



INTERNATIONAL CHRISTIAN UNIVERSITY
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ROTARY PEACE CENTER



“Fellows are not only students but ambassadors for Peace”

Prof. SHANI, Giorgiandrea
Center Director



It is my great honor, as Center Director, to welcome you to the Rotary Peace Center at ICU. Rotary Peace Centers have been established at seven universities in the world in collaboration with Rotary Foundation, and ICU was selected as the only institution in Asia giving graduate degrees. We have accepted up to 10 Rotary Peace Fellows every year since the program started in 2002. Peace Fellows come from a wide range of countries (we have had Fellows from every continent) and possess different academic backgrounds and work experience directly related to Peace and Conflict studies. We are honored to be able to host them and are deeply grateful for their participation in the life of the university and for their active involvement in the promotion of Peace. Personally, I have learned as much from the Fellows as I hope they have from me and count many former fellows as my friends.

Next, let me introduce you to ICU. ICU is a unique institution not only in Japan but globally. We are quite different from the other Peace Centers given of location outside of the West and are also not representative of the Japanese mainstream, since the University has explicitly and international mission based on democratic and religious values. This, I believe, gives ICU an opportunity to build a Peace Studies and Politics and International Studies program based on what I term “post-western” and “post-secular” values. By “post-secular,” I mean that, although the values upon which it was founded were explicitly Christian, it is open to dialogue between different faith-based and secular traditions. By “post-western,” I imply that its location outside of the West affords it a better opportunity to engage with values from different cultures and those from Asian societies in particular.

Certainly, these values are reflected in the courses I offer at Graduate School level, such as Religion, Conflict and Human Security and Peace and Conflict Studies and in the continuing efforts of the international collaborative research project Rethinking Peace Studies which is hosted at ICU. See here for details: <http://www.rethinkingpeacestudies.com/>. Through a wide variety of courses of the program, Peace Fellows are able to acquire knowledge and skills to address issues of peace and conflict prevention and resolution which are necessary for them when they get back to the field after the fellowship.

The success of the program, however, lies in whether the Fellows can implement what they have learned in the classroom in the field. All Peace Fellows are required to write Graduate Thesis based on fieldwork. Many take the opportunity to base their thesis research on their Applied fieldwork Experience (AFE). This makes them unique in that Fellows are not only students but ambassadors for Peace.

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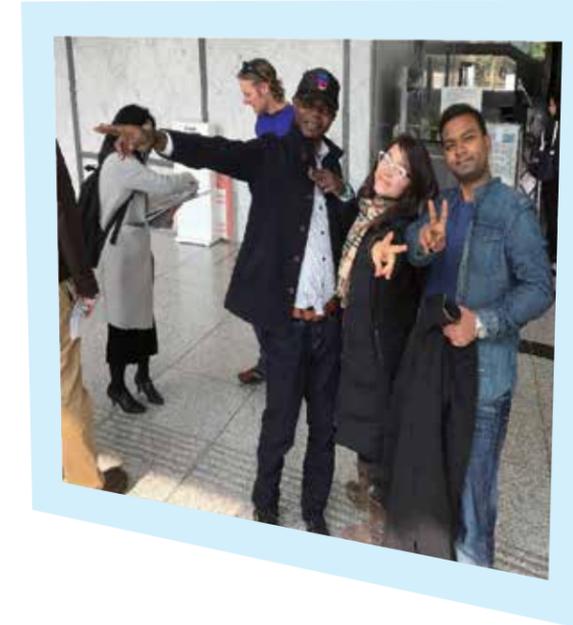
Hiroshima Trip

Abiding Memories

One of my abiding memories from the Rotary Peace Fellowship will be being bear hugged and lifted off the floor at a dinner for Class 15 Peace Fellows on our final evening in Hiroshima. This event was the culmination of a series of hearty Anglo-Japanese belly rubbing exchanges and good will toasts which always ended with the exclamation "Kampai!" The evening had been an amazing meal of octopus, tuna and oysters—one of Hiroshima's specialties, accompanied of course by copious amounts of hot sake. In fact, what stood out from our few days in Hiroshima was the importance of not forgetting. An un forgettable moment for me was when we were able to listen to one of the survivors of the bombing of Hiroshima describe her experience. She was only 14 at the time. One of her memories was the awful feeling of having to walk on the

mutilated corpses of those killed in the blast. I asked her what had helped her to go on after seeing such horror. She replied that she had promised her father that she would look after her little brothers. Now 84 years old, she is testimony that life goes on after great evil and destruction and of the potential for a new and different kind of life to emerge from horror. Her current fear, however, is how new political developments in America might once again put us in danger of forgetting... On our visit to Hiroshima what communicated the feelings of the survivors most was their poetry. Memory, remembrance and the rituals of religion are often central in holding us together. Without them our way of life becomes pointless and more inhuman. I will conclude therefore with the wisdom of the first line of the poem "In a Dark Time" by Theodore Roethke; "In a dark time, the eye begins ...to see."

Francis Rothery



Visiting Hiroshima is a unique opportunity for Fellows of the ICU Rotary Peace Center. The four-day trip introduces Fellows to the damage caused by the A-bomb, dropped on Hiroshima 72 years ago.

During the visit, Rotary Fellows reflect on the consequences of the bomb and are encouraged to consider the role of "peace" from multiple perspectives: visiting the Memorial Museum, listening to personal testimony of A-bomb survivors, learning about the effects of radiation and discussing the concept of peace with Professor Yuasa from Hiroshima City University.

It was my first visit to Hiroshima and I was truly impressed with the program of activities and also the warm support given by Japanese Rotarians, who make this trip possible every year.

After returning to Tokyo, I received a letter from one of the volunteers who had read aloud poetry written by survivors of the A-bomb. In her letter, she said she's been deeply moved by questions the Fellows had asked her. Like her, I believe this trip left something important in each of our hearts.

Miyoko Misumi



Blossoming with the Sakura (cherry blossom)



In the autumn 2016 newsletter I wrote about our significant adjustment to academic life having come from busy and varied practical lives before the Rotary Peace Fellowship.

What we have found, now moving into our third term of coursework and preparing for our AFE, is a slow blossoming of putting theory into context and soon to be, theory into action.

The stress and frustrations of our first term were very real, as not all courses stimulated us in the ways we had hoped, or expected. However, with some readjustment, stimulating courses in the winter term, a better understanding of peace and enhancing our academic rigour, slowly but surely new ideas and aspirations emerged, making the winter term more enjoyable and feel more relevant. It also helped having a Christmas and New Year break for two weeks in the middle of term!

Just like the sakura (cherry blossom) trees, losing their leaves leading into winter, we now emerge into spring, new buds bursting; flowering new ideas, thoughts and intrigue.

For me, the biggest blossoming experience as a Rotary Peace Fellow has been the fellowship with my amazing and diverse colleagues. Spending time together over two terms of classes, weekly meetings, our trip to Hiroshima and most recently three days of powerful and collaborative training in the Art of Hosting, has seen us join together as individuals--combining our efforts and purpose into a force for many to admire.

d'Arcy Lunn



“Caminante no hay camino, se hace el camino al andar”

(A. Machado)

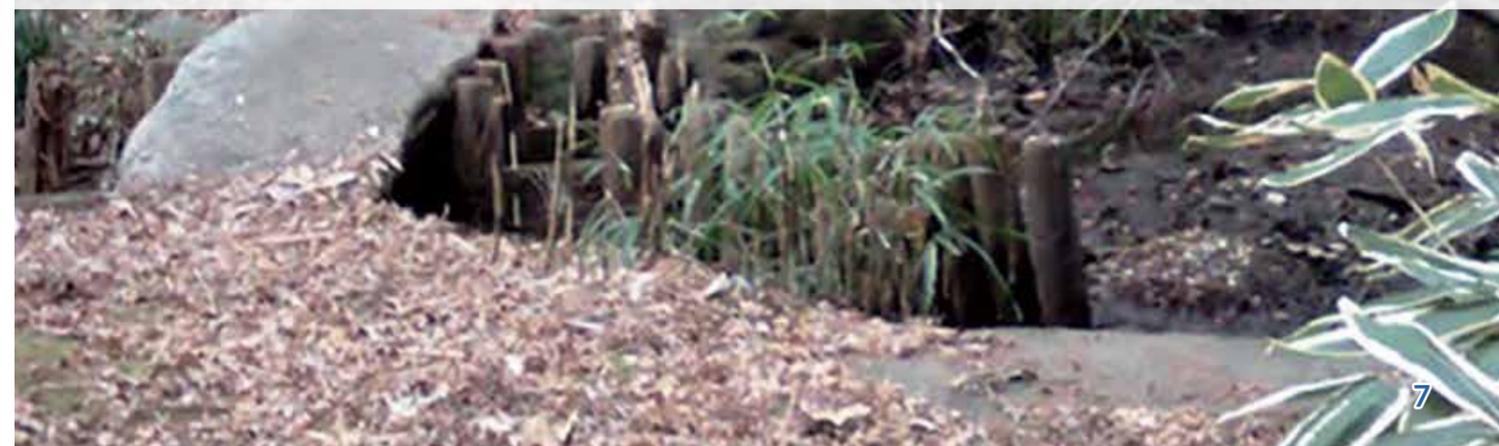
Walker, there is no path, the path is made when walking

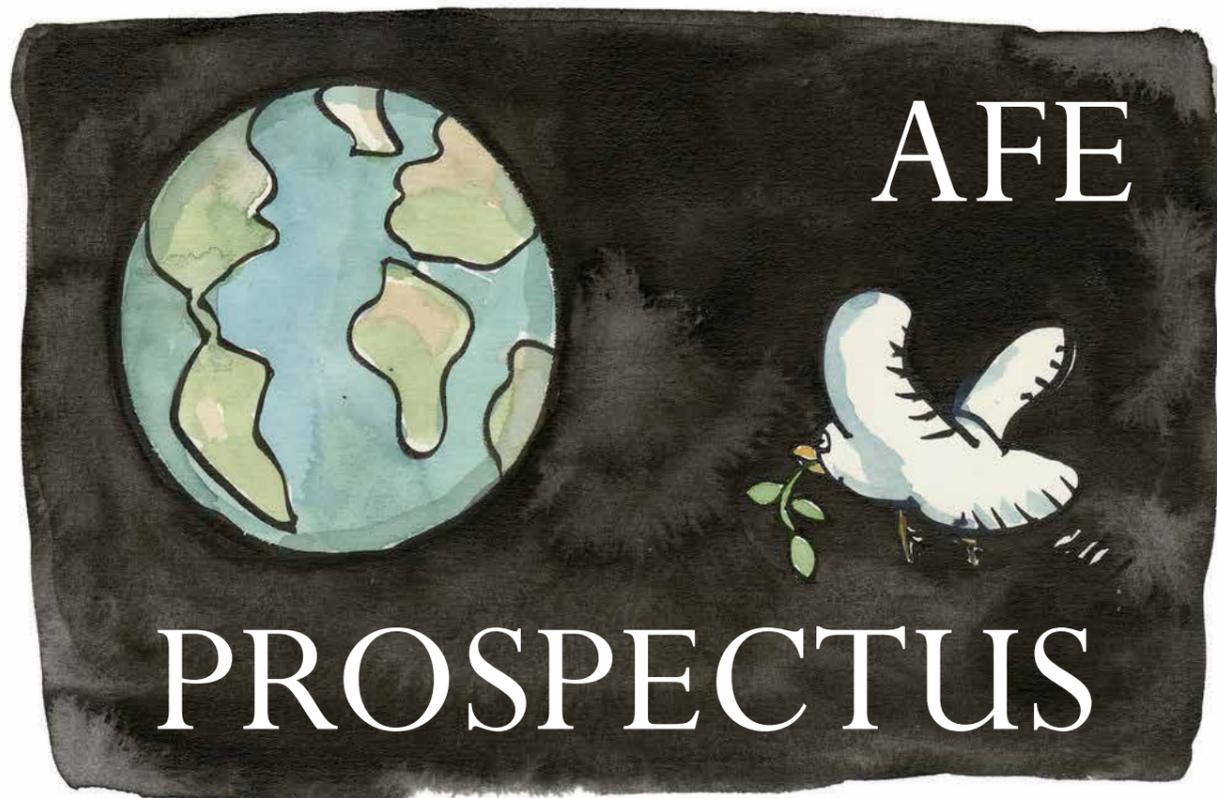
Three months and the journey begins! As Rotary Peace Fellows, we have the unique opportunity to participate in Applied Field Experience. For at least 8 weeks, we have a choice of internships, training and/or conducting field research in almost any part of the world. Many wonderful paths are opened up to us. But confronted with them--which should we choose? Where should we start walking?

“Walker, there is no path, the path is made when walking”, wrote the Spanish poet, Antonio Machado. When I look at my own experience, I realized how that phrase perfectly defines my journey. Before coming to Japan, I had started knocking on doors to inquire about possible internships in Geneva. However, everything changed. New doors lead to new paths. My research gave me the possibility to rethink and reaffirm my passion for poverty reduction and cooperation, and finally I leapt towards that passion. I shifted focus from Switzerland to Bolivia, the second poorest country of Latin America, where I plan to conduct my research, do an internship in the government and get involved in volunteer activities with indigenous communities. This new path also includes a stopover in Morocco to do training in multidimensional poverty.

Now, I continue walking and finding my path, preparing my mind and heart to enjoy and make the most of the journey. Three months and the adventure begins. I am open and expect changes may take place, as before. But, this time I know that only by walking the path is made...

Magdalena Zurita





AFE

PROSPECTUS

Uddin, Md Moin

Climate change is one of the major challenges of today's world that can disrupt communities and thwart development efforts by creating havoc and tremendous destruction as a tragedy. In order to quest behind the facts, my current research is to undergo environmental issues related to climate change induced displacement, forced migration and policy.

To supplement the practical knowledge, I have planned to join an intensive training course on "Global Policy and Governance" with Duke Geneva Program followed by a 3 month internship under UNDP office for Climate Change Risk Reduction project. During the internship, I hope to gain further insight in how UN-affiliated organizations can act as key partners for those marginalized by environmental impact. In addition to learning valuable and essential skills, the purpose of my AFE is to understand the crisis and know how to mitigate the subsequent disaster risk and adverse impact on human life.

Louis Mendy

I am interested in Migration and Border Security management in the Economic Community of West African States (ECOWAS) and how that affects the peace and stability of Africa. With that interest in mind, I look forward to a two months summer internship with a regional or sub-regional organization in Africa dealing with Migration issues and programs to understand their approaches to Migration and Border Security.

I have therefore sent out a couple of requests and waiting for feedbacks and should that not turn out the way I planned, my plan B is to join a practical field research training team East Africa.

Magdalena Zurita

I seek to open my mind and heart to new people, experiences, and acquire knowledge about what I am passionate about in order to continue contributing to the promotion of peace through multidimensional poverty reduction and cooperation.

I plan on training with the Oxford Poverty and Human Development Initiative in Morocco and conduct my research in Bolivia, where I will analyze how different poverty approaches, represented by IOs and the National Government, are working together. I also plan to do an internship in the government and volunteer in NGOs to delve into the indigenous alternative way of understanding development.

Francis Rothery

Religion in secular societies? There seems to be something about this combination that can create tension and conflict in the cities of the West. What are the responsibilities of secular societies towards their religious subjects and what say should religious actors have in government and policy? What contribution can the cultural and social practices of religions make in forging new ways of being together in the pluralistic cities of the West?

These are some of the questions I will be exploring by researching the social practices of some communities that are crossing deeply entrenched sacred and secular divides in the pluralistic cities of Europe and America.

Joseph Smith

My AFE will be a five-months program. I will do both an internship and research work. My internship will be with the EU-UNDP's Development Minerals Project for African, Caribbean and the Pacific (ACP) countries. My AFE location would be with UNDP Nigeria for about three months, July to September 2017. For the research, I would collect data in my thesis focus country Sierra Leone. From October to November I will be hosted by UNDP - Sierra Leone.

d'Arcy Lunn

Around the world in 180 days—dedicated to peace with a focus on how can peace education and peace promotion contribute to a culture of peace.

The people and organisations I will be fortunate to learn from will be: peace academics in Canada, peace promotion with Global Citizen in the US, peace and the World's Largest Lesson in the UK, the Caux Peace Forum in Switzerland, peace education training with IPE in Austria, peace building with Search for Common Ground in West Africa, peace education at the International Community School in Jordan and youth empowerment with Safami in Egypt.

Alexandra Plummer

I have a keen interest in community development and communications. I am looking to build my skills in participatory development methods. My research currently critiques existing participatory and empowerment methods as 'lip-service' and 'top-down' despite language used. I am considering alternative ways that promote more inclusive decision making and storytelling at a local level.

I am currently organizing training opportunities in Europe starting with a course in video shooting and editing in Berlin, Germany. Following this I will attend a participatory peacebuilding workshop with IPE in Austria exploring how experts are currently using inclusive methods towards peace at the ground level. Additionally, I am looking for workshops based specifically on participatory video in action and ways these can be used for more effective monitoring and evaluation of development projects.

Lorne Anderson

With interests in religious conflict, international relations and community development I am looking to build capacity by working in Israel/Palestine and Jordan.

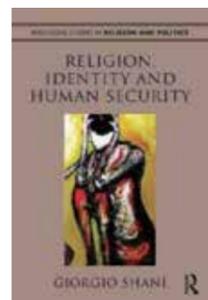
I am in the process of organizing some intern/volunteer opportunities to serve and support interfaith dialogue and cross cultural/religious relationship building in the Israel/Palestine region and then serve some of the refugee support work that is being done in Jordan.

I am looking forward to the opportunity to experience how some of the peace theories we are learning about at ICU translate to on the ground solutions that are employed to address serious local and global conflict.





Blossoming on Campus



Blossoming Research: 'Religion, Security and Human Identity' by Professor Giorgio Shani.

A book review by Francis Rothery

Giorgio Shani evaluates the way globalization has transformed religion, identity and therefore security after the financial crisis of 2008. Globalization severed the link between nation and state. It also facilitated the emergence of post-national identities beyond the borders of nation states. The book illustrates the way current public secular spheres of law, money and sovereignty perpetuate the structures of dominance that were established under the Roman based European civilization known as Christendom. This religion shaped European identity and practiced dominance through conquest and co-option. Shani contests the idea that secular states emerging from this heritage are able to incorporate religious difference into public life without doing violence to religious identities.

Shani then goes on to apply this analysis to human security. Western structures of law, money and sovereignty that are the modus operandi

of International Relations perpetuate Western dominance in global relationships between states. However, globalization and neoliberal governance have transformed these relationships. This situation requires a shift to an approach to human security that will take account of the way a secular one size fits all ideology ignores religious difference and co-opts multi-culturalism.

For security to be effective it must not impose conformity to an international security worldview based on secular order. In a similar way to human rights, human security is misunderstood by Western states to be a non-religious product of Enlightenment reason. However, Shani unveils the liberal mission to civilise as being a secular version of the Christendom mission to assimilate citizens into the ways of Empire. In a globalized world effective human security requires a process of de-secularization that values religious difference and practice.



Theories of Translation

When studying Peace Studies at ICU there are a wide range of classes can range from 'Peace Psychology' to 'Security and Conflict Studies' all the way through to 'Theories of Translation.' Professor Bev Curran shares why translation is such an important class for Rotary Peace Fellows.

Translation is a part of the practice and theorization of peace studies in a variety of ways. What do we talk about when we talk about peace? Are we talking about security or stasis or something else? Translation is needed in looking at various media of documents, images, and oral statements, and in the mediations that take place in conflict zones and peace negotiations. It is also there in the attention to change and relationships, and the attempt to bring something new and different into being. Thinking about translation informs peace studies in classes at ICU when it is considered as a process, drawing our attention to how values and beliefs shift. Rotary Peace Fellows merge their grounded and varied practice with the ethics of translation. In a translation class, this raises awareness of the consequences of our choices, both the intended effects and the unintended ones, and the possibility rather than impossibility of peace if we are open to variation.

Beverley Curran, PhD
Professor of Translation, Department of Society, Culture and Media

Abdullah Al Yusuf German Model of Refugee Integration

Deconstructing the Symbolic Boundaries of Fortress Europe



Mass displacement of people due to war and conflicts is not a new phenomenon. Nonetheless, the recent influx of refugees into Europe is unprecedented on three accounts: firstly, a large part of the refugees is arriving from a conflict zone where a regular army of terrorists is claiming an Islamic State and fighting a conventional war against coalition forces.

The consequent fear and suspicion surrounding the predominantly Muslim refugees coupled with securitization of the issue is complicating the integration process. Secondly, unlike the previous instances of moving into a neighbouring country, the refugees arriving in Europe are crossing multiple borders creating severe challenges for the existing legal instruments to accommodate them. Thirdly, such movement is taking place not just across the geographical boundaries but, most significantly, across the symbolic boundaries defined by distinctive religious markers: refugees from predominantly Muslim countries moving into a predominantly Christian Europe. Despite all these complexities, Germany has accepted an unusually large number of refugees.

My research sought to explore how Germany is dealing with all the aforesaid challenges. The findings are: unwavering directives from the highest level of government, a well articulated integration policy, respect for liberal democratic ideals, a vibrant civil society, deeply motivated cadres of young volunteers and an effective system of decentralized governance allowing enormous flexibility to the local authorities to pursue context-specific policies have enabled Germany to overcome the integration challenges. This model of refugee integration is unmatched by any of the existing theories and thus offers a foundation for new theories to build upon.



Sarah Sanderson

Learning global issues in a global language

A case study of content and language integrated learning in a Japanese university

In our world where the recent and serious threats of global security, ethnic conflict, social inequality and environmental destruction have only grown more critical, educators are increasingly looking for ways to prepare students with the awareness, knowledge, and skills needed to tackle such issues. Recently, foreign language instructors have accepted this challenge and have begun incorporating themes of global problems in their curriculum using an approach to language teaching called content and language integrated learning (CLIL).

A CLIL classroom is one in which students not only develop communication skills in another language but also learn new information about a different subject at the same time. Language educators who subscribe to the CLIL approach to teach about global issues use themes such as peace, human rights, development, and the environment among others as a basis for instruction and practice as well as for relevant and important topics that encourage thoughtful discussion and critical thinking in the target language.

This research project investigated the use of global issues in the language classroom by means of a case study of two required English for academic research writing courses at a Japanese university. Results showed that using the common theme of global issues helped to unify and create community between the twenty first and second-year Japanese students in the language courses. However, students perceived the combination of simultaneous language and content learning to be successful only if the two were given equal attention in class and on assignments.

Learners' overall impression of the course was that it consistently encouraged them to think about people other than themselves and of universal problems occurring both inside and outside of Japan. Students commented that such a course helped them to be more comfortable talking about global issues in English and that it influenced their conversations outside of class along with future class selection and choice of major. This research will be shared with other language educators interested in incorporating global issues into their classroom and will be used as a basis for the researcher's English courses in the future as well.

Madeleine Logan Bringing down walls

A case study of the Safarni project in Egypt



Public political discourse in 2016 focused on walls, both figurative and literal. Rising populism based on 'us' and 'them' rhetoric challenges peace builders to find effective ways to foster tolerance. Many education projects bring together people from different identity groups to have dialogue or work towards common goals (eg. Catholics and Protestants in Northern Ireland and Arabs and Jews in Israel). It is assumed that these projects are successful. Very few people have asked: Does this actually reduce prejudice? Rigorous research on real-world Peace Education programs is essential to understanding how exposure to different cultures influences attitudes. My thesis reports on a four-month study of an Egypt-based intercultural education initiative called Safarni (meaning 'Let's Travel' in Arabic).

Safarni creates eight-day, imaginary trips across the world where children aged 8-12 meet face-to-face with people from different countries. Egypt is a homogenous nation (99% Egyptian, 90% Muslim). It is a place where there is a lot of suspicion of outsiders. Government propaganda warns against foreign spies and racism is institutionalized. Safarni programs are the first opportunity for many of these children to meet non-Egyptians. Ninety-nine Safarni participants took part in the study between August and December 2016. Volunteers collected data from questionnaires, children's drawings, one-on-one interviews and picture-based prejudice tests. The research project provided evidence that Safarni increased children's knowledge about other people and places. The program also increased their tolerance of ethnic and religious diversity. However, children's prejudice did not reduce. Longer-term programs involving the wider community are needed to address deep-seated prejudice. Dismantling the walls that separate people is a long process. Programs like Safarni remove the first bricks.



Ida Suyara Klint Making the young Jihadist

Extreme identity and the construction of religious change and radicalization through social media

This thesis will analyze the way youth in Europe are radicalized and mobilized to become part of violent Islamist extremism. The role of mainstream and social media in this process can also be a catalyst for the construction of religious change which leads to radicalization. This can be due to the media portrayal of Islam as being a 'one'. This means that different Islamic beliefs present in the migrant population in Europe are not presented accurately in the European media. The Muslim is shown as either an extremist or as secular and non-practising. During my research I interviewed the police in the Aarhus counter radicalization program as well as a prison imam. They explained the process of radicalization in immigrant gang communities and in prisons. They emphasised how important it is that radicalized youth meet someone with religious counter arguments to extremist ideology. This thesis explores the search for identity and the power of social media in the process of radicalization of migrant youth.

Rashmirekha Borah People's War:

Where Have All the Women Gone?

A Case Study of Nepal's Maoist Movement by Rashmirekha Borah



Traditionally war is considered as the job of men. Men are the primary decision-makers, warriors, martyrs, peace negotiators and the protectors of women and children. Women are the 'sorrowful mothers', 'weeping widows', victims of men's violence or 'beautiful souls'. However, women have a more complicated relationship with war than this. Men and women experience war differently. Women become empowered by joining war or by becoming head of the family in the absence of men. They also become vulnerable to violence by state army and militant groups. However they can achieve agency to fight for peace but at the same time are marginalised when men negotiate peace. Considering women's overwhelming participation in Nepal's People's War the research focusses on two key issues: first, the motivating factors for women to join the movement and second, to what extent has the war redefined gender roles and changed the socio-political situation of women.

The People's War began in 1996 against the oppressive state machinery under the leadership of the Communist Party of Nepal (Maoist). The ten-year long war brought some constructive changes to the socio-political scenario of the country as well as redefined gender and caste hierarchies. My thesis is based on two months field work in Nepal. The findings state that it is possible to build a 'new Nepal' by the abolition of the discriminatory socio-political system. Although the war initially strengthened the movement for gender equality and class-struggle gender issues remain marginalised. In spite of having tremendous leadership qualities, the women were pushed back. The patriarchal social structure remains unchanged. The party became a part of the system and the radical changes in gender roles during the war ended with a reconstruction of patriarchy in the post-conflict situation.



Shook Yee Leong Fostering Friendships

Case Studies of Myanmar Refugee Children in Two Learning Centres in Malaysia

This research focuses on the educational experiences of Myanmar refugee children in Malaysia. It examines the expectations of parents and NGOs of Learning Centres for refugee children in Malaysia and investigates whether the education space provides a positive environment for the positive effects of intergroup contact. The conceptual framework for the study is based on intergroup contact theory. This argues that interaction between individuals belonging to different groups will reduce ethnic prejudice and intergroup tension. As refugee children studying in the education space make friends with students from different ethnic and religious groups intergroup friendship can be explored regarding the reduction of intergroup prejudice. Although literature does provide for research conducted on intergroup attitudes in childhood and adolescents, the situation of refugee children in Malaysia is not widely explored. This is especially true in relation to the education of refugee children in Malaysia. This research intends to fill the gap in literature by providing in depth studies on the educational experiences of urban refugee children and explore the expectations of parents and key NGO of education projects. It will also examine if education for urban refugee children in Malaysia fulfills these expectations and contributes to reduced ethnic prejudice and intergroup tension.



Hilary Jo Caldis Bringing Women Together

Examining Women's Networks, Groups and Initiatives across Offline & Online Space

The year is now 2017. The state of the world for women is far from desirable. While much progress has been made over the decades, we continue to see women at odds with the societal structures they inhabit in even the most socially progressive nations. Many approaches have been taken to resolve the issue of gender inequality in light of distant prospects of its achievement in the near future.

Today, while the concept of gender inequality has reached the mainstream, there remains a considerable quandary over what makes a difference, what creates more noise than change, and what might actually be causing reverse effects of good intentions. In view of the activity taking place, three key themes emerge in tackling gender inequality today—Women's Empowerment, the use of Technology as an Accelerator for Progress and the Involvement of Men in the issue.

In my thesis I examine these three contemporary approaches to tackling gender inequality through the lenses of women working to bring women together. Examining a diverse sampling of women's networks, groups and initiatives around the world, I observe the motivations behind bringing women together to inform existing theory on women's empowerment. Observing communication designs, I analyze the strengths and limitations of offline and online methods for furthering missions. Participating in network, group and initiative gatherings (offline and online), I examine the impact of gathering spaces to uncover how relational power can be realized through both offline and online means.

Finally, I look at the approach taken to engage men in initiatives themselves to better understand the entry points of engagement for men in spaces designed by and for women to realize progress. Research aims to provide pragmatic support for networks, groups and initiatives working to support and empower females through both digital and non-digital means.

Jack Harrison

Peace, sport and relational space

Lederach's web in the analysis of 'chinlone' in contemporary Myanmar



My thesis examines the contribution made to peacebuilding in Myanmar by the national sport of chinlone, a traditional ball game characterized by cooperation and non-competitiveness.

Sport has been promoted as an effective intervention strategy to address a number of peace and development objectives. Today, a wide range of actors including the United Nations, international development agencies and non-governmental agencies (NGOs) endorse sport as a social catalyst. However, the adversarial and frequently violent nature of sport are sometimes at odds with the wider ambitions of peace initiatives.

Using John Paul Lederach's "web" theory of peacebuilding, whereby social networks create a sustainable web of relationships involving participation from the grassroots to the highest levels of power, my thesis analyses what cooperative, non-competitive sports such as chinlone have to contribute to the fertile ground of sport for development and peace.



Joshua Michael Campbell

Volunteering for Peace:

Changing Attitudes through Intergroup Contact in the Context of International Voluntary Service

When I hear the word "Morocco," I do not conjure up an image from a movie or some orientalist stereotype. Instead, I see the faces of the friends I made as a Peace Corps Volunteer in Morocco. The ability for attitudes to change through the experience of cooperation across borders stands out as one of the great opportunities provided by international voluntary service.

This idea is embedded in the mission of the Peace Corps, JICA, and many other international volunteer cooperation organizations. Even so, there has been little research on whether and how encounters between international volunteers and local community members influence attitudes towards each other's nations. Intergroup Contact Theory, developed by the field of social psychology, has demonstrated that under favorable conditions encounters between groups can reduce prejudice and cultivate favorable attitudes towards an out-group, lending credibility to this potential.

To address this question, I conducted a two and a half month ethnographic field study in Morocco, interviewing Peace Corps Volunteers, JICA Volunteers, and their Moroccan Counterparts in order to investigate the influence that intergroup contact had upon their attitudes. In addition to assessing attitudinal change, my investigation was designed to map out mechanisms through which this change occurred and the conditions that facilitated or impeded it. What I found not only clarified the realities of intergroup contact in international volunteering, but suggested new avenues for research and policy development.

Alumni Spotlights

Rotary Peace Fellow's experiences blossom into so much more.

Melissa is from ICU Class 10 - 2011-13, Nelson, is from ICU Class 9 2010-12.

Melissa has been working for a project management company called Scope Global (www.scopeglobal.com) since Nov 2013. They manage the Australian Volunteers for International Development (AVID) program (www.volunteering.scopeglobal.com), which sends Australians across Asia and the Pacific to assist with building the capacity of organizations in various sectors. More specifically, Melissa is the Team Leader for the Training and Development Team and she focuses on training the volunteers prior to their departure. She develops and implements training, tools and resources to align expectation of various stakeholders to ensure, as much as possible, successful assignments outcomes.



Nelson currently works for the Australian Red Cross as Coordinator for the Social Support Services, which includes phone-based and face to face support to people experiencing loneliness and social isolation. They provide support to over 1,500 clients in South Australia, most of whom are over the age of 65. Their daily safety call service provides reassurance, social connection and peace of mind to people who otherwise may go their entire day without any human interaction. They also provide longer social calls and home visits to clients who are very isolated due to physical or mental health, disability or advanced age.

On a more personal note, Melissa and Nelson met during their time as Rotary Peace Fellows at ICU. They have been living in Adelaide, Australia since completing the fellowship. Melissa and Nelson have a beautiful 2 year old daughter who they named after the Japanese cherry blossoms, Sakura. They have another little one on the way, due at the end of June 2017. Needless to say, they are keeping very busy with work and life.

Rebekah Simms, Class 13. International Christian University.

I thoroughly enjoyed my time as a Peace Fellow, however even graduating with the highest grades in my year didn't prepare me for what came next.

Unemployment.

Bridging the gap from academia back into the working world proved a lot more difficult than I'd expected. I began my job search well before I graduated and assumed my hard work would pay off quickly. But it didn't and what felt like endless applications, interviews and rejections left me feeling empty. My confidence plummeted.

However, today I write this article as a Research Associate for an economic development think tank called the Asian Development Bank Institute, a role I could never have imagined gaining before the fellowship. I constantly rely



on the skills and knowledge I gained from ICU and the confidence it gave me to speak my mind and change the status quo.

With the pleasure of hindsight I realize with my specific job criteria (Tokyo/international development/no Japanese), my options were extremely limited, so being invited to many interviews was a success in its own right. But those 6 months of job searching were a complete contrast to the supportive environment I experienced as a Peace Fellow.

I am now seeing a whole new side to Tokyo and relish every moment. So, to the current Fellows my advice is to recognize the value of your Masters but to also recognize that it is not a golden ticket and whatever comes next may take you by surprise!



The Blossoming of Community

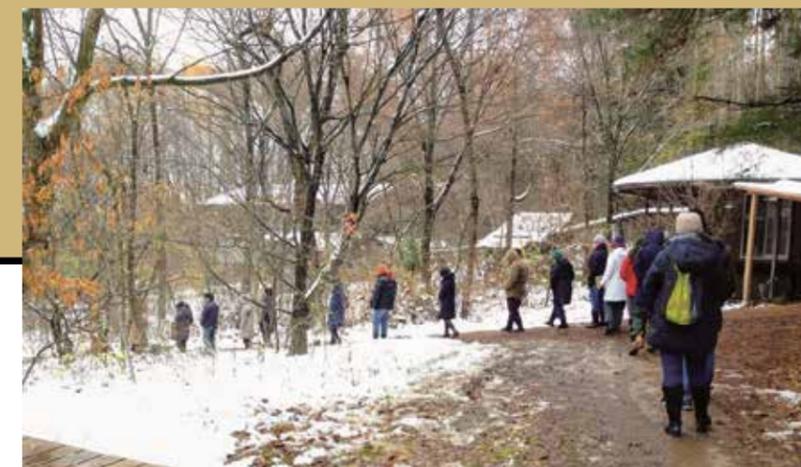
A Japanese Cultural Experience ..by Francis Rothery

"I have arrived. I am home." These are words of meditation taught by the Vietnamese Zen Master Thich Naht Hanh to help people experience more deeply their interconnectedness with all humanity and creation. Since arriving in Japan two of the most enriching and regenerating weekends for me have been retreats with a small Buddhist community called the Heart of Tokyo Sangha.

The first was North of Tokyo, in the snowy mountains near Nagano and the second was in the Izu peninsula which is South West of Tokyo. It's difficult to describe the sense of brotherhood and sisterhood that results through 20 or so strangers sharing together in practices of sitting, walking, resting and eating in silent mindfulness and sharing their experiences together in circles of trust.

The first retreat was a mixture of Japanese and American people and so this made it a truly cross-cultural experience. In the second retreat I was the only non-Japanese person apart from the Vietnamese Teacher. In both retreats I experienced a sense of home, even though far away from the UK, my country of origin, and with a group of strangers whose ways are very different.

This points towards an intuition that differences can be transcended through non-verbal shared experiences and communal practices. Thich Naht Hanh affirms this intuition when he teaches in pithy phrases such as "Present moment, only moment" and that "There is no way to peace, peace is the way."





Peace Center Training The Art of Hosting

Maria Scordialos

The invitation to offer an Art of Hosting Meaningful Conversations Training for the Rotary Peace Fellows at ICU, Tokyo, connected three aspects of my life; (1) From my family - my father was a committed Rotarian and a Paul Harris Fellow, (2) From my practice - Japanese culture has been an inspiration, and (3) From my work - transforming conflict to creative results has been core to my professional practice. Therefore, it felt natural to say 'yes' and to step into travelling so far from my homeland Greece, to offer a three-day training.

How could the Art of Hosting Training compliment the Peace Studies Fellowship? Intuitively, I knew that it would be relevant and would offer the practice of dialogue as a basic skill to bring flexibility to promote and impact complex projects to create and maintain peace. I did not, however, expect the results that emerged!

What I learned through offering this training to the Peace Fellows is that The Art of Hosting is a practice of peace. To practice peace, it is necessary to experience belonging to a community and to fostering strong relationships where both strengths and vulnerabilities can be shared and go to work for collective purposes. This creates fertile soil for peace to grow within and between people so that conflict and difference becomes generative and not destructive. This realisation emerged as I witnessed the Peace Fellows transitioning from being a group of individual learners, each with their own projects and inquiries, to becoming a community of practitioners where a strong sense of collective identity was born.

Different factors allowed this to take place. One factor is that the training created a safe environment where the Fellows could 'meet' one another in their humanity. The safety was created through using participatory methods such as Circle Practice. From the beginning we all sat in circle and introduced ourselves by sharing our experiences. This included our doubts, questions, and insecurities so they can be transformed peacefully. The practice of sharing with intention and listening with attention established an opening to not just be intellectual about peace, but to bring our whole selves to 'being peace' together. Another factor, was practicing protection by hosting ourselves and being able to share both individually and collectively our hotspots. The aspects of ourselves that make us most vulnerable and need to be nurtured and integrated for us to experience our own peace so that we can cultivate peace with others. It was clear that the Peace Fellows who had been travelling together were finally listening and understanding who their fellow learning travellers are. Learning each other's strengths and weaknesses allowed seeing themselves as peace practitioners in constant learning and evolution.

Therefore, for myself and my fellow hosts, the Peace Fellows Art of Hosting Training has opened up a new field of inquiry of how this practice can become more explicitly a practice of peace. This is a practice that is crucial for discovering new solutions to turn our individual and collective wounds into healthy communities where more life can be lived in peace.



Rotary Club Spotlight

While Peace Fellows are busy with their studies, their Rotary Club sponsors continue to be busy with the day to day tasks of serving their communities. In March this year North East Queensland was struck by a severe category 4 Cyclone. Rotarians from Class 15 Peace Fellow Lorne Anderson's home city of Townsville reflected on the ways in which Rotary clubs rallied together to maintain and rebuild peace after a serious natural disaster.

Caitlin Scott

2016-2017 President Rotary Club of Townsville

I believe that what we do in Rotary harnesses the effect of peace building and is reflected by our definition of who Rotarians are:



Who are Rotarians?

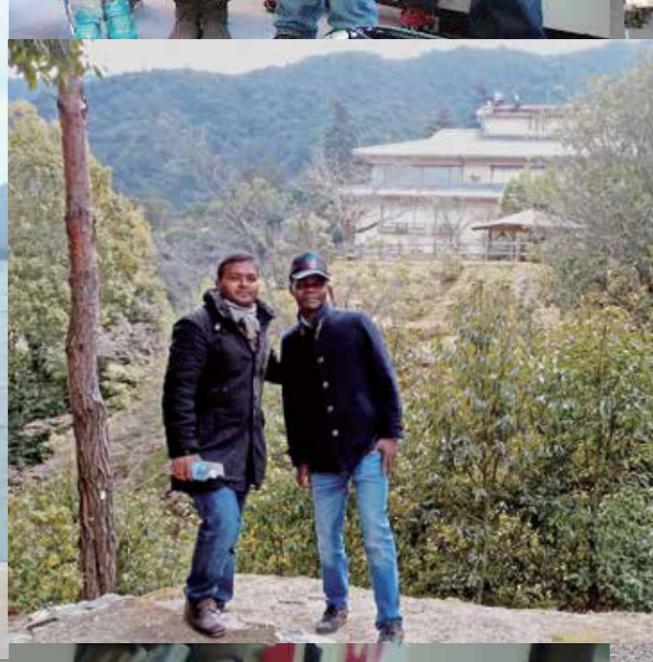
- Rotarians are people who dig wells from which they will never drink
- Are people who vaccinate children they will never meet
- Are people who restore sight for those they will never see
- Are people who build houses they will never live in.
- Rotarians are people who educate children they will never know
- Are people who plant trees they will never sit under
- Are people who feed hungry people, regardless of colour, race or politics.
- Are people who know the real happiness; which can only be found by serving others.

Currently in North Queensland smaller communities have been affected by a Tropical Cyclone. Whilst no lives have been lost, many individuals have lost homes, business and means for an income with crops destroyed.

These problems can be compounded as looting and stealing can occur while communities are dealing with the grief and sorrow associated with the loss and devastation. After this year's cyclone, local Rotary clubs became involved as soon as it was safe, providing sausage sizzles for those without food, manpower to assist those cleaning up and commence liaison with organizations providing whitegoods/food/household items to provide to those most needy.

In so doing Rotary provided a positive and safe environment for communities to come together in peaceful and cooperative ways. This decreased the opportunity or requirement for looting and stealing, while also strengthening relationships of those affected by the storm. While Rotary Peace Fellow's continue to study we look forward to when they will return and join the many Rotary Clubs that look for everyday ways to work for peace.





ICU PEACE CENTER NEWSLETTER

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Give Back the Human
Sankichi Toge

Give back my father, give back my mother,
Give grandpa back, grandma back,
Give my sons and daughters back.
Give me back myself.
Give back the human race.
As long as this life lasts, this life,
Give back peace
That will never end.

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