

# —SUMMARY—

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Special Issue “Militarization and Local Community”

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This special issue aims to explore the expansion of militarization in the local community. Our study group has conducted joint field surveys about the life of local residents and local activities of Japan Self-Defense Force and U.S. Marine Corps in the Hijudai Maneuver Area, Oita Prefecture and Yausubetsu Maneuver Area, Hokkaido. All of the papers deal with the militarization of the local community in the period between the Vietnam War.

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Militarization and Resistance in the Hijudai Maneuver Field of the Japan Ground Self-Defense Force

## **NAKASHIMA, Koji**

Professor, Faculty of Human Sciences, Kanazawa University

Through a historical review of the militarization and resistance in the Hijudai maneuver field of the Japan Ground Self-Defense Force, Oita Prefecture, Japan, this paper clarifies the process of militarization with using military violence on the daily lives of local residents and the institutionalization of compensation for military damages, as well as actual conditions of resistance by the local people against such militarization. As a result, we found that 1) the operation of the Hijudai maneuver field by the Japan Ground Self-Defense Force has been halfway integrated with the U.S. troops, 2) the opposition movement of local residents was gradually organized and systematized under the leadership of the local government, and 3) the resistance of local residents was based on the complex relationship of “logic of daily life” and the “logic of power.”

Military Exercise by Japan Self-Defense Forces and Farmer's Movement Around Yausubetsu Military Training Ground, Hokkaido in the 1960s

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This paper considers the relationship between the Japan Self-Defense Forces and the local community around Yausubetsu military training ground in Betsukai-cho in eastern Hokkaido. In the latter half of the 1960s, Military exercise by Japan Self-Defense Forces caused extensive damage under the United States' nuclear strategy following the Vietnam War. This paper discuss the deployment of new weapons by the Self-Defense Forces with the Third Defense Plan, compensation for base damage and against protest movements in local communities, and the JSDF's penetration to local communities, such as agricultural support and road construction.

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Base Politics over the Relocation of the Japan Self-Defense Forces to Tachikawa Airfield (1968-1978)

**MATSUDA, Hiroko**

Professor, Faculty of Contemporary Social Studies, Kobe Gakuin University

In the early 1970s, the Japanese and the US governments agreed to return many of the US military facilities on the Japanese Mainland to the Japanese government. Tachikawa Air Base in Tokyo was one of the facilities that was returned to Japan under this agreement.

After the removal of the US military, the Japan Self-Defense Forces (JSDF) demanded to use the Tachikawa Air Base. However, the local governments of Tachikawa City and Tokyo both opposed against the relocation of the JSDF. Anti-war citizens' groups actively also campaigned against the relocation of the JSDF, which significantly gave impact on the Tachikawa residents' public opinion. In the end, the Japanese government proposed the construction of National Showa Memorial Park along with the Tokyo Metropolitan Government Tama Wide Area Disaster Prevention Base. The JSDF camp was established in the corner of the disaster prevention base. This article shows how the local governments, residents, and citizen groups persistently opposed the relocation of the JSDF at the regional level, and the base conflict subsided as the outcome of the compromise and negotiation of interests among these actors.

Examination of the People through the Research Department, Maritime Staff Office,  
*“Intelligence Measures for Military Personnel”*

## TSUDA, Takeaki

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JSPS Research Fellowship for Young Scientists DC2

This paper examines the content of the internal education of the Japan Self-Defense Forces (JSDF) during in the late 1960s to explore the perspective of the JSDF on the people, who often confronted them as they continued their efforts to become “the Japanese people’s JSDF.”

The study focuses on analyzing the internal documents of the JSDF, in particular, Document A (Research Department, Maritime Staff Office, 1967, *“Intelligence Measures for Military Personnel.”*)

Document A describes the trends and countermeasures against intelligence activities conducted against Maritime Self-Defense Force personnel in the late 1960s, during which time the anti-Vietnam War movement and other movements were gaining momentum. The JSDF felt more threatened by the intelligence gathering and recruitment of anti-war JSDF members by people living near JSDF facilities than by violent and radical movements.

Sexual Management/Sexual Violence System in the Japanese-Military-Occupied Nanjing:  
The case of “Geisha girl” and “Waitress” in Nanjing, China, 1937-1945

**BABA, Ayaka**

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Existing scholarship on the Nanjing Massacre has paid detailed attention to narratives on the massacre and treated it and the subsequent eight-year occupation as separate subjects for scholarly inquiries. Nevertheless, drawing a line of demarcation between wartime and peacetime obfuscates wartime violence perpetuated during the occupation.

This paper reconsiders Nanjing’s ordinary and extraordinary life through the lens of gender. It pays attention to “geisha girls” and “waitresses,” who were forced to be involved in sex trafficking and treated much like the “comfort women.” It argues that the sexual management system run by the Japanese military in occupied Nanjing belongs to the broader problem of wartime sexual violence.

Immediately after the occupation started in December 1937, the Japanese Army established a “Japan town” in the center of Nanjing and brought many sex traders. The town supported the local Japanese community by running many “restaurants,” “diners,” “cafes,” and “comfort stations.” While the consular police usually oversaw private sex trade businesses, the Japanese military held the authority to incorporate private “restaurants” into “comfort stations” if necessary. The “geisha girls” and “waitresses” who were forced to engage in sex trade by the military were nothing but “sex slaves” whose freedom of movement was restricted, and their status was equivalent to that of “comfort women.”

## SHIBANO, Asumi

Curator, The Kagawa Museum

“Peace Industry” is a word that has been used since the 1930s. In the present day, the word denotes the tourism industry and retail business because of being useful for peace, and depending on the peace.

We can divide the periods being used in the “Peace Industry” into 3 durations in Kyoto.

The first period is during the Japanese-Chinese war. In Kyoto city council and Kyoto prefectural assembly, the meaning of that is the useless industry for wars like the luxuries production for example Nishijin textile industry. However new meaning that is useful in war has appeared as the war has dragged on. This “Peace Industry”’s transformation shows the word had the feature that forced to cooperate in the war under the All-out war system.

The second period is after the war. In the transformation of value from war to peace, the “Peace Industry” has appeared again and the meaning is invaluable to Japan’s postwar rehabilitation.

The third period is during Reverse Course. “Peace Industry” has been used by the members of the communist party in criticizing Yoshida’s cabinet or Municipality. Using the word, they assert promotion’s not munitions industry but “Peace Industry” and being against Reverse Course as “Peace Industry City.”

The First and second periods have something in common and that is “Peace Industry” was used based on “the national policy.” However, in this period, the word had a meaning that conflicted with national policy and was against war for the first time.

Conflict in the 50-year Division of the Peace Protection Movement (1950–1951):  
Focus on the Decisions in the International Conventions and the Breadth of the Movement

**NAGASHIMA, Yuki**

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In post-war Japan, the Peace Protection Movement (the movement directed by the Japanese Communist Party in the early 1950s) led the signature movement in response to the Stockholm Appeal (March 1950). Meanwhile, the 50-year division refers to the confrontation between the mainstream fraction and the international fraction triggered by the criticism of the Japanese Communist Party's theory of the peaceful revolution in *Cominform* magazine in January 1950. This division has portrayed as the struggle for the legitimacy of the domestic movement against the backdrop of the international communist movement. At that time, the influence of the International Peace Protection Movement's organization (i.e., the World Peace Council) on the Japanese movement have not considered.

Moreover, the Peace Protection Movement had a popularity. Under the legitimacy struggle, the struggle to acquire more breadth of the movement may exist between two fractions. Thus, by examining the impact of the World Peace Council's convention decisions on the Japanese Peace Protection Movement and the debate over the breadth of the movement, I highlight the conflict between the two fractions, which previous studies have not revealed. Specifically, this study focuses on the First General Assembly of the Peace Protection Japan Committee (February 2, 1951) and the Peace Protection Japan Committee National Representatives Meeting (March 27, 1951). In addition, I analyze this conflict based on the discussion in these two meetings to clarify how the 50-year division emerged in the Peace Protection Movement.

Thought in Vernacular Life

**HANAZAKI, Kohei**

Writer

**HARADA, Kikue**

Artist

**BANSHO, Kenichi**

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Various anti-war and peace movements and culture in post-war Japanese society are undergoing a renewal of historical evaluation as their regional bases expand. In this project, Kohei Hanasaki talks about his involvement in the anti-Vietnam War movement in Hokkaido, the local residents' movement against the Date Thermal Power Plant and Tomari Nuclear Power Plant, the Ainu people's revival movement, and the solidarity movement with Asia. He will talk about the landscapes he has walked and the horizons that he can see from the faces of the people he meets. Another speaker, Ms. Kikue Harada, a performance artist of Ainu songs and dances, will talk about the question of "Symbiosis" from the point of view of people who have difficulty living. Through this project, we would like to provide an opportunity to recapture post-war society from the perspective of Hokkaido/Ainumoshiri.

From Friends International Workcamp Movement to Hanpaku 1969 — Antiwar Expo

## **TOKUNAGA, Susumu**

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## **BANSHO, Kenichi**

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## **TAGUWA, Miki**

Curator, Kyoto Museum for World Peace

## **ONO, Mitsuaki**

Associate Professor, School of Human Cultures, University of Shiga Prefecture  
Researcher, Peace Education and Research Institute, Kyoto Museum for World Peace

This interview was conducted on October 16, 2021 at the Nonohana Clinic in Tottori City. Susumu Tokunaga served as the leader of the “Leprosy House,” which attracted attention at the 1969 “Anti-War International Exposition (Hanpaku),” displaying postcards sent from leprosy sanatoriums nationwide. From his upbringing in Tottori Prefecture, he was asked to meet university life in Kyoto and the work camp movement, participate in Hanpaku and later work in the medical field.

The Battle of Okinawa Relic Research Project and Its Use in Highschool Modern  
and Contemporary History Class

## **SUGIURA, Shinri**

Social studies teacher, Ritsumeikan Uji Junior and Senior High School

## **MACHIDA, Kenichi**

Social studies teacher, Ritsumeikan Uji Junior and Senior High School

## **KURAISHI, Hiroshi**

Director, Researcher at Ritsumeikan Inamori Philosophy Research Center

## **NISHIO, Keigo**

Student, Yale University

Since 2018, The Battle of Okinawa Relic Research Project, under The Ristumeikan Teacher Peace Education Study Group, has been researching the relics and developing a lesson utilizing the relics. This paper consists of the minutes of the research project (by Sugiura), the background and historical lessons drawn from the relics (by Nishio), and a pilot lesson plan developed and delivered at Ritsumeikan Uji Highschool (by Machida).