

—SUMMARY—

Towards the Development of Cooperation between Peace Museums in Asia

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The author first sorted out three basic concepts related to the theme to be studied in the paper - Peace, Peace Making and Peace Museum - in which he defined Peace not as a static concept of “a situation where violence is absent” but as a dynamic concept of “a situation where voluntary efforts to overcome violence are vividly alive”. It was suggested that one of the important roles of Peace Museum is to empower people so that they can positively work on Peace Making.

Then the author introduced the present situation of peace museums in Asia and outlined the cooperative relations between peace museums mainly focusing on the activities of Kyoto Museum for World Peace at Ritsumeikan University. He suggested three points to be noted as a premise of peace museum, i.e. (1) not being “a grudge generator”, (2) facing the past faithfully, and (3) avoiding exhibitions which make children feel distrust of human nature.

Finally, the author made seven concrete proposals to develop cooperative activities of Asian museums for peace, i.e. (1) creating a forum for exchanging opinions on joint themes, (2) cooperation for special exhibitions, (3) moderate inquiries and recommendations for exhibits, (4) collaboration for the development of peace museum studies, (5) registration to “Museums for Peace Worldwide” and update of information, (6) participation in the International Network of Museums for Peace, and (7) development of mutual exchange at the 10th INMP meeting in 2020.

Process and Meaning of Activities for Revealing Historical Truth of No Gun Ri Massacre Occurred
during the Korean War and Restoration of Human Rights and Peace

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‘No Gun Ri Massacre’ refers to a civilian killing case where the US soldiers who participated in the Korean War to help Korea massacred about 400 refugees in the vicinity of Nogun-ri during the early days of the Korean War. The US calls itself as a police country and, since its participation in the First World War, has been involved in many wars of the world including the ongoing war in Afghanistan. With its involvement in many wars, however, various sizes of civilian killing cases continuously took place. Unfortunately, any incumbent US President has never made an official statement of regret for the victims of these killing cases except for the victims of the No Gun Ri Massacre. The AP Investigative Report Team who led the Korean and US governments to do a fact-finding investigation also won the Pulitzer Prize, the most prestigious award for journalists for its investigative report in May, 2000.

The victims of the No Gun Ri Massacre spent more than 50 years to do various activities to reveal the truth of the massacre and to make the No Gun Ri Massacre to be remembered by people in Korea and the world, and also to enhance the value of human rights and peace. In this paper, I’d like to review how the No Gun Ri Massacre became to teach a lesson, the importance of human rights and peace by describing 6 steps of the activities of the No Gun Ri victims.

Habitation of Memory ; Bridge of Peace : Development of The Memorial Hall of the Victims in
Nanjing Massacre by Japanese Invaders

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This essay briefly introduces the reasons for the founding of The Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders and the work has done by the Memorial Hall in preserving and disseminating the relevant historical memory and in the field of peace studies since its establishment 33 years ago. Through their own work to drive Northeast Asian countries deepen their mutual recognition and understanding of each other’s historical knowledge, in order to promote peace in Northeast Asia.

From Pieces to Peace : Taking the role of The John Rabe Memorial Hall as an example in the
Construction of Nanjing as an International City of Peace

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On September 4, 2017, “International Cities of Peace” announced to the world via video that Nanjing became China’s first and the world’s 169th International City of Peace. Nanjing became an International City of Peace for many reasons, one of them was that Nanjing is the typical example of a city that was largely destroyed during the Second World War. According to statistics, more than 300,000 Chinese soldiers and civilians were killed and about 20,000 women were raped in the infamous Nanjing massacre. From a war-torn city to an International City of Peace, Nanjing has always adhered to the concept of peace and sparing no efforts to memorize history and promote peace. As one of the bases for cultural exchanges with foreign countries in Nanjing, John Rabe Memorial Hall has not only witnessed the process of Nanjing becoming an International City of Peace, but also actively participated in it. John Rabe Memorial Hall makes full use of its own potential to promote its popularity and to enhance its international influence by organizing various important activities and thus making remarkable contributions to the promotion of Nanjing’s image as an International City of Peace.

The nomination as an International City of Peace is not the final destination, but a fresh start for the dynamic process of Nanjing’s inclusive and peaceful development. Rabe Memorial Hall will continue, as always, to amplify the peaceful voices at the international stage, which manifest’s the peaceful image of Nanjing and the Chinese nation’s pursuit of love and peace in the new era.

The War Remnants Museum and Its Peace Education Activities

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In the twentieth century, Vietnamese people took up two long-term and arduous struggles against the French and American wars of aggression for national independence. Keeping peace is thus considered particularly important to us.

The War Remnants Museum is a museum dedicated to researching, collecting, displaying and educating people about remnants of the wars of aggression in Vietnam, as well as aspirations to peace of Vietnamese people. Our Museum has received over 17 million local and foreign visitors since it was open to visitors, and has become a venue for peace, friendship and development.

Our diverse range of peace education activities has raised the public awareness of the importance of peace, so that people can lend their hands in making peace for human beings.

Ideas on Peacebuilding in Asia : How to Create Peace in The Region

(Reflecting The Experience of The Samarkand International Museum of Peace and Solidarity and Its Partners)

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In this article, I will try to consider some cultural bases and professional specifications in the activities of peace museums mainly in the Asian region, largely relying on the experience of the Samarkand International Museum of Peace and Solidarity (Uzbekistan) and its partners. My proposal is being developed mainly in the field of cultural understanding of peacemaking activity, that appears as a cultural practice and a strategy for change. It becomes obvious that the issue of peace museums is directly related to the reconsideration of the place and role of culture in modern society, in the re-qualification of traditional ideas about war and peace, continuity and innovation. At the same time, the national and cultural context of museum design, which influences the optimal choice and promotion of the most effective peacemaking practices, seems increasingly important.

I proceed from the fact that the effectiveness of any social institution, including a peace museum, depends on the degree of its cultural completeness, that is, on the entirety of recasting and mastering of cultural values and communication practices available to it. In this regard, I dare to claim that it is not the culture of peace that needs our support, but we need the support from the culture of peace.

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This paper outlines the history of the struggle surrounding the memory of Japan's military sexual slavery and portrays the efforts of women in Japan and throughout Asia who are still seeking for a true solution to the issue of Japan's military sexual slavery (euphemistically called the "comfort women" issue) and the elimination of wartime sexual violence. This background information will help to clarify the role the Women's Active Museum on War and Peace (WAM) has played as a "comfort women" archive.

Today, more than seven decades since Japan's defeat in WWII, the issue of Japan's military sexual slavery remains unsolved. During the Asia-Pacific War, facilities for Japan's military sexual slavery, or "comfort stations", were set up throughout Asia in all areas occupied by Japanese troops. Japanese on the home front, however, were not informed about this. Most official documents related to these facilities were destroyed in anticipation of defeat. Japanese soldiers saw "comfort women" as camp-following prostitutes and therefore did not consider themselves to be perpetrators of sexual violence against them.

The understanding of the "comfort women" system as a most cruel form of wartime sexual violence, and as war crimes and crimes against humanity, came only after 1991, when the first "comfort women" survivor spoke out. Since then, countless testimonies from victims have been gathered, and many related official documents unearthed. The government of Japan, however, far from accepting its legal responsibility for these wrongdoings, has continued to deny the issue, stating that "there is no evidence for forcible recruitment" of "comfort women" and that "it is inappropriate to refer to them as sex slaves."

Under these circumstances, WAM was established in August 2005 to preserve and pass on to future generations records and memories of the "comfort women," including their testimonies, related official documents, and other materials. We hope to work in solidarity with citizens both in Japan and overseas in our struggle against those who would assassinate these memories. We also want to contribute to the establishment of women's human rights, and to bringing about a peaceful Asia.

To Remember the Pain of the Victims and to Ensure Postwar Compensation and Peace :

A Guide to the Oka Masaharu Memorial Nagasaki Peace Museum

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The Oka Masaharu Memorial Nagasaki Peace Museum was established on October 1, 1995, 50 years after Japan's defeat in World War II. Mr. Masaharu Oka thought that it would be necessary to have a museum that can inform each Japanese citizen of the historical facts behind Japan's invasion and colonization of Asian countries. Because the Nagasaki Atomic Bomb Museum's focus is on the Japanese as victims, young Japanese may have a one-sided view of history. Mr. Yasunori Takazane carried out his proposal and established such a museum. The museum has contributed to the reconciliation with Asian countries and the promotion of peace. This paper talks about the materials exhibited in the museum and the activities it has initiated. The total number of visitors to the museum last year was 4,190. This was only 0.6% of the number of visitors to the Nagasaki Atomic Bomb Museum. We hope that those visitors will be able to help realize the mission of this museum. Members and volunteer citizens who support the mission of the museum have maintained and operated it without any support from government institutions. The museum has played a very important role in educating citizens about Japan's past actions as an aggressor. We believe that this will help Japan reconcile with Asian peoples and not repeat the same mistakes, thus leading to peace. With this role and mission in mind, we would like to carry out the hope of Mr. Oka and Mr. Takazane and to pass it on to the younger generations.

The "Destruction" of the Military in the Experiences of the Transpacific Anti-Vietnam War Movement :
the Challenges of Pacific Counseling Service in Okinawa

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This article explores the trajectory of the project in Okinawa implemented by Pacific Counseling Service (PCS), a group of the anti-Vietnam War movement based in the United States. The purposes of the project were supporting anti-war US GIs stationed in Okinawa and organizing their opinions and actions in order to stop the war. PCS had tried to "destroy" the military as the war machine. Drawing on interviews with ex-members of PCS and historical materials, the paper analyzes (1) the historical process of PCS project from its establishment in the West Coast of the United States to the expansion of the project to Asian countries, and (2) the meaning of the experiences to challenge to "destroy" the military through problematizing sexism and racism as the core ideologies of militarism. In the conclusion, this paper will examine the importance of the intersectional approach of PCS for demilitarising our society.

The Militarization of a Local Community in a Dairy-Farming Utopia : The Reorganization of Konsen Pilot Farm and the Establishment of Yausubetsu Military Base

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This paper discusses the "militarization" of regional society through a reconsideration of the historical process whereby military bases and agricultural development projects were invited to eastern Hokkaido in the latter half of the 1950s. Konsen Pilot Farm was a huge agricultural development project initiated in Bekkai in 1955 with the official financial support of the World Bank. Many participants soon gave up on the project due to problems with soil arability, the quality of imported milk cows, and flaws in the pilot farm's master planning. When a petition that proposed extending an invitation to create a Self-Defense Force camp was submitted to the village assembly of Bekkai in 1958, a campaign to attract a base was quickly initiated. The paper reveals the relationship between the effort to attract military bases and local efforts to solve agricultural problems through societal reform.

A Note on the Historical Documents of a Japanese War Criminal in the Philippines :
Focusing on Former Lieutenant General Shizuo Yokoyama

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Former Lieutenant General Shizuo Yokoyama was a commander of the 41st Army of the Japanese Imperial Army and fought against the US forces in the Philippines during the Second World War. After the end of the war, he was indicted as a war criminal by the Philippine Military Commission. He was sentenced to death in May 1949 for the command responsibility for atrocities against Filipino civilians during his term. In July 1953, however, his death sentence was commuted to life imprisonment through the pardon of Philippine President Elpidio Quirino, and he returned to Japan. He was sent to Sugamo Prison for imprisonment. Five months later, Yokoyama was released by the subsequent executive clemency of the President. He died in 1961 and left behind an enormous amount of materials.

At the Kyoto Museum for World Peace, Ritsumeikan University, there is a huge collection of materials (153 items in total) on Shizuo Yokoyama that provides us clues for research on war and the war crimes issue. In this paper, firstly, I would like to introduce the personal history of this former Lieutenant General and the war crimes trials program of the Philippines. Subsequently, I will examine the contents of the collection and demonstrate its importance, especially its uniqueness and comprehensiveness. And lastly, I would like to offer suggestions for future research on this topic.

Peace Education Implemented in Ritsumeikan Keisho II :
Learning from Global and Local Perspective

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How have students at Ritsumeikan Keisho Junior High School continued their Peace Studies at Ritsumeikan Keisho Senior High School ? Here, we introduce the Ainu culture of Hokkaido and the overseas training which the high school students have studied for three years. In junior high school, students think about peace, studying what kind of actions can be taken, learning the fundamentals of peace. In high school, students research and conduct field work communicating their own thoughts in active peace studies. You can see the character of our school leading to peace. With this role and mission in mind, we would like to carry out the hope of Mr. Oka and Mr. Takazane and to pass it on to the younger generations.