Preface

Shin Chiba and Thomas J. Schoenbaum

International Christian University (ICU) is a small liberal arts university located in the western suburb of Tokyo, Japan. In 1949 ICU was founded as the ‘university of tomorrow’ for bringing forth young men and women as makers and workers for reconciliation and world peace. The firm resolution of the people of Japan and the world not to repeat the folly of waging war led to the founding of the university of reconciliation and world peace right after the World War II. It was built in the midst of the ashes and broken remains in the desolate Tokyo suburb. The founding of ICU can be rightly understood as the symbol of reconciliation between the United States and Japan, as many churches and individual Christians in the United States together with a number of ordinary people in Japan had donated and cooperated to create this university of tomorrow. Thus, the COE (21st Century Center of Excellence) Program in the field of multidisciplinary peace research has not only constituted the very integral core of education and research at ICU but has also been its *raison d’être* since the founding of the university.

We call ICU’s COE Program, ‘Research and Education for Peace, Security and *Kyosei* (Conviviality),’ ‘comprehensive peace studies.’ This is an interdisciplinary and multidisciplinary program that comprises many different themes and projects including narrowly defined peace research, *Anzengaku* (a Japanese project of security/safety studies launched by our COE Program leader, Yoichiro Murakami), international relations, international cooperation, international development education, gender studies, ecology, sustainable business administration and forestry, and intercultural communication. ‘Comprehensive peace studies’ also include studies in the ‘safe space’ in the human mind (clinical psychology), peace and *kyosei* education, peacebuilding and conflict resolutions, the issue of war responsibility and reconciliation in East Asia, stable and cooperative international order, studies in peace movements and pacifism, STS (science, technology, and society). Our ‘comprehensive peace studies’ program is not merely comprehensive in its broad range of disciplinary and thematic coverage. It also hopes to provide a consistent, creative, and relevant ‘grand design’ of peace, security, and *kyosei* in the increasingly fragmented and destabilized world at the threshold of the 21st century.

In sharp contrast to a general worldwide hope for the inauguration of a peaceful new century, the beginning of the 21st century turned out to be a period of horrifying experiences—of disasters and nightmares. The terrorist attacks on the United States on September 11, 2001 shocked the world, and were a sign that Hannah Arendt's description of the 20th century as 'the century of wars and revolutions' might be equally applicable to the new century. September 11 was soon followed by the United States's attack on Afghanistan on October 7, 2001. Under the leadership of the neo-conservatives within the Bush administration, an 'anti-terrorist war' was launched against Saddam Hussein's Iraq in March 2003. And at this time (November 2007) unrest still prevails in Iraq—with ongoing conflicts between foreign forces and native forces, and among tribal and religious groups.

The September 11 terrorist attacks—and the wars that followed—have inaugurated a period in which the ambiguous role of politicized and ideological religions (or of quasi-religions) has become manifest. Religions in their authentic manifestations are believed to play an important role in creating world peace. But we have witnessed the spread of distorted and politicized religions in some parts of the world. On the one hand, Islamic fundamentalism appears to have provided an emotional and ideological impetus for the September 11 attacks on the perceived symbols of an imperial United States: the World Trade Center, the Pentagon, and the White House. On the other hand, the United States's Protestant fundamentalism seems to have offered an emotional and ideological justification for the Bush administration's neo-conservative, unilateral, and bellicose policies.

Faced with this unexpected and tragic situation at the threshold of the 21st century, a number of important questions are of pressing interest. For example, did the tragedy of September 11 really become a decisive watershed event that triggered the inauguration of a 21st century ridden by violence and war? If so, in what sense did September 11 become the watershed event? What are the key causes and factors—whether historical, socio-economical, or cultural—that explain the emergence and spread of terrorism on a global scale? What is the nature and meaning of terms like *counter-terrorist wars* and *state terrorism*? What could explain the Bush administration's crucial ideological turn to a neo-imperialistic, unilateral, and hegemonic stance in world politics? What are the most important peace issues in the current world today—because of, in spite of, or regardless of September 11?

At the normative and advocacy level as well, we are faced with some difficult fundamental questions. For example, what alternatives should be pursued for peace diplomacy to flourish, and for a foreign policy based on peace-oriented constitutional and international law to be implemented?

What will be an effective means of conflict resolution and peacebuilding in an age of global terrorism and state terrorism? In order for traditional peace theories—that is, theories of peace and resistance, of peace and anti-war movements, and of pacifism—to serve effectively and creatively, what kinds of philosophical or theological epistemological changes should we seek? What practical transformations must be sought and implemented?

We should also explore such questions as these: Are there any debates within Christianity and within Islam about the relationship between war and religious faith? How should one look at ideas like *holy war*, or *just war*, or *humanitarian intervention* in the current world situation? Did the events of September 11 change the nature of Christian peace movements and pacifism? After the 1999 Seattle incident have we seen an emergence of a new type of peace movement and pacifism? What is the relationship between the traditional Christian pacifism of the so-called historical peace churches (such as the Mennonites, the Quakers, the Brethren) and the global peace and justice movements that we witness around the world in the wake of Iraq War? And can a new theoretical orientation be added to traditional pacifist doctrines? Where can we find seeds of hope for realizing world peace today?

To be sure, the chapters in this book cannot deal with all these pressing and important questions. However, the authors have tried to address some of these questions, directly or indirectly. The editors sincerely hope that readers will find good and thoughtful materials in this volume—materials that will help readers to reflect further on today's issues of peace and war.

The authors of this book are a representative mix of eminent, established figures and promising younger scholars, and their fields of specialization are spread as diverse as peace research, international law and politics, political theory, sociology, social movement, peace movement, philosophy, and theology. Contributors include prominent scholars like Johan Galtung, Yoshikazu Sakamoto, and Richard Falk. The original papers of most of the chapters came from a series of international symposia and lectures, organized by the COE Program of the International Christian University (ICU), Tokyo. This multi-year series was called 'Peace Movements and Pacifism after September 11,' and participating authors were invited to deliver papers at lectures and symposia between 2003 and 2007. The editors hope that this book will arouse a new interest in peace studies, and that it will facilitate fruitful discussion of the theoretical and practical tasks that the world must face in order to build new pathways to world peace.