



Agenda for 'peaceful development'

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Peaceful development

- 1) The concept and philosophy of 'peace'
- 2) Socio-political relationships
- 3) Regional, international, and global relationships



The concept and philosophy of 'peace'

- Peace as 'creative transformability'

TRANSCEND International (Johan Galtung)

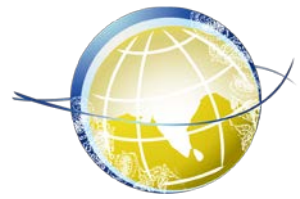
By 'peace,' we mean the capacity to transform conflicts through empathy, creatively, and without violence—a never-ending process;

By 'transforming conflicts,' we mean enabling the parties to proceed in a self-reliant, acceptable and sustainable manner;

By 'without violence,' we mean that this process should avoid any cultural violence that justifies direct or structural violence;

By 'with empathy,' we mean the ability to understand conflict from the point of view of all involved parties;

By 'creatively,' we mean channelling conflict energy toward new realities, accommodating all parties and meeting basic human needs.



Peace as creative transformability requires new kinds of liberty and equality

- Liberty: not pursuing the fulfillment of one's own desires, but creatively transforming relationships between oneself and other beings - without conflict.
- Equality: not having the same entitlement to resources but recognising, with empathy, the equal ontological value of all beings.

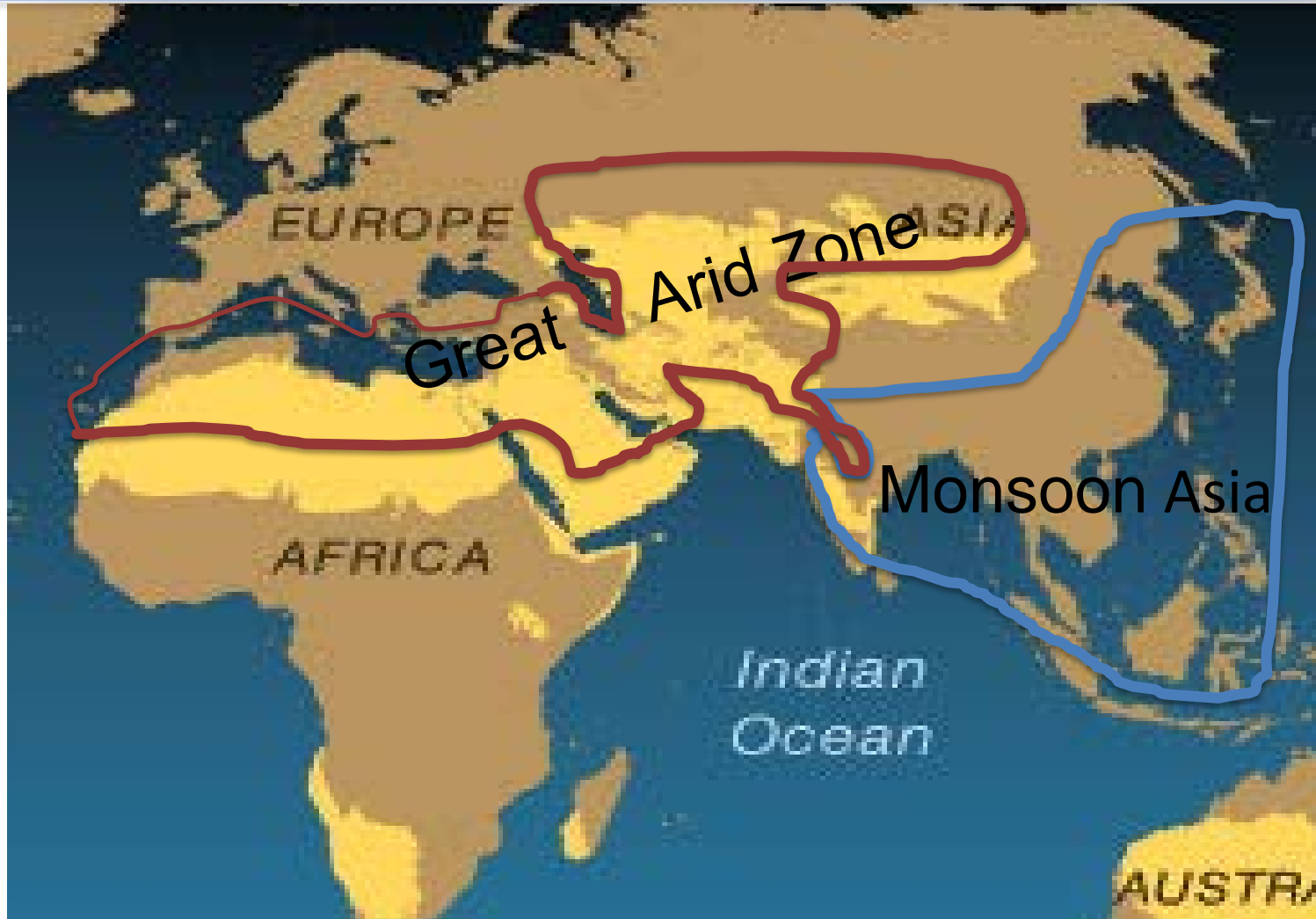


South Asia as the site of a 'contact zone' and 'transformative arena'

- South Asia as a global 'contact zone'
- Conscious effort to think through the relationship between the 'diversity of beings' and the 'oneness of Being'
- The history of thought, not as the independent development of multiple religious and philosophical traditions, but as mutually transformative interactions between various schools of thought
- Dhamma and dharma, the God and gods, transcendence and immanence, renunciation and



South Asia as the meeting point between
Dry and Wet, Nomadic and Sedentary,
transcendence and immanence,
and oneness and manyness





The four crossroads of world history and Japan





To brush history against the grain

- There is no document of culture which is not at the same time a document of barbarism.
- The tradition of the oppressed teaches us that the 'state of emergency' in which we live is not the exception but the rule.

Walter Benjamin 'On the Concept of History'

➡ The task of historians is to recover oppressed or forgotten voices for 'creative transformability'



2. Socio-political relationships

- The socio-economic-political transformation of India/South Asia that began in the 1980/90s led to the subjectification and participation of diverse social groups and individuals in the public arena.
- Physical and social mobility led to the blurring of the urban/rural, elite/subaltern, public/intimate, civil/community dichotomies.
- The Janus-faced postcolonial order of 'urban-rational-civil society' and 'rural-traditional-community' started to crumble.
- The differentiation of borders, the division of groups, and the intersection of multiple axes of religion, caste, class, gender, and ethnicity, leading to further complexity



2. Socio-political relationships

- The introduction of ‘vernacular publics and social mobility has led to a shake up of the ‘high-caste, bourgeois, male’ sense of social order, as well as of the official idea of ‘secular and civil’.
- This has led to the questioning of hegemonic orders, assertiveness from below, oppression from above, and conflicts and violence.
- Maoist, anti-corruption, anti-rape, environmental movements
- Conflicts and their resolutions: what kind of socio-political transformations do they bring about?
- Towards building transformability: the capacity of diverse parties
- Empowering liberty to creatively transform self/other relationships
- The socio-political condition that can provide such empowerment to all can be called ‘democracy’ in its broader sense



3. Regional and global relationships

- Regional (South Asian) relationships: is India too big?
- Trans-regional (Indo-Pacific, rather than Asia-Pacific) relationships: rising connectivity (Afghanistan-Pakistan, Nepal-Tibet, BCIM), interactions and tension; how to accommodate China
- The importance of Indo-Japanese relationships for a new Asian order ('Broader Asia')
cf. the 'Confluence of the Two Seas' Speech by Shinzo Abe at the Indian Parliament
- The need to imagine 'Other Asias' (connections across borders) beyond international security issues
- Global relationships: the rise of Asia as a whole vis-à-vis the Euro-American hegemony