Eternal Journey Towards Freedom

Center Director Dr. Osamu Arakaki

I am honored to serve as a new Director of the Rotary Peace Center. The appointment has been special to me, since I was one of the students who was supported by the Rotary scholarship.

I define education as an “eternal journey towards freedom.” In other words, education is an unremitting and everlasting process by which human beings seek out their essence. As an educational institute, the Center plays a role in assisting Rotary Peace Fellows in their “eternal journey to freedom.” On the other hand, the Center has a unique mission, that is to say, fostering professionals who would be able to contribute to the fields of peace, conflict resolution and so on.

As a new Director of the Center, I express the following ideas based on the above-mentioned understanding. Firstly, I would like to reinforce the empirical perspectives of learning. I will provide opportunities that practitioners can share their own experiences in the field with the Fellows. Through the simulated dialogue, the Fellows will be able to associate knowledge gained from textbooks and lectures in school with reality. For example, I would like to initiate events where the Fellows and staff members of international organisations can exchange their views. I encourage the Fellows to be involved in these events actively.

Secondly, I would like to secure an environment where the Fellows can easily employ a multi-faceted and interdisciplinary approach to understand the essence of the issues on peace. I always keep in mind that the Center is providing a “gate” through which the Fellows may open their mind to other research fields.

I hope that the Center will introduce a fresh air to education, that is to say, the “eternal journey to freedom” of the Fellows.

Editors’ note

Madeleine Logan and Sarah Sanderson

In Japanese, Kaizen means ‘change for the better’, a word that takes on extra significance as the ICU Rotary Peace Center faces a number of changes.

This newsletter is being published as Class XIII Rotary Peace Fellows prepare for their graduation. This is a time of personal change as they seek out new opportunities, different countries, and challenging experiences – guided by the mandate given by Rotary that they support positive change in the world.

We write this as our Class XIV classmates prepare to scatter across the world to begin their Applied Field Experiences. From Central America, to Southern Europe, from Northern Africa to Eastern Asia, Fellows will research a wide range of projects and subjects, all the while seeking evidence and potential for changes that support a more peaceful future.

Turning the focus back to our hub in Tokyo, the Peace Center has a new director, Professor Osamu Arakaki and assistant director Professor Walter Dawson. By the nature of their different interests and diverse professional backgrounds, they will inevitably bring changes to the center, which we are sure will be positive.

This edition, we have tried to bring some small changes to the tone of the newsletter and some of the content created, in order for it to be more relevant to our readers. We hope that you enjoy this insight into our center, and we hope this spring season brings Kaizen to your lives.
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SENPAIS SPEAK

The transition from professional careers to the academic world, and building a new life in Tokyo can be a challenge. Three Class XIV Rotary Peace Fellows give advice to new and future fellows, around the theme “What I wish I’d known”...

Make time for new experiences

Sarah Sanderson

Before starting at ICU I wish that I would have made specific goals about what I hoped to gain from my non-academic experience in Japan. Since the academic terms are so short and intense and everything gets started so quickly, if you don’t make a commitment early on, the term is over before you know it and you might not have been able to try something new.

For example, do you want to be involved in social and activity clubs on campus? There is an overwhelming variety to choose from. Do you want to volunteer in the community? Ask other fellows for the contact information of local nonprofits and NGOs that have a need. Do you want to study Japanese? There are several options at ICU as well as in the community. Do you want to have a part-time job? You can be a TA, research assistant or tutor on campus or work off campus. Request to have a work permit as you enter the country in immigration. Do you want to stay in shape and be active? Learn about the ICU pool and gym hours and ask the other fellows about local yoga and sport groups.

Since it is not a competition and there is no reward for finishing all your classes early, I found that taking three to four classes each quarter and using the rest of my time for research, volunteering, language study etc. was the optimal combination for me. Getting involved with different groups and meeting new people helps a lot with the transition process and filling the initial free time.

Prepare for transition from professional to academic life

Jack Harrison

Before starting at ICU I wish I’d known the significant difference there would be between my new academic life and my former professional life.

During the first term I remember feeling a sense of disconnect between my professional experience and how I could apply my knowledge to class discussions. For those, like me, who have not been in an environment of study for a long time, my advice would be to read around your topic in advance and where possible attend relevant, open lectures and talks at local universities to reintroduce yourself to the world of academia.
I was comforted by advice I received that the feelings associated with each term change. For the first term I was adjusting and accepting that I was a student again and at times felt out of my depth. But, come the second term, I realized that the Rotary Peace Fellowship is a unique opportunity and gave myself up to the experience, and enjoyed the patterns of term; attending lectures, preparing and delivering presentations and working on term essays.

I’m looking forward to the new term and discovering how my feelings change and develop.
In the interests of full disclosure I have to admit that ICU was not my first preference in my Fellowship application. However, during the past nine months studying here, I have become increasingly grateful that I was assigned to study in Tokyo. There are three main reasons for this: ICU’s unique opportunity for extended Masters research and rigorous thesis requirements, its diverse student population and the fact that it has a small graduate school (on a huge campus of parklands and forest).

The focus of our time at ICU is the production of a major Masters Thesis, which will be rigorously assessed and defended in front of a panel of three professors. ICU offers Fellows a unique opportunity to choose, design and carry out their own field research for this thesis, with the option to extend their Applied Field Experience to five months. Students are not limited to research that closely matches the interests of their academic advisers (as in other postgraduate programs) and are instead free to focus on an area of inquiry which relates to their own passions, backgrounds and future plans. Producing a 30,000-word thesis requires a deep knowledge of a specific subject far beyond what is needed in regular Masters course work – something which assures a certain level of specialised expertise upon graduation for each Fellow. This experience is particularly valuable for those who would like to pursue a PHD in the future.

Diversity is another key attribute of ICU. Studying at a university in a non-western country attracted many of the Rotary Peace Fellows, with its opportunity to be part of a learning environment in a different cultural context and exposure to varied perspectives on conflict resolution. Outside of the classroom, we have been exposed to a completely different culture. A number of fellows have taken on the challenge to learn Japanese, and have been offered free language lessons and one-on-one tutoring. For all of us, Japan has proven to be a constantly surprising, often impressive and at times perplexing place to live. To experience its quirks and its frustrations means that life off-campus is never dull.

In terms of life on-campus, ICU is a truly international university, with about one third of the staff from foreign countries including Bulgaria, Mexico and the United States. The graduate school is small, with just 170 students. But don’t let the number mislead you. Our peers come from more than 35 different countries, making the...
classroom a site for diverse perspectives and debate. One of my recent classes about social stratification had eight students hailing from Sierra Leone, Australia, Japan, Uganda, the UK, Zimbabwe and the United States— all with different experiences and research interests focused on inequity in their own societies and those in which they have worked. Many graduate students are government officials in developing countries in Asia and Africa who won scholarships for further study from the Japanese government. This brings extra richness to discussions about peace building, international relations and development. The diversity reminded me of my most recent workplace: the United Nations. For people who have not experienced international organisations or work environments, it gives a unique opportunity to build cross-cultural skills essential for peace building work.

The fact that the graduate school is small means that classes are also small. My classes have ranged from five to 15 students. Courses are not cancelled based on low student number registration. In fact, a friend of mine was the only person to enrol in one of her subjects last semester, so she had private, one-on-one sessions with her highly regarded professor—an amazing opportunity for in-depth exchange, mentoring and learning. The small class sizes have given me the courage to take on unfamiliar and challenging subjects. Last semester, I took a quantitative research/computer-programming course, which was way out of my comfort zone in the humanities. The class had 10 students with vastly different experience in the content area. However, the fact it also had three professors meant that each person received the learning support they needed, both in and outside of class hours.

For these reasons and more (I haven’t even mentioned the astonishing beauty of the campus in the full bloom of cherry blossoms in the spring) I feel privileged to count myself among the Fellows to have had the opportunity to study at ICU.
SENPAIS SPEAK

Where are they now?

Morgan Pillay, South Africa
Class VII (2008-2010)

Where are you now?
I live between New York City and Honduras (Tegucigalpa) as my agency. The United Nations Population Fund (UNFPA) has allowed me to work remotely and be with my family. My wife works for the UN World Food Programme (WFP).

How did the Peace Fellowship help you in your current career?
I am a lawyer by profession so my MA was tailored towards Human Rights and Conflict Resolution. My career since 2010 has led to a senior investigator position with WFP and UNFPA where I use all my legal skills to interview witnesses, gather evidence, and write reports.

What is one thing you took away from your two years living in Japan?
I am still very connected to Japan and my wife (and my daughter, Sakura) is Japanese. We met 12 years ago in the DRC working for the UN. The spirit of the Japanese people, culture, and beauty of the country makes it the only place I long to return to amidst all of my travels. I hope the next time I am there I will be able to stop by ICU, a pretty campus of which I have many fond memories.

Dr. Thomas E. Henökl, Austria
Class I (2002-2004)

Where are you now?
I am a Senior Researcher at the German Development Institute in Bonn, working in research, teaching and policy advice in the fields of EU foreign and security policy, international cooperation and development, and more widely on comparative politics and organization theory. I am also a senior associate member of the research group on European Governance at the University of Agder, Kristiansand (Norway), where I defended my PhD entitled ‘Inside the External Action Service: Unpacking the EU foreign policy bureaucracy’ in 2015. Recently, some of my scholarly work appeared in the Journal of European Public Policy, West European Politics, Journal of European Integration and the European Foreign Affairs Review.
The Rotary Peace Centre caught up with some ICU alumni to check in on how their careers have developed since graduation, and the continuing impact of the fellowship on their lives and work

What is one thing you took away from your two years living in Japan?
The Rotary Peace Fellowship in Tokyo was an extraordinary and extremely enriching experience, personally as well as professionally. I have learned a great deal in my fields of study, and benefitted tremendously from the intercultural experiences as well as from the friendships that we keep alive until today. Above all, the years in Japan taught me patience, focus and inner calm, to take the time to get to the bottom of a problem – invaluable skills in both diplomacy and research.

How did the Peace Fellowship help you in your current career?
During my scholarship period, I worked for the EU Delegation to Japan, assisting the Head of the Political and Economic Section. After my MA degree from ICU, I went back to Brussels to work in EU public administration and the European diplomatic service for about 10 years and managed to build a career in international politics on the skills and insights I could acquire as a Rotary World Peace Fellow.

A day in the life of Fellows

Joshua Campbell

For many prospective Rotary Peace Fellows, it is hard to imagine what graduate student life at ICU is like. Truth is, the experience is often as diverse as our fellows.

This variety begins with academic life at ICU. The academic calendar is split into three terms, with most graduate courses taking place for roughly two and a half hours once per week. The majority of our classes are conducted as seminars, with students being responsible for reading prepared materials in advance each week, presenting on a topic, and discussing it with their classmates. Graduate courses are often scheduled in the afternoon or evening, giving students plenty of time during the day to experience life in Tokyo.

Many graduate students choose to live near campus in Mitaka, either in a dormitory or in a student apartment, due to its more relaxed atmosphere and the convenience of parks and transportation. Others prefer to live in the more lively parts of Tokyo, such as nearby Kichijoji, which is currently one of the most popular destinations among Tokyoites. The local trains and buses prove convenient for these students that commute.

While many graduate students are quite happy to have the time to focus on their studies some choose to volunteer with local NGOs, work or volunteer part-time as teachers, get involved in campus clubs, or stay active off-campus, with Meetup groups open to all.

At the end of the day, there are ample opportunities to make the most of one’s life here at ICU.
SENPAIS SPEAK

Daniel Sturgeon, U.S.A.  
Class III (2004-2006)

Where are you now?  
I am now serving in Bangkok, Thailand as a Foreign Service Officer at the U.S. Embassy.

How did the Peace Fellowship help you in your current career?  
When I applied for the Peace Fellowship, serving in the Foreign Service was my ultimate goal. It is my dream-come-true job.

What is one thing you took away from your two years living in Japan?  
As for my time in Japan, ICU was only a part of it. I had spent two years in Japan prior to coming to ICU, and am married to a Japanese national. I also stayed on in Tokyo after I graduated from ICU. Japan is a part of my life, and my relationship with Japan and things Japan continues.

This is also true of Rotary. I still remember receiving my acceptance letter from Rotary International, which closed by saying “we look forward to a lifelong relationship with you”. I still hold this true. I have worked to organize Peace Fellow Alumni, have been a Rotarian, am a Paul Harris Fellow, and helped to found a Rotary Club in Washington, DC. Like Japan, Rotary is part of who I am.

Christopher John Lindstrom, U.S.A.  
Class X (2011-2013)

Where are you now?  
I have been checking in with a few organizations I have worked with in the past, namely Rotary International at their headquarters in Evanston and the Peace Corps, which is the United States’ international development entity that invites American volunteers to assist in the need for skilled labor in 70+ countries overseas including teachers, microfinance professionals and more.

I will this year lead a private school overseas to Cuba for an inter-cultural and service learning exchange followed by a third voyage aboard Japan’s Peace Boat as their Global English Teaching Coordinator. This NGO promotes peaceful dialogue, disaster relief, risk and reduction efforts as well as introduces its participants to a host of NGOs and indigenous peoples worldwide for collaboration towards making the world a better place for us all. The language class offerings onboard are to encourage exchanges in Peace Boat’s many ports of calls between its primarily Japanese passengers and the rest of the world.

How did the Peace Fellowship help you in your current career?  
The Peace Fellowship mainly reaffirmed my choice to contribute to the world in the ways that I do out in the field, being involved with a number of humanitarian organizations.

What is one thing you took away from your two years living in Japan?  
I love Tokyo and the beautiful natural areas of Japan outside of the big city.

Christopher is photographed with Class 10 fellow Jarunee Jarusruangchai.
GLOBAL FRIENDSHIPS

How Rotary creates lifelong friendships

Hilary J. Caldis

I am constantly in awe of the power of connection. This is what Rotary is all about. We unite in friendship to realize truthful, fair, good-willed, and beneficial outcomes in our communities and the world. For Rotary members and people like me, our lives are forever transformed by this powerful network.

I was 17 years old when Rotary became a guiding force in my life. I was a young woman hungry to see the world outside my own country. Thanks to Rotary, I was granted the opportunity to live in Brazil as a Rotary Youth Exchange Student for a year. The experience was transformative for many reasons, the foremost being the people I met along the way who continue to be central figures in my life.

Chance meeting on a night bus in Brazil
One of these important figures is Kate Kimmer, who I first met 10 years ago in the middle of Mato Grosso do Sul, Brazil, on a night bus. Instantly, we became friends — spending hours on end discussing the world and all the things we wished to do to make it a better place.

In June 2008, I reunited with Kate in the Atlanta airport on layover to Thailand. Kate had done a previous exchange in Thailand and was headed back, and I was lucky enough to join her along the way. On this trip I saw first-hand what life is like for many women in South East Asia (and more broadly for many women around the world) who survive by selling their bodies for sex. It was a reality I had been aware of previously. But like many things in life, it’s not until you see something first hand that you begin to comprehend the true reality.

Soon after, I headed off to India for a year to study international development in one of the most poverty and drought stricken areas in the country. Again, I had the opportunity to expand my understanding of life. India is a place one goes to see everything and more.

Returning to the United States, I began over time to realize a reoccurring problem, gender inequality, existent in every place no matter how rich or destitute it was. I endeavored on a new trajectory, to bring female voices to life and make them publicly accessible from anywhere online. And so The Female Voice was born to give voice to women and girls from all different backgrounds, nationalities, and walks of life.

Meanwhile, Kate was also working hard to translate her passions and global awareness into work. After graduating from Indiana University, she eventually made her way to Portland where she began working to support victims of sex trafficking. With the encouragement and support of Rotary members in Portland, she was selected as a Rotary Peace Fellow and began her studies at the International Christian University in Tokyo in September 2014.

As Kate was off to Japan, I continued to work on The Female Voice. Then it hit me. Why not go for the fellowship and further expand my work and mission? I did and a year later received the news that I, too, was headed for Tokyo.

Peace fellows in Tokyo
I have found amazing people, incredible culture, and critical academic exposure within my chosen fields in Tokyo. I continue to develop and realize my own dreams as a Peace Fellow alongside one of my best friends — Kate Kimmer — a person I would have never known if it were not for Rotary.

The chance to study abroad with Kate for a second time has been a profound experience for both of us. Being a part of each other’s journeys for so long, we are able to support, encourage, and inspire one another in unique ways that often push us towards greater achievements.

In the process, we live inside the truth that the universe works in mysterious yet intentional ways that push us toward becoming the people we are meant to be. All of this, in the end, relies on the spirit of friendship — the essence of Rotary that I hold so dear and could never live without. To Rotarians worldwide, I thank you for making this friendship and so many others possible.
We all know that conflict is costly, but the Global Peace Index (GPI) is one of the first publications that tried to quantify exactly how expensive it is from an economic standpoint. The figures are astonishing. In 2015, the price of violence worldwide was US$14.3 trillion—a huge amount of money, which reiterates the value of peace in cold, hard figures.

The GPI ranks the nations of the world according to their level of peacefulness and is an annual product of an independent and non-profit think tank, the Institute for Economics and Peace (IEP). It ranks 162 countries, covering 99.6 per cent of the world’s population. The index gauges global peace using three broad themes: the level of safety and security in society, the extent of domestic and international conflict and the degree of militarization. The only statistical measure of its kind, the GPI allows us to understand what makes societies peaceful and what we need to do in order to mitigate violence in the future.

To increase awareness of the GPI and celebrate the 10th year of its existence, IEP has partnered with Rotary International to pilot a Global Peace Index Ambassador Program. The goal of this project is to train current and past Rotary Peace Fellows on GPI methodology and findings, which equips them to give their own presentations about the findings around the world. The pilot is called “10 for the 10th” to mark the upcoming 10th anniversary of the GPI in June 2016. Three current Peace Fellows at ICU are involved with this new opportunity and will be presenting in Tokyo and during their respective summer AFE experiences. To find out more information about the GPI and the Ambassador program refer to http://economicsandpeace.org.

10 facts about global peace

1. The world’s most peaceful country is Iceland while the least peaceful country is Syria
2. Globally the number of people killed in conflicts has risen over 3.5 times since 2010.
3. The Middle East and North Africa is now the world’s least peaceful region.
4. Europe is the world’s most peaceful region.
5. In 2015, the small African nation of Guinea-Bissau had the largest improvement in peace.
6. Libya saw the most severe deterioration in peace last year, followed by Ukraine.
7. Since 1990, there has been a slow and steady decrease in global militarization
8. Peace generally increases with higher levels of urbanization.
9. More highly militarised, wealthy countries also tend to provide the largest amounts of development assistance.
10. Since last year, 81 countries have become more peaceful, while 78 have deteriorated.

Source: Global Peace Index, 2015
Reimagining peace

Ida Suraya Klint

Translation… Memory… Dialogue – these three themes are critical to Reimagining Peace and the pathways to achieving it.

ICU has been at the forefront of rethinking the ways that peace and peace studies are imagined and constructed.

In June, the university hosted the founder of the discipline of peace studies Dr Johan Galtung, acclaimed Indian public intellectual Dr Ashis Nandy and leading Japanese political scientist and philosopher Dr Shin Chiba as keynote speakers at the Rethinking Peace Studies conference on its campus.

This conference was the culmination of three seminars held over three years in Tokyo, New York and Kandy, Sri Lanka. Previous conferences prompted conversation between a range of highly-respected academics from Oxford, Cornell, and Georgetown universities among others.

As part of the conference, traditional Japanese art forms were reconceptualised in an original performance showing the centrality of Translation, Memory and Dialogue to new ways of imagining peace.

Initiated by Peace Fellow Daniel Lagartofernández, the performance was based around Butoh dance, and Shodo art, accompanied by a European sound discourse composed by Ida Suraya Klint.

The musical style is very different to what is normally used for Butoh dance and this difference can be seen as a symbol of dialogue and translation through this meeting between very different cultures. Dialogue as a theme is here expressed very directly. Translation was also experienced with the creative group’s discussions of how the performance should be and the expectations and cultural differences in expectations. Memory was seen through the group’s different memories and different upbringings, discourses and ideas throughout their lives. We are all our past and we live our present and future and this is what makes it beautiful and diverse that these differences can be expressed through music, art, dance, photography and words.

Rethinking Peace Studies is a collaboration between International Christian University (ICU), the Japan ICU Foundation (JICUF), and Rutgers University.
PEACE PROJECTS

From planning to execution – the project cycle in action

Jack Harrison

Managing projects with diverse teams of people will be a key part of Fellows’ future careers. For this reason, the ICU Rotary Peace Centre offered training in Project Cycle Management (PCM) in March this year.

PCM is a planning methodology created by the US Military and adopted by the Japanese Government’s foreign aid agency, JICA, in the 1990s. It is currently used by a number of international organizations and bilateral aid agencies.

During the workshop, fellows split into two teams and worked on a case study concerning a women’s health improvement project in an unspecified, developing country. The training facilitators guided fellows through the PCM process, from planning and implementation, to evaluation.

The ‘PCM method’ is both logical and participatory. Fellows were encouraged to consider the “means-end” relationship of their strategies, whilst decisions were reached through consensus - giving all participants a sense of ownership. The transparent nature of the PCM method was replicated during the training, with both teams mapping and visualizing their progress with notes posted on large whiteboards.

Through the practical application of the PCM methodology its use in any number of situations became apparent and fellows felt equipped for future challenges in the field.

Retreat at Asian Rural Institute

Shook Yee Leong

On November 24 last year, a group of students from ICU led by Pastor Paul Johnson left for a four-day retreat at the Asian Rural Institute (ARI) at Togichi prefecture. Upon arriving, I learnt that ARI is dedicated to training grassroots rural leaders from the most marginalized parts of the world, primarily in Asia and Africa. Each year ARI brings together about 30 leaders to take part in their Rural Leaders Training program which focuses on sustainable agriculture through integrated organic farming techniques, community building, and servant leadership.

The retreat gave me a new appreciation for food. Working on the farm and witnessing the care that goes into producing the food that we eat made me realize how much hard work goes into getting food on the table. Apart from that, working alongside rural leaders who were being trained in order to be more effective in serving the poor, the hungry and marginalized communities when they return to their country was inspiring.
The golden art of mediation

Sarah Sanderson

The word mediation shares the same Greek root as meditation and medication, something which speaks to its common goal: To find the golden mean. The middle way was a thing of beauty for ancient western philosophers like Aristotle, who believed that harmony existed between the extremes of excess and deficiency. And so it is with the art of mediation, which aims to build peace by finding that golden middle ground.

Rotary Peace Fellows received some insights into the theory and practice of mediation recently from experienced practitioner Jordi Palou-Loverdos, who has facilitated dialogues following conflicts in Rwanda and Spain. His workshop was focused on *inside out harmony,* and spoke to creating conditions for peace on multiple levels.

One of the most memorable exercises came when the Japanese martial art *aikido* was used to demonstrate the practice of mediation. The Japanese word *aikido* is often translated as “the way of unifying with life energy” or as “the way of harmonious spirit.” The central purpose behind the tradition was to create a martial art that practitioners could use to defend themselves while also preventing injury to their attacker. The techniques of *aikido* involve various movements that redirect the momentum of an opponent’s attack or stop the action altogether. Another important part of the practice consists of a keen and thorough awareness of one’s immediate environment. Jordi encouraged us to think of the martial art as a metaphor for mediation in that a practitioner has to constantly be aware of all forces at play and always attempt to transform the energy of an attack into a new, more positive direction.

Jordi defined mediation as: a formal or informal process by virtue of which an impartial third, the mediator, offers a dynamic space to the parties to make possible the settlement of disputes and/or the transformation of a conflictive situation using cooperative, communicational and negotiation strategies. Though the definition and successful practice of mediation is complex, everyone came away from the training with a renewed appreciation for the golden mean, and how it can be achieved.
Peace can be achieved if children’s natural curiosity is nurtured so that they grow into globally aware adults.

Madeleine Logan

Peace begins with the simple act of breaking bread together. The emotional connection formed when people of different cultures interact is what inspires educator Raphaelle Ayach.

Every Child is a Global Citizen is the motto of Safarni, an internationally regarded initiative founded by Ayach and based in Egypt. The organisation aims to promote diversity by organising “Travel Adventures” in communities. Safarni means ‘Let’s Travel’ in Arabic. During these programs, children aged 8-12 meet hosts from another country who introduce them to their culture.

“The Safarni program started from an intrinsic belief that emotional connection is the only thing that creates genuine respect and understanding. These connections are formed when you are eating with the other person, listening to the other person, you’re laughing at the same jokes, and you’re dancing together. These actions create a human reference of someone who is a friend, a reference you grab onto when you hear of this other country and culture,” Ayach said.

In keeping with ICU Rotary Peace Centre’s mission to educate global citizens, Hilary Caldis and myself partnered with civil society organisations in Tokyo to introduce Safarni to Japan.

The partnership involved a training workshop for Peace Fellows and Japanese facilitators passionate about intercultural education, held at the ICU campus, followed by a one-day Safarni Travel Adventure.

During the Safarni event, 18 local children were able to ‘visit’ Egypt and the Philippines, a rare opportunity to meet people from other backgrounds, and to “travel” abroad.

It is hoped that the Japanese facilitators will run future Safarni Travel Adventures in Tokyo –giving the opportunity for intercultural exchange to many more children.

The Safarni event was generously supported with donations from the Tokyo Rotary Peace Wing E-Club and the ICU Rotary Peace Centre and organisational support from NGOs Glocal Mitaka and Mirai no Mori.
When the idea first came up for this training, I was excited and also motivated to discover the outcome. We usually facilitate our activities for underprivileged children in Egypt, and we are always curious if their positive response is something we can also expect from other children in the world. We also hoped that the workshop would feel interesting and relevant to the local Japanese educators. Throughout the workshop it was confirmed to me that Safarni does indeed have a potential for global impact. We discovered that most of the children had not traveled outside of Japan, and that those that had, still enjoyed the simulated trip. Most importantly, the day served as a platform for connection between the children and new friends from Egypt and the Philippines. I was happy that the attendees got to facilitate and organize their own “practical” day, in order to see all the work that goes into this methodology. I was happy to discover that the local educators did see the value and importance for such a program to happen locally. I truly hope that Safarni can be a useful tool for Japanese children to discover the beautiful intrinsic diversity of the world.
JAPANESE CORNER

Language Corner: Japanese Kanji

Sarah Sanderson

One of the first things that a new Japanese language learner encounters is the complexity of the Japanese writing system, which uses a combination of character types: kanji (adopted Chinese characters), hiragana (used for native Japanese words), katakana (used for foreign words) and romaji (used to write Japanese in the Latin script).

Learning kanji in particular is fascinating not only because of the history and meaning inherent in each symbol, but also because writing each character is an art in itself. It helps to learn the origin and components of kanji in order to remember them. Here are a few with some interesting and relatable stories and images.

This character represents “tree” and is an example of kanji that looks like its meaning.

If this character is repeated the meaning changes to “woods.”

Adding one more character changes the meaning to “forests.”

The “tree” character can be combined with other characters as well. This character means “break” or “rest” because it includes the character for “human” resting by a tree; he is taking a break.

Here is another kanji that combines the character for “tree” and “sun.” Can you picture the sun rising behind the tree? It has come to mean where the sun rises or “east.”

To use a different example besides “tree,” this character consists of two parts, which represent rice fields and force. The character suggests that ‘people who work in rice fields engage in physical labor’ and means men. Today, the logic may not be relevant but that’s how its current usage originated.

‘Reading the air’ in communications

Joshua Campbell

When we talk about the way people approach conflict and peace varies across cultures, we often discuss how we can be sensitive to differing expectations and styles of communication. While this is surely important, I feel we lose an important opportunity to learn and grow our own perspectives. To this end, I would like to share some things we can all learn from Japan.

Collaboration: Transactional or Relational?

A key difference between American and Japanese approaches to negotiations or collaboration is that Americans tend to conceive of the encounter as transactional, whereas Japanese people tend to perceive matters as relational. For example, when an American walks into a meeting, he or she may expect that the important topics will be discussed, differing opinions will be exchanged, and by the end of the meeting, any problems will be resolved and business will be finished so everyone can go home. That is to say, an American may perceive the meeting as a transaction or an exchange, a single interaction that begins and finishes at the door.

Often in Japanese business cultures though, the meeting is just the tip of the iceberg and is often too formal a setting to discuss sensitive issues. Instead, they will likely want to invite their counterpart out to dinner, drinks, karaoke, or all three after the meeting in order to build a positive working relationship with them before resolving the concerns that brought them together in the first place. For this reason, it is often observed that Japanese approaches to collaboration and peacebuilding are more relational, with a meeting being merely one episode in an ongoing relationship that they hope to build and cultivate going forward.

No matter who one is encountering...
or working with, this attention to both the transaction and the relationship is valuable. While there are times where it can be more fruitful or efficient to address a problem head on, collaboration will suffer in the long-term if the participants don’t take care to build a positive and cooperative working relationship.

Minding reciprocity: “On”

When it comes to minding the relationship involved between people working together, the Japanese concept of On (恩), pronounced like “own” in English, is a useful tool. As part of human relations in Japan, it is assumed that interactions and relationships carry within them an obligation of reciprocity, much like the English idiom, “I’ll scratch your back if you scratch mine.” A key part to this is being mindful when someone has helped you or supported you in the past, as it is not only the right thing to repay that help down the line, but by being mindful to how you can both support each other is an important aspect of building effective working relationships.

Read the Air! : “Kuuki oe Yomu!”

In Japanese social settings, a common refrain to those of us that don’t always pay attention to what is going is, “Read the air!” (空気を読む). The Japanese language is considered a “high context” language, which means that often important parts of a sentence may be dropped, such as the subject or the verb, because it is assumed that there is responsibility on the part of the listener to pay attention to the context. This mutual responsibility for both a speaker to communicate and a listener to try to understand their counterpart involves paying attention to context, nonverbal communication, and other social cues. Paying attention to and working to understand these things is called “reading the air.” While it can be frustrating at times, it teaches one to really pay attention to others and try to understand what they want to say, a skill people will find helpful in any cultural context.
Shook Yee Leong
Recipes by Lori Hamada of Eat and Speak Washoku.

Yakitori

Ingredients
- 14 oz (400g) chicken thighs, boneless
- 1 Japanese naga-negi onion
- 4 bamboo skewers
- Salt
- Pepper
- 1 tablespoon vegetable oil

For sauce
- 3 tablespoons soy sauce
- 3 tablespoon of mirin
- 3 tablespoons cooking sake
- 5/6 oz (25g) zarame coarse sugar or regular white sugar
- Shichimi togarashi spice blend (optional)

Directions
1. Soak bamboo skewers in water for at least 30 minutes before using them.
2. Cut the chicken thighs into bite-sized pieces. Cut the Japanese naga-negi onion into about 1 inch (2 to 3 cms) lengths. Thread the chicken onto skewers, alternating with the naga-negi. Sprinkle with salt and pepper.
3. Heat the vegetable oil in a frying pan and cook until the chicken is thoroughly brown. Remove the skewers from the frying pan.
4. To make the sauce, mix the soy sauce, mirin, cooking sake, and zarame coarse sugar together. Simmer the sauce over low to medium heat until 10 to 20 per cent of the sauce has been reduced.
5. Place the skewers back into the frying pan and coat with the sauce. Serve with shichimi togarashi spice blend, if desired.
**Miso Soup with Seaweed and Tofu**

**Ingredients (Serves 4)**
- 4 ½ oz (130g) silken tofu
- 1/6 oz (5g) dried wakame seaweed
- ½ (1 1/3 oz/40g) Japanese naga negi onion or small leek

**For seasoning**
- 2 ½ U.S. cups (600ml) dashi stock
- 1 1/3 -1 ¾ oz(40-50g) miso

**Directions**
1. Soak the dried wakame seaweed in cold water until it softens. Cut into ⅛ inch (2cm) pieces. Cut into ⅛ inch (2cm) pieces. Cut the silken tofu into 5/8 inch (1.5cm) cubes. Cut the Japanese naga-negi onion every 1/8 inch (3mm) diagonally across the onion. The resulting separate diagonal slices should be individually 1 ½ -3 inches (4-5cm) in length.
2. Heat the dashi stock in a saucepan over high heat. Reduce the heat to medium when it comes to a boil. Add the naga-nei and bring to a simmer.
3. Place the undissolved miso into a ladle. Immerse the head of the ladle into the soup and then stir gently to dissolve.
4. Add the tofu and drained wakame. Turn off the heat just before it comes to a boil.

**Dashi Maki Tamago**

**Ingredients (Serves 4/ Makes 2 blocks)**
- 8 (medium) eggs
- ¼ (8oz/240g) daikon radish
- Vegetable oil

**For seasoning liquid**
- ¾ U.S. cup (180ml) dashi stock
- 1 tablespoon mirin
- 1 teaspoon soy sauce, preferably light colored soy sauce

**Directions**
1. Mix the eggs well. Grate the daikon radish and drain lightly with your hands.
2. Mix the ingredients of the seasoning liquid together. Add the egg mixture and strain through a sieve to make a very smooth liquid. Cool in the refrigerator.
3. Heat a rectangle omelet frying pan or a small frying pan and thoroughly coat the surface of the pan with a paper towel soaked in the vegetable oil. Use cooking chopsticks to drop a small mixture in a frying pan to check if it sizzles, which indicates the temperature of the frying pan in appropriate.
4. Divide the egg mixture into two bowls. Pour some of the egg mixture from one bowl into the frying pan and then allow the mixture to thinly cover the surface of the frying pan. Once the egg mixture gets mostly cooked but still slightly runny, hold the far end of the egg sheet with a cooking chopstick and fold towards you. Oil the half top of the frying pan that is not covered by the egg mixture and move the cooked egg mixture toward the top. Oil the bottom half and add some more of the egg mixture from the bowl to the empty part of the frying pan. Repeat the procedures for another 3 to 5 times to make 1 block of rolled omelet. Note that the thickness of the rolled omelet will depend on the size and type of the frying pan you use.
5. Repeat step 3 to 4 again to make another block of rolled omelet.
6. Place each rolled omelet on a makisu bamboo mat and roll away from you by gently but firmly pressing the mat around the eggs to shape. Cut the eggs into 1 inch (2-3cm) wide pieces.
7. Carefully place the eggs in individual serving plates and garnish with grated daikon radish. Serve with soy sauce.
SEASONS IN JAPAN

A Lens Walk
Rashmi Rekha Borah

Flames of Maple
Autumn still burns me

Midnight
Snow fairy covered the campus with frozen furs
An umbrella lost its way

Spring morning
In the gossip of cherry blossoms
The sun looks pale
Sakura lanterns
Drunk with sake murmuring Basho
In Ueno park!

When I am tired
Green grass of Bakayama
Whispers a yellow bed!

A doll lost in the streets of Ginza
IN THE FIELD

From June this year, fellows will begin their Applied Field Experience (AFE) placements with organisations throughout the world. Here are their plans...

Applying skills in the field

Jack Harrison  
London, U.K  
Sponsor Rotary District: 1040  
Host Club and District: Odawara North Rotary Club, District 2780

I plan to complete my Applied Field Experience in Myanmar with the communications agency, Bridge. Bridge is based in Yangon and works with commercial and non-profit organizations to help them achieve their goals through strategic communication. Bridge’s clients include Save The Children, Beyond Ceasefires Initiative, UNAIDS and The United Nations. I will also be completing my research in Myanmar. I will be researching Myanmar’s traditional version of the national, non-competitive sport of chinlone. I will focus on the human relations formed when playing and participating in chinlone and how these relations are connected to wider social systems, and systems of belief and power. My hypothesis is that chinlone represents a well-understood and peaceful social structure within Myanmar’s society.

Hilary Jo Caldis  
St. Paul, U.S.A.  
Sponsor Rotary District: 5950  
Host Club and District: Yokohama-Kounan Rotary Club, District 2590

New technology and media are powerful tools. They allow us to connect and develop in ways that transcend traditional modes of living, working and understanding. As new technologies become more accessible worldwide, it is fascinating to observe how they are being used not only for convenience, but as mediums for promoting social change and restructuring society. On my APPLIED FIELD EXPERIENCE, I intend to explore how women are using new media and technology as mediums to voice their opinions and concerns, build power, and inspire change both locally and globally. This is consistent with my ongoing work with TheFemaleVoice.org, an online project dedicated to publishing the creative work of females worldwide and facilitating ties among women globally. I will use this experience not only for my research, but as an opportunity to build support and engagement around TheFemaleVoice initiative.

Sarah Sanderson  
Holland, U.S.A  
Sponsor Rotary District: 6290  
Host Club and District: Tokyo Hachioji West Rotary Club, District 2750

This summer I was accepted to intern at the United States Embassy in Maputo, Mozambique. I will be working in the Public Affairs section, which undertakes informational, cultural, and educational activities designed to promote understanding of U.S. foreign policy and society. My role will be to help in the English language and educational exchange programming and resources offered to Mozambique citizens. I’m looking forward to practicing Portuguese, experiencing life in a new place and learning about a possible career in the U.S. Foreign Service. I am very grateful to Rotary for this incredible Applied Field Experience opportunity.

Madeleine Logan  
Brisbane, Australia  
Sponsor Club: Ashgrove/The Gap Rotary Club, District 9600  
Host Club and District: Kawasaki North Rotary Club, District 2590

I will depart for my Applied Field Experience with one question, “Can education help build a peaceful world?” It’s the same question that first prompted me to apply for the Peace Fellowship and move to Japan. This time, I will be seeking answers in Egypt and Europe. During an intensive five-month research trip, I will speak with children who have taken part in an innovative intercultural education program called Safarni, as well as children who have not. I will compare the responses of both groups, to see whether this program has increased acceptance of cultural diversity among participants.
Ida Suraya Klint  
Copenhagen, Denmark  
**Sponsor Rotary District:** Copenhagen Rotary Club, District 1470  
**Host Club and District:** Funabashi South Rotary Club, District 2790

For my Applied Field Experience I will be going to Vietnam to research the country’s many minorities, some of whom were on the ‘wrong’ side of the war, and have been excluded from the development happening in Vietnam. My interest lies in determining the level of state discrimination towards these groups, the feeling of identity of these groups – both within the groups (do they see themselves as Vietnamese, or as their ethnic group?) and from the Vietnamese majority perspective (do they see these groups as Vietnamese, as part of Vietnam, or as estranged minority groups and foreigners living in Vietnam?).

Rashmi Rekha Borah  
Assam, India  
**Sponsor Rotary Club. District 3240, India**  
**Host Club and District:** Tokyo Musashino Rotary Club. District 2580

In 1996, when the Communist Party of Nepal (the Maoists) launched war against Government forces, it influenced the minds of the left-wing people of the Indian sub-continent and aroused eagerness to know the outcome of the armed revolt in the Himalayan kingdom. The 10-year war brought some important changes to the socio-political structures within the state. As I am writing my thesis on the women combatants of People’s War, I am going to do my field research in Nepal. In addition, I am doing internship with the Population, Women and Environmental Development Organization (PWEDO), a non-profit organization based in Kathmandu, Nepal, which works in rural areas to promote the economic empowerment of women and gender equality.

Shook Yee Leong  
Seremban, Malaysia  
**Sponsor Club: Rotary Club of Seremban, District 3300**  
**Host Club and District:** Tokyo Nerima West Rotary Club, District 2580

As I am interested in continuing to work on refugee issues after the completion of my Masters, my plans for AFE include attending the International Summer School in Forced Migration offered by the Refugee Studies Centre at University of Oxford. In attending the Summer School, I hope to increase my knowledge on the issue of forced migration in order to be more effective in my work as a humanitarian worker. Apart from that, I would also be attending the IPSI Bologna, Italy Symposium on Conflict Prevention, Resolution & Reconciliation to learn practical peacebuilding skills that would empower me to improve the living condition of refugees in their host countries.

Abdullah Al Yusuf  
Chittagong, Bangladesh  
**Sponsor Club: Rotary Club of Gulshan, District 3281**  
**Host Club and District:** Toda Rotary Club, District 2770

The mass flow of refugees from the Syrian conflict has gone far beyond the capacity of the traditional state apparatus of host countries to cope with. But this inadequacy has been effectively compensated by the commendable initiative of thousands of volunteers and small NGOs. The Thrive International is one such NGO in Germany planning to run a pilot project named ‘Turning Tables’ to help refugees integrate in to the social mainstream. As the Refugee Relationship Manager Intern of this project, my target is to help 15 refugee families to effectively integrate in the host society through mentoring, training and other forms of naturalization within three months.

Joshua Michael Campbell  
Omaha, United States  
**Sponsor Rotary Club: Rotary Club of Omaha, District 5650**  
**Host Rotary Club:** Tokyo Hiroo Rotary Club, District 2750

When I completed my Peace Corps service in Morocco on May 16, 2014, I did not know if I would ever have a chance to return. Thanks to the Rotary Peace Fellowship though, I will be able to return to Morocco this summer to conduct field research exploring the impacts of international volunteering upon interstate peacebuilding. In addition, I will be working with Petra Peacebuilders, an NGO founded by former Bradford Rotary Peace Fellow Bianca Neff-Urbe based in Malaga, Spain that provides resiliency support to peacebuilders across the globe.
It was like discovering an ancient book from some hidden corner of a library, cleaning dust, smelling the pages, and slowly scanning through the story of a medieval era. The story of the ‘Manhattan Project’ and the two ghost towns it created was in sharp contrast with the life I became used to in Tokyo; watching the morning rush of people in smart attire, kids in multicolour hats crossing the streets making a human chain with one hand and raising the other, or those lively undergrads dancing, singing, calling and pulling everyone to join their ‘best’ clubs during lunch hours in the university campus.

Was life any different in the 1930s? Oak Ridge, Hanford, Los Alamos, Hiroshima and Nagasaki were also pulsating with life and activities. But Scientist J. Robert Oppenheimer, General Leslie Groves and their teams were busy developing something that could put a sudden full stop to that lively humanity. And they did it. On August 6, 1945, at 8:15am, the first A-bomb explosion instantly put an end to 140,000 lives in Hiroshima. Sounds like a tale of a nonsensical ancient civilization, indeed.

But then, with a stockpile of 17,300 nukes including 2000 on high alert, our modern gladiators seem to be no different from those of the medieval age. We are never safe as long as this nuclear menace exists. During every moment of our Hiroshima tour, I strongly felt that those lost souls and the survivors called Hibakusha deserve our sincere apology and a strong commitment as written in front of the cenotaph, “Let all the souls here rest in peace; for we shall not repeat the evil”.

Abdullah Al Yusuf

HIROSHIMA: 70 YEARS ON
Lest we forget and repeat the evil
HIROSHIMA: 70 YEARS ON

Nuclear history is repeating itself

Madeleine Logan

Nuclear fallout should not be consigned to history, with radiation having affected thousands of forgotten people far beyond Japan’s borders in the 70 years since the Hiroshima bombing. This was historian Robert Jacobs’ key message to Class XIV Peace Fellows when they visited the rebuilt city recently.

In Australia, the USA, China, Kazakhstan and elsewhere, an unknowable number of people have been affected by radiation from nuclear weapons testing, nuclear power production sites, and power plant accidents. While the message of the memorials in Hiroshima is powerful – that this atrocity should never happen again – it is important to remember that history has in fact repeated itself, far from the centre of the international stage.

More than 2,000 nuclear tests have been conducted since 1945, Jacobs said, the history of which is inextricably linked to colonialism. The first five nuclear powers all selected sites far from their own population centres for testing, with operations instead carried out next to minority populations in remote parts of their colonies who could not raise loud protests against the loss of their lives, health, homes, and food sources. France chose French Polynesia and Algeria, the United States chose Nevada and the Marshall Islands, the Soviet Union chose Kazakhstan, China set up sites in Lop Nur, while the United Kingdom tested in Australian Aboriginal lands and the Gilbert Islands.

In Jacobs’ research worldwide, he has found commonalities in the experiences of those exposed to radiation, beyond the obvious impacts of illness and death. Those who survived commonly suffered discrimination and anxiety; lost their homes, identities and traditional knowledge; became medical subjects (often without their consent), and suffered victim blaming. Dr Jacobs, along with a Dr Mick Broderick from Murdoch University, have created a Global Hibakusha project where the descendants of those affected by radiation are trained in collecting oral histories that are then recorded, edited and shared in their communities. It is one way for these communities to regain agency about how their stories are told.

The campaign for nuclear disarmament continues, but its currency is lost with the misperception that nuclear fallout started and ended during World War II. This dangerous history has continued until today, and we all remain exposed.

Sarah Sanderson

I was surprised recently when my friend and Peace Fellow, Rashmi, mentioned that she has a goal of making 1000 paper cranes by the time she graduates from ICU in 2017. She makes a few whenever she has extra time and folds them out of whatever size paper she can find. The plastic bag in her room is growing slowly with the regular additions of the handmade birds.

She’s making the paper cranes, or orizuru in Japanese, in memory of Sadako Sasaki (January 7, 1943 – October 25, 1955) from Hiroshima, who has become a symbol of the innocent victims of nuclear warfare because of her story. Sadako was only two years old when the atomic bomb was dropped on Hiroshima on August 6, 1945. At the time of the explosion she was at her home, which was about a mile away from the explosion. Though she was blown out of a window by the force of the blast, she survived without any obvious injuries and grew up like any other girl and even became an important member of her school’s relay team.
But in November of 1954, strange swellings started appearing on different parts of Sadako’s body and she was diagnosed with leukemia. She was hospitalized on February 20, 1955 and doctors predicted that she had about a year to live. Sadako’s case of leukemia was not uncommon or surprising at that time as the increase in the number of cases was caused by radiation exposure from the bomb.

Two days after her initial treatment, Sadako met a new roommate, an older student who taught her how to fold origami paper cranes (pictured). She also told her the Japanese legend, which promises that anyone who folds 1000 of the cranes will be granted a wish. To make the number of cranes herself, Sadako used the paper from different medical packaging and the wrapping paper from other patients’ presents. One version of the story says that Sadako wasn’t able to complete her goal and made only 644 cranes before her death. Afterwards, her friends finished the rest of the missing birds and buried them with her. An alternate story states that by August 1955 Sadako had not only finished 1000 paper cranes but continued to fold until she reached about 1,400 in total, which her parents kept. Her classmates folded 1000 more and buried them with her.

Sadako and the innumerable other child victims of the bombing are commemorated at the Children’s Peace Monument in Hiroshima. Thousands of paper cranes sent by people from all over the world are offered around the monument. The paper crane continues to be a symbol of peace, which was Sadako’s last dying wish. Though nuclear weapons continue to be a dark reality, we keep folding not only to remember all those who suffered but as a promise to one day make Sadako’s wish for peace come true. Instructions for folding paper cranes are included. You are invited to make a crane for peace and join this worldwide movement.
THESIS IN BRIEF

Kate Kimmer

Transforming intractable conflict through dialogue: failed anti-sex trafficking initiatives, sex industry legislative advocacy, and the “great feminist debate”

This thesis provides a critical policy analysis of sex industry legislation and anti-trafficking initiatives through a dialogue created by a psychosocial conflict analysis of the two main stakeholders involved in the “Great Feminist Debate” on sex work and sex trafficking: Abolitionists and sex workers. Under international law, human trafficking is a form of exploitation so severe that it is categorized and criminalized as a form of modern slavery. It occurs in both public and private life, in every industry, and in every State, impacting the lives of millions of people across the globe. However, in many ways focusing anti-trafficking initiatives on crime prevention and prosecution has been manipulated by State actors and resulted in policies that criminalize, alienate, marginalize, and silence the people experiencing and most vulnerable to both labor and sex trafficking.

This thesis discusses why, after significant time, energy, and resources have been exhausted to understand the impacts of sex industry legislation, with the results concluding that any form of criminalization of the sex industry causes harm to those working in the sex industry, policy makers backed by Abolitionists continue to dominate the debate on sex industry legislation, sex work, and sex trafficking, resulting in the continued criminalization of sex work globally—in whole or in part—ironically, in the name of protecting women. Through a facilitated dialogue, this thesis moves past a theoretical and moral debate, engaging a dialogue predicated on the will to actualize the empowerment and protection of women as workers, transforming this intractable policy debate into a conscientious process of recognition of the voices and expertise of sex industry workers: a process that rehumanizes those who have been silenced by a debate about them, for them, but never with them.

Surbhi Khyati

Secularism and communalism in India: The case of Muzaffarnagar and Shamli Riots, 2013

My thesis looks at the ethno-religious conflict, called ‘communal violence’ in India. India has been witnessing communal violence—between Hindus, Muslims, Christians and Sikh communities—since its independence in 1947. Most recently, in August-September 2013, violence erupted between Muslims and Jats (a Hindu community) in Shamli and Muzaffarnagar district in the northern state of Uttar Pradesh, leading to displacement of over 50,000 villagers, mostly Muslims. I interviewed thirty people from these villages in 2015 as my case study.

In my thesis, I inquire about the structures of the state and the way it has influenced the identity formation in India. I look at historical phenomenon of colonialism that played a significant role in the formation of modern religious identities like Hindus and Muslims in the sub-continent. I then look at the concepts of secularism, as it prevails in various forms in the world, and the way it was adopted in India. The concept of post-secularism, which has emerged in the recent years as a response to the short-comings of secularism, is also covered in my thesis. I look at Indian Constitution and behaviour of the state to pose the question whether Indian Constitution and State is Secular or Post-Secular in its manifestation. Finally, I look at my case study of the Muzaffarnagar-Shamli riots to elucidate the kind of ethno-religious identities formed in India that lead to communal violence.

Communal violence is a persistent problem in the entire South Asia where conflicts in the name of religion threaten to tear the fabric of societal harmony. These conflicts have political consequences and are a challenge to peace and human security of various communities. My thesis is an attempt to understand the cause of this continuous violence by looking at the process of politicised identity formation in India.
Jeya Murugan

Memory, Memorialisation And Human Security
Capturing Memory Landscapes: Memorialisation and Human Security in Post War Sri Lanka (A Case Study in the North Province of Sri Lanka)

Since Sri Lanka’s independence in 1948 from the British Empire, the continuous, unresolved ethnic based religious conflicts have heavily contributed to Human Insecurity Landscapes in Sri Lanka. The accumulated inhuman landscapes are the faces of Sri Lanka’s post independence history. Also inscribed in the landscape is the history of ethnic cleansing, systematic dislocation and design for progressively waging genocide against minorities.

The civil wars in Sri Lanka, in which more than 300,000 civilians and combatants have perished, and the immeasurable physical damages and trauma have further divided the nation without any solution. In 2009, a final war was waged without any witnesses. The Sri Lanka State’s armed forces and the armed rebels of Tamils (LTTE), the principal parties of the war, have been tagged for numerous human rights violations and crimes against humanity. Reportedly, more than seventy thousands civilian lives have been lost, along with innumerable incidents of injury, dislocation and suffering that has dehumanised the minority Sri Lankans. In 2012, the UN listed Sri Lanka for the international investigation of the war deaths.

Recently conducted field research in the North Province of Sri Lanka reveals that several direct and indirect violent acts against the minorities continue without any intervention by the Sri Lanka State; and that the continuous silent war on the Right to Memory, Memorialisation and Human Security still is having a heavy impact on the minorities. The forceful Buddhist nationalistic forces who significantly contributed and shaped the post independence era of Sri Lanka are still behind and influencing the post-war situation rather than working towards a meaningful reconciliation in the future.

This study examines how Buddhist Nationalism has caused human insecurity for ethno-religious minorities in pre & post war situations through a qualitative-oriented study that uses the post-secular human security approach (Shani, 2014) to guide its analysis.

Daniel Fernández Fuentes

Inside out, from the bottom up: The role of third party actors in sustainable peace development in Colombia (Case Study: The Instituto de Estudios Interculturales IEI (Intercultural Studies Institute) of the Javeriana University in Cali, Colombia)

Peacebuilding in Colombia is risking proving unsustainable when designed and implemented solely from a top-down thinking perspective. Richmond warns about the model that liberal peace has attempted to impose, a peace which can co-opt local culture bypassing local actors, being inefficient to sustain a social contract which would address the welfare and the empowerment of the most marginalized, failing to make peace self-sustaining. There is a need for an everyday peace which echoes emancipation and empowerment from the bottom-up, aiming nevertheless to meet with the state, creating hybrid forms of peace in political, social and economical terms.

Non-state actors are strategically and holistically vital to construct a peace from within, more representative of the ‘local’, as they belong to it and are directly or indirectly involved in the conflict to be addressed and transformed. They are able to implement what Michelle Maiese has called insider-partial mediation from the basis of a whole understanding of the situation, sharing cultural ties with the parts and, even if supportive to one side, trusted by both conflicting parts. This thesis will describe how a University Institute can facilitate the building of bridges in the process of conflict transformation, contributing significantly to the construction of an intercultural and more just State, assuming its role of mediator in the local/ regional reality of its sphere of influence. In so doing it will prove to be a solid and sound non-state local actor, able to deliver solutions towards a sustainable peace, and eventually, through generating empathy, lay direct channels of acknowledgement between affected local communities and the state: empathy that will open the door to the realization of the historical urgency of facing the conflicts that the paradigms of cultural differences have arisen. In a multicultural reality as that of Colombia, intercultural dialogue becomes an object of concern in response to actually existing conflicts. Intercultural dialogue -as Pratt reflects-, at the level of meaning, seeks mutual knowledge and understanding; at the level of performance it creates occasions for non-violent interchange among conflicting parties.
Caitlin Dimino

The school to prison pipeline in the United States: Authority figure and stakeholder perceptions of school discipline, policing, and security in St. Louis, Missouri

My thesis considers how authority figures, stakeholders, and parents in St. Louis schools – such as principals, teachers, school board members, and school serving professionals – view school discipline, policing, and security in the context of the widely acknowledged realities and outcomes of the school to prison pipeline, a phenomenon describing the prevalence of particular children being pushed from the education system into the juvenile and adult justice systems, and disproportionate discipline, the punishment – primarily, but not limited to, school suspensions and expulsions – of particular students at higher rates than other students. These issues manifest in millions of students experiencing out of school suspensions annually, specifically 3.5 million public school students in the 2011-2012 academic year leading to the country’s loss of 18 million days of instruction due to exclusionary discipline. These pervasive practices disproportionately affect students identified as Black, Latino, American Indian, English learner, or with disability. Research shows that (1) loss of instruction time hurts performance (linking the achievement gap in education to the discipline gap); (2) that higher rates of suspension are closely correlated with increased dropout and delinquency rates; (3) that there are significant economic costs for those suspended and for society overall; (4) that racial disparities in suspensions will likely have an adverse and disparate effect on the life outcomes of millions of historically disadvantaged children; and (5) that school policy and leadership can drive high suspension rates. Acknowledging the legacy of slavery, ongoing racism, the movement for Black lives, and the confrontation of individuals, cultures, and institutions that uphold or perpetuate racism, this thesis focuses on sociological and structural issues of school discipline, policing, and security in regards to their relation or impact on Black students through conceptual and explanatory theories, existing research, and original data.

Min Shu Cheng

Surviving on the street of Delhi, India: Bending the Concept of ‘Family’ as Homeless Women’s Discursive Strategy

My thesis explores how homeless women negotiate with different types of violence permeating their lives, before becoming homeless and during their street life, through creating their own family-oriented discourses. By looking at their survival strategies on the street, the thesis also unveils the living experiences of homeless women, as combined with their own discursive world. In addition to understanding how homeless women strategically maneuver within the harsh environment that they dwell, the thesis discusses homeless single women’s sense of agency within the patriarchal structure. It also examines if governmental and NGO’s schemes on homeless women fulfill their practical and strategic needs.

The findings suggest that, to better understand the nature of the violence on homeless women, the analysis of the stages of it, the sources of it and the types of it are equally important. The once-upon-a-time victims of violence can be perpetrators too, demanded by the harsh environment on the street. The fact of no privacy and continuous competition for resources on the street naturally leads to more violence, and the situation is even more aggravated by the inadequate government schemes on dealing with homelessness.

When having no power to change the existing structure, homeless women discursively bend the concept of ‘family’ to fulfill their needs. Being in a family structure, physically, it provides more sense of safety and security, whereas psychologically, it creates meaning and relevance to the world. By strategically utilizing multiple identities such as wives and mothers, their value judgment on their own survival behaviors becomes multi-layered, fluid and more importantly, justifiable. Although the ‘family’ that homeless single women talk about is not entirely the same as traditional sense of family, naming it and assigning meaning to it becomes their last resort to exercise their agency. This agency is noteworthy for it cracks the existing culture for them to have a space to breathe.
What is in a word? Do we agree that one word can have multiple meanings? But what happens when one word is called upon by so many as a global objective? Then surely we must clarify what meaning this word has for us all. The word that defines my research is ‘empowerment’, or more specifically ‘women’s empowerment’. At first glance it may seem simple to grasp, often used with the inherent mutual understanding. However, the meaning of women’s empowerment in International Development has got quite lost and as a result of this disguised confusion, women fail to benefit.

These divergent meanings have meant that the goal of ‘women’s empowerment’ has acquired numerous strategies. One strategy is called the ‘social enterprise’; an innovative type of organisation that seeks business solutions to social problems and hailed as a new way to empower the marginalised. Due to a tendency to assume that by definition social enterprises are socially beneficial, there is a lack of understanding about the complexity surrounding the empowerment process it engages with and my research aims to address.

Using a case study of a social enterprise in Tanzania that connects women’s artistry to the global market, I find that although the social enterprise does successfully generate some level of empowerment among the female artisans, this is limited to creating the pre-conditions for empowerment. By providing artisans with increased financial resources it increased their inner feeling of power, however this failed to enable the artisans to challenge oppressive structures that limit their lives. A number of elements served to hinder the process of empowerment including; the contradictory capitalist notion of empowerment, the disempowering attitudes of staff and the social enterprises lack of engagement with men. Such findings are used to demonstrate the complexities of women’s empowerment and the need to bring clarity to the term. Furthermore, it provides evidence that financial success of social enterprises should not be conflated with social success.