECTOR'S DESK

## *What is the role of academia in times of conflict?*

SIMONS, Christopher E. J., PRI Director

War makes us all feel helpless. War represents our collective failure as a global community. What should academics do at times of conflict? Students look to their professors for answers. Sometimes, when the situation is particularly contentious and complicated, it is all too easy for professors and universities to avoid comment—to hide behind our own expertise. Our current global media environment of 24-hour rolling news and viral social media posts can trigger academic instincts to avoid engagement with developing crises. These instincts can be compounded by the polarisation and black-and-white interpretations proffered by social media, which leave little room for the nuance and balance that should be at the heart of all good scholarship. No one wants to hear 'on the one hand this, on the other hand that'. There is only room for 'my side is right' and 'the other side is evil'. Any attempts to find a middle ground are attacked. There is only room for total certainty and partisanship. Anything else is a betrayal. Expressing a nuanced opinion becomes a war crime of its own.

When debate is treated as warfare, academics must not flee the battlefield. Social scientists must provide much-needed context and history. Poets and artists must keep the human tragedy front and centre; otherwise, societies become jaded by news reports of relentless suffering.

The horrific 7 October 2023 attacks by Hamas against Israel, and the catastrophic invasion of Gaza that followed, represent an ongoing challenge for teachers and scholars around the world. Polarisation of opinion is acute. Many members of the public no longer read or watch the work

of accredited and experienced journalists, but learn everything they know about the conflict from their own social media bubbles. Misinformation is rife: unrelated video content repackaged as related to the conflict; relevant photographs and videos edited to misrepresent events and encourage rage; and large-scale propaganda campaigns by Hamas, the Israeli government, and states allying with one group or another, or neither, to promote their own agendas. Academics not only need to inform their students, families, and friends about finding reliable sources of information, but also need to provide students with facts to rebut inaccurate or malignant information.

Introducing horrifying facts from one side of the conflict to supporters of another side requires patience and tact. Partisan supporters of both sides can feel like any facts not supporting their own position constitute an attack. Entire narratives important to understanding the past eight months of conflict as a whole can appear absent from one discourse or another, or can be dismissed as fake.

For example, on the one hand, the widespread use of rape and sexual violence as a terror weapon during the 7 October attacks has been increasingly substantiated, based on evidence and eyewitness accounts gathered to date<sup>1</sup>. Remains of female and male victims

1 See UN Office of the Special Representative of the Secretary-General on Sexual Violence in Conflict mission report, *Official visit of the Office of the SRSG-SVC to Israel and the occupied West Bank 29 January – 14 February 2024*, <https://www.un.org/sexualviolenceinconflict/wp-content/uploads/2024/03/report/mission-report-official-visit-of-the-office-of-the-srsg-svc-to-israel-and-the-occupied-west-bank-29-january-14-february-2024/20240304-Israel-oWB-CRSV-report.pdf>, accessed 11 March 2024.

of the attacks in kibbutz residences show use of physical restraints, horrific damage to genitalia, crushed pelvises, and other signs of sexual violence. As in the war crimes committed during the Russian occupation of Bucha in early 2022, the gathering and analysis of evidence can take weeks or months<sup>2</sup>. Crime scenes can be disturbed or damaged by emergency responders who are not trained in forensic procedures. Yet as the reliable evidence grows, this violent narrative has not occupied a central place in coverage of the 7 October attacks by many large media organisations.

On the other hand, pro-Israeli-government media has downplayed or ignored the scale and the indiscriminate nature of the IDF's response to the 7 October attacks. The Netanyahu administration's disregard for civilian casualties suggests a policy of ethnic cleansing: that is, forcing a historic community to abandon their geographical place of residence under the threat of violence, murder, starvation, and disease. Since 7 October, the Israeli government has given residents of Gaza instructions about fleeing from and to different locations, knowing that there are few or no places safe for civilians to go. The Israeli energy minister Israel Katz stated shortly before the ground invasion of Gazan began that no "electrical switch will be turned on, no water hydrant will be opened and no fuel truck will enter" Gaza until the hostages were freed, a declaration which constitutes a war crime based on the standards of the UN and the International Committee of the Red Cross (ICRC)<sup>3</sup>. As of June 9, 2024, reports from the Ministry of Health in Gaza indicate that at least 37,084 Palestinians have been killed in the Gaza Strip since October 7. Additionally, 84,494 Palestinians been injured. In total, 1.7 million people, which accounts for over 70% of the population in the Gaza Strip, are currently displaced<sup>4</sup>.

This age of digital media and polarisation of opinion means we, as academics, cannot hide in our ivory towers. Universities, as well as individual

academics, are expected to have opinions. What we can offer is informed ones—not that this is easy. We will be accused of sitting on the fence, or of excusing the inexcusable for arguing it is necessary to try to see both sides in a conflict of this kind. But if we rise to this challenge, we will improve ourselves as well as our understanding of morally complex conflicts.

Wars come to an end when there are demands for peace. While violence is universal, not all wars are the same or require the same solutions. The Israel-Palestine conflict differs from other asymmetrical conflicts currently raging in the world such as the anti-coup fighting in Burma and the invasion of Ukraine, in which one side is a clear aggressor. Demands for peace in Israel-Palestine will come only when the majority of people in the region, and internationally, understand there are grievances and insecurities on both sides that must be resolved and respected.

Academics can provide hope by reminding us of the times in the past when impossible conflicts became—through enormous effort and compromise—possible to resolve. We only need to think of the Northern Ireland Peace Process, or the resolutions of conflicts in Sri Lanka and East Timor, to remind ourselves that peace is possible, and that with a just peace comes prosperity for both sides. Academics and universities must remember that they cannot sit on the side-lines. Nor should they silence debate by student groups in violation of their fundamental human rights to assembly and self-expression. Universities that do this risk the judgment of history—or worse, becoming irrelevant to it.

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2 See Eliot Higgins, 'Russia's Bucha "Facts" Versus the Evidence' (4 April 2022), <https://www.bellingcat.com/news/2022/04/04/russias-bucha-facts-versus-the-evidence/>, accessed 11 March 2024.

3 ICRC, 'Collective punishments', <https://casebook.icrc.org/a-to-z/glossary/collective-punishments>. Accessed 30 March 2024.

4 UNRWA. (2024, June 10). *UNRWA situation report #113 on the situation in the Gaza Strip and the West Bank, including East Jerusalem*. <https://www.unrwa.org/resources/reports/unrwa-situation-report-113-situation-gaza-strip-and-west-bank-including-east-jerusalem>.

# Recent Publications

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**DR. HERMAN SALTON**

(PRI member / International Relations, International Law)

**Herman Salton, *Le nazioni unite. Un'introduzione critica*, UTET Università, 2022 [The united nations. A critical introduction]**

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The UN is a paradox of international relations. It is made up of sovereign states, but it aims to limit their excesses. It is based on the principle of sovereign equality, but it is controlled by the most powerful states. It is engaged in military operations, but it does not have an army. It was born out of the ashes of the Holocaust, but it treats dictators with deference. It claims to defend human rights, but it cannot interfere in the internal affairs of member states. It preaches democracy, but it does not practice it. Presenting the organization's structures and functions, as well as its accompanying controversies, this book is based on exclusive interviews, archival research, and the author's direct experience in New York. It highlights - with frankness and without reverential fears - both its successes and its failures by giving voice to its officials, including through their private diaries. As current events - from COVID to Ukraine - show, the United Nations is inadequate. The question is: why and who has the most to benefit from a weak UN?

**PROF. GIORGIO SHANI**

(PRI member / Politics and international studies)

**Giorgio Shani and Navnita Chadha Behera, "Provincialising International Relations through a Reading of Dharma", *Review of International Studies*, Vol. 48, Special Issue 5: Pluriversal Relationality**

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This article will attempt to 'provincialise' (Chakrabarty, 2000) the 'secular cosmology' of International Relations (IR) through an examination of the relational cosmology of dharma. We argue that IR is grounded in 'secularised' Judaeo-Christian assumptions concerning time, relations between self and other, order, and the sovereign state that set the epistemic limits of the discipline. These assumptions will be 'provincialised' through an engagement with dharma based on a reading of The Mahābharāta, one of the oldest recorded texts in the world. We argue that the concept of dharma offers a mode of understanding the multidimensionality of human existence without negating any of its varied, contradictory expressions. By deconstructing notions of self and other, dharma illustrates how all beings are related to one another in a moral, social, and cosmic order premised on human agency, which flows from 'inside-out' rather than 'outside-in' and that is governed by a heterogenous understanding of time. This order places limits on the state's exercise of power in a given territory by making the state responsible for creating social conditions that would enable all beings to realise their potential, thus qualifying the principle of state sovereignty that remains the foundation of the 'secular cosmology of IR'.

# 2022 Fukushima Field Trip Report Summary

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Earlier this year, PRI published its 2022 Fukushima Field Trip Report. The bulk of the report showcases the experiences of twelve students who, between Nov. 25-27 of last year, took part in the first field trip organized by PRI since the COVID-19 pandemic started. The excursion provided the students with an unforgettable on-the-ground experience of the effects of the 2011 Tohoku Earthquake and Tsunami on the local population, economy, and infrastructure, as well as the recovery and clean-up efforts in the area following the Fukushima Daiichi nuclear accident. Led by Dr. Christopher Simons and Mr. Yoshikazu Suzuki, students visited the Great East Japan Earthquake and Nuclear Disaster Museum in Futaba-machi, took a trip to Minamisouma, and stopped by a cow farm in Iitate Village. They observed abandoned houses, kindergartens, schools, churches, shops, and community centers, which gave them a visual appraisal of the magnitude of the double disaster that marred the prefecture 12 years ago. They were also able to engage locals who experienced the disaster from various frames of reference, among them a local gardener and returnee; professor William McMichael from Fukushima University who lectured about the hope and confidence of local communities about revitalization efforts; and members of the organization Resurrection of Fukushima which spearheads the campaign 'Zutto Soko' to inform visitors about radioactivity and its effects.

Throughout the entire trip, students were offered the opportunity to learn about and reflect on the far-reaching impacts that a natural disaster of great magnitude has on a region and its people – and these incisive, thoughtful,

and personal assessments appear in the Field Trip Report. In the introduction, Dr. Simons describes the contrasting experience between old and recent trips to Fukushima, the gradual recovery, and the “pleasure of belonging”. A keynote essay by Janina Jasper highlights the revitalization status of the region. Inspired by the interactions effected during the trip, Ms. Jasper’s essay addresses a crucial question: “Why is there ‘a lot of educational potential in Fukushima?’”. Photographs taken on the trip also accompany the report, including some of those who were featured in a special Photo Exhibition that was held at the International Christian University.

# Book Review

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**Osamu Arakaki, *Fridtjof Nansen: The Far North Explorer and the “Father of Refugees”*, TaroJiro-Sha Editus, 2022.**

(The following is an English translation of the book review in the Ryukyu Shimpo Newspaper on 29 January 2023 written by Professor Kohki Abe on the above-mentioned book.)

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This book is a biography which draws from the spirit and way of life of Fridtjof Nansen who had crossed the Arctic and later became known as an extraordinary humanitarian aid worker. The book is written by a leading researcher of refugee studies in Japan, who has spread his “wings of wisdom” and painstakingly elaborated on his work. It is filled with the passion of the author to convey messages of Nansen to “cheer on” young people living in an era when they feel crushed by a sense of entrapment.

In Nansen’s prime, when he conducted the Arctic exploration, the author found not his braveness as an adventurer, but his thorough academic quest “to do science” in the previously untrodden region. Nansen’s challenges to the unimaginable made him not only cross disciplinary boundaries, but also leap the barriers between academia and practice. The author describes Nansen’s way of life as “liberal artsy” with its “wings of wisdom” to explore liberty and sees in it the essence of Nansen’s character.

Nevertheless, the benefits of the institutional development during this period were not insignificant, as the creation of the Nansen Passport, which gave refugees abandoned by the states the ‘right to exist as a human being,’ shows.

As this book emotionally expresses, Nansen is living on in the memories of those who survived. Above all, I cannot help but feel a special sympathy for his attitude

of attempting to realize peace not through force but through the “sentiment of solidarity.”

Although Nansen was pushed back by the big waves of reality at times,, his boldness in navigating the course of his life is rich in inspiration for surviving at the crossroads of history. Despite my advanced age, I am greatly encouraged by this book, which has meticulously collected all of these inspirations.

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ABE Kohki is Director of Peace Research Institute and Professor of International Law at Meiji Gakuin University. He obtained his doctoral degree from Waseda University Graduate School of Law. He served as President of Japanese Society of International Human Rights Law and Japan Peace Studies Association. He also served as a Refugee Examination Counselor for the Minister of Justice. His major areas of academic concern are international human rights law and international refugee law. His major publications include *International Law’s Stories I-IV* (2018-2021, in Japanese) and “Emergence of the Right Not to be Forcibly Disappeared: Some Comments”, in *The Cambridge Handbook of New Human Rights: Recognition, Novelty, Rhetoric* (2020).

ARAKAKI Osamu is a professor at ICU, and an expert of international law. He received a PhD in Law from Victoria University of Wellington. Before he began serving at ICU, he was a visiting fellow at Harvard Law School, visiting associate professor at the University of Tokyo, and professor at Hiroshima City University. His main works include *Infectious Diseases Drifting Through Time: Genealogy of International Law and Global Issues* (Keio University Press, 2021), *Refugee Law and Practice in Japan* (Ashgate, 2008), and *Statelessness Conventions and Japanese Laws: Convergence and Divergence* (UNHCR Representation in Japan, 2015), “Non-state actors and UNHCR’s supervisory role in international relations,” in James C Simeon (ed.), *The UNHCR and the Supervision of International Refugee Law* (Cambridge University Press, 2013).

# Translation

「わたしをtheyと呼ばないすべての人」

セア・ゲッツ

芳賀太弦(訳)

ほとんど誰も  
聞いたことがない  
言葉として  
見られるように努めよ

わたしたちは電話のかわりにテキストメッセージを送り合うことが多いし、現実世界よりむしろソーシャルメディアで顔を合わせる。互いの声を聞くことはない。この無音は、一旦声を出すや出生時に割り当てられたジェンダーに縛りつられてしまうわたしたちのような者には、とくに解放的になり得る。

インターネットは、声帯がわたしを裏切ることがない唯一の場所である。

携帯電話上でわたしの言葉を読むとき、あなたがわたしのジェンダーについて思い込みを持つことはない。ジェンダーを帯びたわたしの声、そして身長と重力の中心も、「音が消えた世界」ではほとんど意味を持たないし、まったく無意味にさえなる。このように、ジェンダーレスは解放的な無音だ。これはわたしにとっては良いセルフイーの角度を知るよりも大事なことである。

しかし、ソーシャルメディアの空間から声を消去することで、わたしの声の歴史のその他の痕跡も消してしまうことになった。

南部アクセントで自然に話すわたしは、インターネット上に広がる世界中のトランスの人びとのコミュニティを見つけたわたしから切り離されている。発声をめぐる慣行に何年も屈してきたことで、わたしの南部アクセントはしばしば無意識のうちに葬り去られてきた。だが南部の人と話すときには、南部アクセントが出てくる。このために、南部に帰るたびにいつも不安を覚える。このアクセントが口をついてでるときにはよく、わたしのジェンダーアイデンティティが複雑であるという感覚はさらに消されてしまい、残るのは南部の白人女性の声ばかりである。

わたしが「ノンバイナリー」という言葉を聞くとき、それはたいていニュースキャスターのような特徴のないアクセントで発音されている。実際、2017年あたりまでは、コミュニティやわたし自身を指す言葉を探してネットの画面をスクロールしているときに、その言葉を「読んだ」ことしかなかった。

公演や講義といった公の場で話すときには、「ノンバイナリー」という言葉をわたしが小さな頃に聞いたかったようなかたちで発声するよう参加者に教える。つまり、もし1990年代の南部の小学校でこの言葉が広く使われていたら、小さい頃のわたしが発音したように。「ノンバイナリー」がわたしの——ノースカロライナ都市部のものとオクラホマ平原地帯のものが混ざった——アクセントに初めから備わっているような世界を想像したい。「ノンバイナリー」が他の場所でも自然に成長し、多様なジェンダーと同じくらい多様な南部アクセントのなかでそれが生きるのを想像したい。

北部や西部の都市部の公の場で話すとき、わたしの南部アクセントはほとんど出ず、わたし自身にさえ聞こえることはほとんどない。日常生活でも、話し相手のほとんどはジェンダーレスな“y'all”を使うべきだと思っているが、それでも誰にも“yawl”の“w”の音を聞かせないしそのときの顎の動きも見せない。わたしは、自分の頭の中に響いている極度に単純化された「南部の女性」の声が怖いのだ。

この幻影に立ち向かい、わたしのバージョンの「ノンバイナリー」を人びとに教えるために立ち上がる時、わたしがそうするのは、南部でもジェンダーが多様であるべきだということを、人びとの南部理解に力づくで組み込むのを願ってである。これをたったひとりで実践するとき、わたしがそうするのは、自分のジェンダーアイデンティティを生まれ育った土地の言葉で語ることができれば、いつの日か生まれ育った土地でそれを語れるようになり、ひいては南部でもジェンダーが多様であるべきだということを、南部の自己理解の一部にできるということを信じてである。

# Translation

わたし：  
Nawn (ナーン)  
Baiiii (バァ)  
Nare (ナ)  
Re (レ)

かれら：  
nɑ:ɪn (ナン)  
ba:θ (バイ)  
neθr (ネ)  
ræ (リ)

わたし：  
Y'awl don't even know how heart warmin' that was.  
(あなたたちはこれがどれだけ心温まるものであったかわからないでしょう。)

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## 解説

芳賀太弦  
(アラバマ大学歴史学科博士課程在学)

英語で人称代名詞の単数形を使用するときには、そこで指示される人に特定の性別を与えざるを得ない。従来は、男女二元論に基づき、女性代名詞she/herあるいは男性代名詞he/himが用いられてきた。近年、これに異議を唱え、性別を特定しない単数形の人称代名詞として、通常は三人称複数に用いるthey/themを使う動きが広まっている。アメリカで活動するアーティストsair goetz (セア・ゲッツ)もその一人だ。ゲッツの活動は講演、身体パフォーマンス、映像制作、インスタレーション、図柄デザインなど多岐にわたるが、その中心には常に性暴力、安全幻想、ジェンダー・ノンバイナリー、新しい語彙の出現が持つ可能性、自己規定の安定性といった問題に、言語を通して関わろうという意志がある。

ここに訳出したゲッツのエッセイは、“All Them That Don't Call Me They”という題で、Z. Zane McNeil, ed., *Y'All Means All: The Emerging Voices Queering Appalachia*, PM Press, 2022 (『ヨール・ミーンズ・オール——アパラチア

をクイア化する新しい声』)に収録されている。アパラチアとは、ニューヨーク州からアラバマ州まで北米大陸の東側を南北に走るアパラチア山脈沿いの地域のことであるが、『ヨール・ミーンズ・オール』はこのアパラチア地域におけるクイア・コミュニティの経験を当事者の視点から語った論考を集めている。編者マクネイルによれば、クイア・アパラチア・コミュニティは、これまでその存在を二重に消去されてきた。すなわち、彼らの居場所は都市中心主義的なLGBTQI+史のなかにも、伝統的な性規範から逸脱する存在を認めない保守的な文化的後進地として描かれてきたアパラチア史のなかにもなかったのである。しかし、2010年代中頃から、こうした状況を打破しようとする動きが現れ始める。*Walk Till The Dogs Get Mean: Meditations on the Forbidden from Contemporary Appalachia*, 2015 (『犬がへそを曲げるまで歩け——禁じられた時代から現代までのアパラチアを熟考する』)が出版されたのを皮切りに、*Queering the Countryside: New Frontiers in Rural Queer Studies*, 2016 (『地方をクイア化する——非都市部クイア研究の新しいフロンティア』)、*Electric Dirt*, 2017 (『エレクトリック・ダート』)、*What You Are Getting Wrong about Appalachia*, 2018 (『アパラチアについてあなたが誤解していること』)、*LGBTQIA+ Fiction and Poetry from Appalachia*, 2019 (『アパラチアのLGBTQIA+フィクションと詩』)、*Appalachian Reckoning: A Region Responds to Hillbilly Elegy*, 2019 (『アパラチアで考える——『ヒルビリー・エレジー』に対する応答』)、*Bible Belt Queers*, 2020 (『バイブルベルトのクイアたち』)、*Storytelling in Queer Appalachia*, 2020 (『クイア・アパラチアで物語を語ること』)など、アパラチア・クイアをめぐる論集が立て続けに世に問われている。『ヨール・ミーンズ・オール』も、「アパラチアと非都市部をシスジェンダー的でヘテロセクシュアルな場所として描く従来の像に挑戦」するこうした新しい成果の一つである<sup>1</sup>。

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<sup>1</sup> Z. Zane, McNeil, “Introduction,” Z. Zane McNeil, ed., *Y'All Means All: The Emerging Voices Queering Appalachia*, PM Press, 2022, 4.

# Translation

なかでも「わたしをtheyと呼ばないすべての人」の意義は、ゲッツがノンバイナリー概念とアメリカのクイア・コミュニティが抱える問題に正面から取り組み、これらを克服するための方途を示しているところにある。そもそもノンバイナリーとは、身体の物質性を乗り越えるために生み出された概念である。出生時の性器の形状に基づいて決定される性別や社会的に期待される「女らしさ」や「男らしさ」が受け入れ難いと感じる人、またそれをあえて受け入れまいとする人に、この言葉はどれほど希望を与えたことだろう。しかし、たとえセックスやジェンダーは社会的に構築されたものであると頭で理解し、そのように生きようとしても、日常生活においては、身体的な特徴によって他者から一方的にどちらか一つの性別を押し付けられる。ゲッツが直面した問題も、わたしたちを絶えず二元論的な性に引き戻そうとする身体といかに付き合っていくかということであった。加えてこのエッセイは、アメリカのクイア・コミュニティがある種の規範への順応を強いていることも明らかにする。その圧倒的な都市中心性のため、非都市的な習慣を身体化した南部やアパラチア出身の人びとは、都市的価値に順応するか、そこからはじかれて周縁化されるかの二者択一を迫られる。ゲッツが南部アクセントで「ノンバイナリー」と発音することがいかに困難か、つまり南部出身であることとノンバイナリーであることを両立させることがいかに多大な努力を強いるものであるかを切々と訴えざるをえなかった背景にはこうした事情があったのである。ノンバイナリー概念がいまだ完全には克服し得ていない身体の物質性、さらにはクイア・コミュニティにおける規範の強制を前にして、ゲッツは、自らの生まれ育った言葉で「ノンバイナリー」と発し続けることによってこの語で想起されるイメージの限界を押し広げ、同時に「南部白人女性」のような声の持ち主が「ノンバイナリー」であり得ることを一人でも多くの人に知らしめようとしている。このような具体的な行為を積み重ねることによって、ノンバイナリーは単な

る概念を超え、人びとの関係を変え、社会を突き動かす可能性を与えられるのである。

英語と日本語、アメリカと日本ではノンバイナリーという概念を取り巻く状況は異なる。しかし、ゲッツがここで取り組んだ身体の物質性という問題は日本語世界に生きる人びとにとっても無縁ではない。英語でジェンダーをめぐる問題の焦点になるのが三人称単数の人称代名詞だとすれば、日本語では単数一人称と男言葉・女言葉と言われる語尾の違いにジェンダーの影響が強く出る。例えば、友人同士の会話のようなカジュアルな場面で、男性と判断されるような外見の人が、男性のような声で、「僕」「俺」というのは多くの人にとって自然に感じられる。しかし、「わたし」と言ったら少しぎこちなく感じられるのではないか。女性のような外見の人が、女性のような声で「僕」「俺」と言っても同様のぎこちなさを生じさせるだろう。このぎこちなさは日本語がジェンダー二元論に強く支配されていることの証左である。ゲッツのエッセイが日本語話者に与えるヒントの一つは、例えば他者によって男性的と判断されるような声で「わたし」と言う実践を積み重ねることを通して、二元論的なジェンダーの枠組みから自由な日本語世界を作り出すことが可能かもしれないということだ。このように、言語とその使用が持つ創造的な可能性についてのゲッツの思索と実践は、日本語話者にとっても多くの示唆を与える。



# Profile Updates

## Toshi Sasao

Ph.D., Tokunin Professor  
Education and Language Education

A social and community psychologist, I have been teaching at ICU since 1997. Here are a few updates from me. First, I have completed a three-year Grants-In-Aid (kakenhi) project, March 2023, on peace education in collaboration with Korean and Japanese universities, addressing the bilateral tensed-up situation between Korea and Japan by designing and evaluating peace education programs for university students. Amid much hype and confusion over the pandemic in the last few years, the project's operation was not smooth, to say the least. Nonetheless, I was able to procure enough data and policy insights on how bilateral peace education should proceed between Korea and Japan. This project was based on the accomplishments of PRI-sponsored Japan-Korea Student Field Trips which took place from 2016 to 2019 involving approximately 40 ICU students over these years. Second, in one of the courses I will teach in Autumn 2023 (EDU323 Peace Education), I will be collaborating with Foreman Christian College, Lahore, Pakistan for 8 weeks over Zoom



1st Global Community Psychology Seminar in Asia

and in-person teaching. Also, faculty exchange is being planned for the course. This will be an elaborate liberal arts experience for students and me, as it has never been implemented as such. The emphasis will be on cultivating global-mindedness and an empathic understanding of peace issues in East and South Asia. Third, with a great deal of financial support from the Japan ICU Foundation in New York, the 1st Global Community Psychology Seminar in Asia: Collaboration, Opportunities, and Challenges in the Post-Pandemic World (SCRA-Asia) was held on the ICU campus for three days (July 21-23, 2023). Over 50 students and faculty from ICU and other universities actively participated, sharing their research and practice on the theme of social justice and peace especially in Asia. I am so grateful as well to the Society for Community Research and Action (SCRA) since three former presidents and four executive members were able to join us (see <https://www.scra-asia.jp> for details) and also to the ICU Peace Research Institute for their financial and logistical support. Fourth, I have been working on three book projects in collaboration with my colleagues at Seoul National University, Handong Global University (Pohang, Korea), and Hokusei Gakuen University (Sapporo). Finally, I would like to thank Dr. Christopher Simons and all PRI IRAs for their dedicated assistance with these projects! You guys rock!



# Profile Updates

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## Giorgiandrea shani

Ph.D., Professor

Politics and International Studies

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I was Visiting Professor in the Department of International Relations at the London School of Economics and Political Science (LSE) from October 1 to June 30, 2023. During this time, I gave a keynote speech at the 5th International Academic Conference on Human Security at the University of Belgrade; organized the launch of a special issue I co-edited on Pluriversal Relationality (Review of International Studies) for the British International Studies Association (BISA); and co-convened a colloquium for the International Politics Association (IPSA) on The nation as a “sacred communion”? Religion, legacies and conflict at Queen’s University Belfast (UK) in my capacity as Chair of RC43 Religion and Politics, of IPSA which attracted more than 100 participants.

The rationale for the colloquium was provided by the ongoing conflict in the Ukraine which has once again focused the world’s attention on the continued salience of ethnicity and religion for global politics. It examined the role played by the reference to political community with shared religious heritage and beliefs in preparing the grounds for intergroup conflict on a global scale and critically interrogating the reference to religious symbolism, heritage and legacies as mechanisms for political mobilization. The colloquium hosted 27 panels, including 4 book panels, and 2 panels organised and

run by the early career scholars. I participated in the plenary session and organized two book panels including one on *Religion and Nationalism in Asia*, a volume I co-edited with former PRI Director, Prof. Takashi Kibe, who co-chaired the panel with me.

During my time at LSE, I gave talks to the International Theory research cluster and was invited to give an International Political Research Seminar at the University of Aberystwyth as well as talks at Sciences Po, University of Paris, the University of Torino, and Newcastle University (UK). I also gave a book talk on *Sikh Nationalism*, a volume I co-authored for Cambridge University Press, for the Religion and International Relations Section of the International Studies Association (ISA) and presented at the *Millennium* conference at LSE on the following article for the ISA open-access journal *Global Studies Quarterly* which was published during my research leave: From “Critical Nationalism” to “Asia as Method”. The article seeks to contribute to the development of post-western international relations (IR) by engaging with the political writings and complex legacy of the Bengali Nobel Laureate Rabindranath Tagore (1861–1941).

# Profile Updates

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## Wilhelm Vosse

Ph.D., Professor  
Politics and International Studies

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In 2023, I am continuing my EU-funded CYDIPLO project studying cyber diplomacy with colleagues at seven universities in Europe and the Asia-Pacific. While this might not sound like a peace-related project, it is in many ways. The security of cyberspace, the ability to access information freely, have your online privacy protected, making sure that you can exchange messages with others freely with as limited government or corporate surveillance as possible, are today considered by most of us as essential elements of human existence and maybe even human rights. We can no longer imagine a life without 24/7 access to the internet. One can debate whether that is always a positive thing or not, but taking it entirely away or governments constraining or heavily surveilling what we do online is also not really an option most of us would agree with. Cyber diplomacy is the endeavor by governmental and non-governmental actors to find and define norms and rules to govern cyberspace. As you might imagine, there are very different views on this topic, which is why the United Nations, many regional organizations, governments, and a wide range of other stakeholders continue to debate it to find solutions that work for most of us.

In June 2023, I organized a CYDIPLO Tokyo Stakeholder Conference with participants from Japan, Australia,

New Zealand, Tonga, and many European countries to discuss issues from the security of cyberspace, international law, cybercrime, or defensive and offensive cyber defense. Luckily, several ICU students helped me at the event, and others attended in the audience. In addition, I published a journal article trying to broaden and re-define the concept of security order in “A Conceptual Broadening of Security Order in the Indo-Pacific: The Role of EU-Japan Cooperation in ICT and Cybersecurity” in *Asian Affairs* (vol. 53, issue no. 3, 2022) and a book chapter on EU-Japan cooperation in fighting cybercrime, “EU-Japan Cooperation in Combatting Cybercrime: From the Strategic Partnership Agreement to Global Partnerships” in *Europe and Japan Cooperation in the Fight against Cross-Border Crime: Challenges and Perspectives*, edited by Matsuzawa, Weyembergh, and Wieczorek (2023). And as podcasts have become an increasingly important way of communication, I spoke at some of them, most recently on the importance of cyber diplomacy and how countries fight cybercrime in the *Asia Matters Podcast* titled “Cybersecurity: How Can Countries and Companies Fight the Hackers?”, which was published in July 2023.

# Staff Updates

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## Elizabeth Gamarra

Phd Candidate  
International Christian University

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I am currently a Ph.D. Candidate in the field of International Relations (IR). I have a double masters in the field of mental health as well as peace and conflict studies. I worked closely, as a counselor, with the refugee and indigenous communities in Salt Lake City, Utah. In that process, I had the opportunity to join the University of Utah's Refugee Integration Research Center as a researcher permitting me to develop a deeper passion for this field. After my Fulbright fellowship in Spain, I had the opportunity to join International Christian University through the Rotary Peace Fellowship and develop greater expertise in the field of peace studies and conflict analysis. This led me to pursue my doctoral studies and focus on securitization theory. Therefore, my current research is focused on discourse analysis, securitization theory, and refugee integration.

The Peace Research Institute was established in 1991 for the purpose of strengthening and promoting peace research. The members of the Institute have been comprised not only of faculty from the Division of Social Sciences, but also of various other areas, such as Humanities, Education, Psychology, and Natural Science. This is because the intention was not to limit the study to peace in the narrower sense (war or security) but to include various problems and examine them through diverse points of view so that multiple pathways to peace

can be found. Therefore, with my prior research and field experience, I look forward to using my skills and knowledge effectively to support the mission of the Peace Research Institute (PRI) aimed at strengthening and promoting peace research at International Christian University.

## Silvia Luz González Márquez

Phd Candidate  
International Christian University

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I am a Mexican Ph.D. candidate in Peace Studies at the International Christian University. My research focuses on indigenous peoples and Christian conversion, drawing upon theory and fieldwork with an interdisciplinary post/decolonial approach.

Before coming to Japan, I worked vastly as a researcher with the Mexican government and NPOs. I created work to define public policy for indigenous Mexicans and Afro-descendants and to increase awareness about Mexican traditions. My latest contributions here were on tolerance, philanthropy, and human rights.

My academic journey with UNAM (B.A in Sociology) and International Christian University (MA. in Peace Studies) has consistently taught me to be critical (starting with myself), to be committed to humanity as a whole, and to play an active role in serving the community where I live. The kind and generous support from a loving community, my family, and excellent peers and mentors in ICU have brought me

## Staff Updates

where I am today. Thus, I feel honored for the opportunity to work at the Peace Research Institute. I aim to contribute to the diversity of its research areas and join in its efforts to attain peace in the broadest sense.

I enjoy sharing life with my husband and infant daughter, long walks in nature, and singing worship music.

### **Collin Rusneac**

Doctoral Student  
Heidelberg University / Tohoku University

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As a newly-inducted member of the PRI community, I would like to convey my enthusiastic appreciation for welcoming me to the team. I hope that I can follow in the footsteps of my predecessors and contribute to the important work carried out by the Institute.

My interests include historical memory, global history and issues of colonialism, imperialism and nationalism – these are subjects I tackle in my doctoral dissertation which focuses on commemorative spaces dedicated to the Japanese war dead built inside and outside of Japan. In specific terms, I spend a lot of time in cemeteries, visiting shrines and tracking down monuments related to the war dead. I believe that the sites I investigate through my fieldwork and archival research are emblematic to an informal commemorative landscape which emphasizes transnationality and transculturality, keywords which are very much at home within the field of peace studies. In my work, I try to highlight the importance of remembrance practices in regional politics and

diplomatic affairs following unresolved historical legacies. I hope I can expand on this theme through my involvement with PRI's mission.

In addition to my research, I have taught and currently teach courses on global history, the modern history of Japan and historical encounters between Europe and Asia. My most recent publication is an article I co-wrote for the volume *Routledge Handbook of Trauma in East Asia* edited by Tina Burrett and Jeff Kingston.

# PRI ACTIVITIES

(February 2023~March 2024)

① 「平和の共同体として歩む—メノナイト教会と和解の働き」

Guest: Mr. Atsuhiko Katano (片野淳彦)

Interviewer: Assoc. Prof. Rekishu Yamasaki (山崎歴舟)

Date: Thursday, 25 May 2023

② “Poetry and Violence”

Lecturer: Mr. Paul Rossiter

: Dr. Christopher Simons

Date: Thursday, 15 June 2023

③ “Gender, Climate Security and Protection Issues in the Islands of the North Pacific”

Keynote speaker: Ms. Pushpi Weerakonn

Date: Tuesday, 11 July 2023

④ “The Heart of Innovative Crisis Services: Valuing Lived Experience of Mental Illness for Justice and Peace”

Lecturer: Prof. Christopher Keys

Date: Thursday, 20 July 2023

⑤ “The 1st Global Community Psychology Seminar in Asia: Collaboration, Opportunities, and Challenges in the Post-Pandemic World”

「アジア・国際コミュニティ心理学セミナー～コロナ後におけるアジア・コミュニティ心理学の連携、展望、挑戦」

Organizer: Dr. Toshiaki Sasao

Date: 21~23 July 2023

⑥ “A Truly International Person: Towards a Dialogue Connecting Individuality and Diversity”

「真の国際人—個性と多様性をつなぐ対話に向けて」

Guest Speaker: Okio Hino (樋野興夫)

Organizer: Prof. Mikiko Nishimura (西村幹子)

Date: Friday, 13 October 2023

⑦ “Peacebuilding in a Changing International Order: Is an International Architecture for Peace Feasible?”

Presenter: Prof. Edward Newman

Date: Thursday, 7 September 2023

⑧ “Special Lecture Series - Palestine/Israel Crisis: A Report from an ICU Alumna” (PRI co-Host)

「パレスチナ／イスラエル情勢：ICU卒業生からの報告」  
(PRI共催)

Guest Speaker: Ms. Mizuki Kato (加藤瑞希)

Date: Thursday, 26 October 2023

⑨ “Rotary Special Peace Seminar “Ongoing Humanitarian Crisis in Israel-Gaza and ICRC” (supported by PRI)

Speaker: Ms. Shoko Hanzawa (榛澤祥子)

Date: Tuesday, 31 October 2023

⑩ “Disaster Governmentality: Japan’s global disaster governance leadership”

Speakers: Prof. Takeshi Ito

: Dr. Carl Middleton

Date: Friday, 3 November 2023

⑪ “Linguistic Diversity in Higher Education: a roundtable about languages and peace”

Presenters:

Prof. Andries Coetzee

Prof. Daisuke Shinagawa

Date: Monday, 13 November 2023

⑫ Open Lecture Series on “The Israel-Gaza crisis: Historical Background to the Israeli-Palestinian Conflict and Regional Perspectives”

Part 1 “The Israeli-Palestine Conflict and Regional Perspectives”

Chair: Prof. Giorgio Shani

Speakers:

Prof. Joshua Rickard

Prof. Keiko Sakai

Prof. Yasuyuki Matsunaga

Date: Thursday, 9 November 2023

Part 2 “The Assymetry of Conflict”

Chair: Prof. Giorgio Shani

Speaker: Dr. Hani Abdelhadi

Date: Thursday, 9 November 2023

⑬ “Understanding Palestinian Experiences in Context” (PRI co-Host)

Lecturer: Makiko Nambu

Date: Tuesday, 14 November 2023

⑭ PRI Fieldtrip “Regeneration and Conflict Transformation: Nuclear Power in Fukushima”

Date: 17 November ~ 19 November

⑮ 「沖縄 基地引き取り論とは何か」

Speaker: Takahashi Tetsuya (高橋哲哉)

Date: Monday, 5 February 2024

⑯ 「「台湾有事」論と沖縄」

Speaker: Takahashi Tetsuya (高橋哲哉)

Date: Monday, 19 February 2024

⑰ Photo Exhibition: Fukushima Narratives II

Date: 13 February ~ 27 February 2024

⑱ “Diversifying Activism: Bed Activism by Disabled and Sick People of Color” (PRI co-Host)

Speaker: Prof. Akemi Nishida (西田明美)

Date: Saturday, 24 February 2024

## 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。

Peace Research Institute

Troyer Memorial Arts and Sciences Hall 422  
International Christian University  
Osawa 3-10-2, Mitaka, Tokyo 181-8585  
Tel: 0422-33-3187  
Email: [icupri@icu.ac.jp](mailto:icupri@icu.ac.jp)  
Website: <http://subsite.icu.ac.jp/pri/>

所長・編集：SIMONS, Christopher E. J.