

February 2023 ISSUE 21

ICU PEACE RESEARCH INSTITUTE



PEACE REPORTS

**The official newsletter of the Peace Research Institute at
International Christian University, Japan**

FROM THE DIRECTOR'S DESK

SIMONS, Christopher E. J., PRI Director



INSIDE THIS ISSUE

- 1. From Director's Desk 1**
 - 2. Book Review 3**
 - 3. Featured Article by Prof. Kim 7**
 - 4. Fukushima Field Trip report 15**
 - 5. PRI Activities 22**
-

The Remembered and Forgotten Violence of the Present

Last February I stood looking out on a winter garden in Cambridge, UK, as the first reports of the Russian invasion of Ukraine came over the BBC news. I thought about all the university students and professors over the centuries who had stood in that place and heard reports of the first shots being fired in wars in 1642 or 1793 or 1914 or 1939, and how they had felt on hearing the news: excited, or fearful, or indifferent. Twenty years earlier, as a graduate student, I'd been sitting about 200 metres away from where I stood now, listening to the BBC report the first airstrikes in the disastrous invasion of Iraq in 2003. Hindsight is infallible, but foresight is what matters—and foresight depends on knowledge. For those of us who have never experienced war first-hand, how we respond to war depends on the depth of our interaction with history and the experiences of others.

As a person who spent a lot of their childhood fighting bullies, my instinctive response to aggression is usually bellicose. I want to respond to force with defiance; yet, as a Christian, I also feel the moral necessity of turning the other cheek. Many of the challenges of navigating our anarchic world system come down to knowing when to do which. The world's responses to Russian aggression in Georgia in 2008 and Crimea in 2014 were weak or indifferent, motivated by self-interest. Would a stronger response in 2014 have saved thousands of Ukrainian and Russian lives over the past year? We will never know. But, as the Ukraine war passes into its second year, reporting from the conflict gradually slips lower in the news cycle. Global attention and resolve are waning; this is what Vladimir Putin is hoping for. Sometimes turning the other cheek is the same as turning a blind eye to suffering that doesn't affect one personally. This how bullies win.

The horror stories of murder, torture, and rape that have come out of Bucha and Mariupol and Kherson are not surprising given Russia's actions in Chechnya from 1994–1996 and 1999–2009, but that does not diminish their impact. The horror is fresh, and there is no consolation for the victims or their families and friends; but if there is any flicker of hope for justice it comes from the almost real-time gathering of forensic and digital evidence for the post-war prosecution of war crimes. Just as the Algerian War of Independence and the Vietnam War were some of the first wars fought in the light of global mass media, and the twenty-first-century invasions of Afghanistan and Iraq were some of the first wars fought in the internet age, then the Ukraine War is the first European conflict to be fought in the age of total surveillance. Inexpensive drones and satellite internet coverage not only provide new channels for warfare, but also bring atrocities to light immediately and with the vividness of personal experience. There is hope that when the killing ends, there will be justice for the victims of Russia's indiscriminate violence.

But what about for the people of Myanmar, the people of Yemen, the people of Tigray? While we rightly think often about the people of Ukraine as their battle against Putin's forces enters its second year (or ninth if counting from 2014), it's important to remember the many 'forgotten' wars still bringing suffering to millions around the world. When these conflicts fall out of our daily news, and when we stop talking about them in the classroom and with our friends and families, we allow war crimes and genocides committed against distant populations to go unchecked. Many countries in the global south justifiably point out the hypocrisy of spending billions of dollars in the defence of Ukraine, while the US, UK and other states sell weapons to governments that abuse the human rights of their citizens, such as Saudi Arabia, Egypt and UAE—with many of these weapons ending up in conflict zones such as Yemen, Central African Republic and Tigray. These suffering populations also need our support, both in material terms, and through political change, including weapon export bans.

Ukraine was in the forefront of my mind when I led the first PRI annual field trip since the COVID-19 pandemic to Fukushima last November. We travelled to the former nuclear exclusion zone, where we met with some of the wonderful people working to regenerate life and culture in the disaster area. Some towns were still deserted, but Odaka felt like a star of hope with its new coffee shop, bakery, and bookstore, and its enormous number of colourful Christmas lights. Kobayashi-san, our host at the Futabaya ryōkan, explained how, after 2011, she and other Odaka residents reached out to residents in Chernobyl, Ukraine, to understand the process of recovery from a nuclear disaster and to help them judge when they might be able to return to their homes. The friendships that formed between these inhabitants of Japan and Ukraine endured after Kobayashi-san returned to Odaka. When Ukraine was invaded in February 2022, she and other Odaka residents began to work to help their friends. This example of people not focused solely on the suffering endured in their own lives, but transforming their suffering into empathy with and help for others, endures in my mind.

With warm wishes, and enduring hope for peace,

Christopher Simons
Director, Peace Research Institute

RECENT PRI MEMBER PUBLICATIONS: BOOK REVIEWS: 平和研究所所員の出版物のブックレビュー

Review: Osamu Arakaki and Lili Song, 'Regional Refugee Regimes: East Asia' in Cathryn Costello, Michelle Foster, and Jane McAdam (eds) *The Oxford Handbook of International Refugee Law* (Oxford University Press, Oxford, 2021) 389 – 406.

Brian Aycock

Osamu Arakaki and Lili Song contribute a valuable chapter to one of the most significant books on international refugee law ever published. *The Oxford Handbook of International Refugee Law*¹ is without doubt the most valuable single volume on the topic available to date. The book provides a massive selection of some of the most important themes within the study of refugee law, including an overview of the scholarly field, the sources of refugee law, the scope of protection available, the various stages of protection, and multiple sub-themes like gender, children's rights, human trafficking, and statelessness, among others. Entire degree programmes can be built off the contents of this book. The totality of the book provides 'insight into the history, the ethics, the politics, the intersectionality, the architecture, the institutions, the legal bases, the geographies, the limits, the procedures, and the next horizons in international refugee law and realms connected thereto.'² Situated within a section of the book devoted to regional perspectives of refugee protection, Arakaki and Song contribute a chapter on one of the least covered regions of the world in regards to refugees protection; East Asia.

The authors define East Asia as Japan, the Republic of Korea, the Democratic People's Republic of Korea, Mongolia, and China.³ However, because the focus of the book is refugee law, the focus of the chapter is very much on legal regimes for protection and, therefore, on refugee-receiving States rather than refugee-producing ones. This chapter, then, includes sections on China, Japan, and Korea. The authors begin with noting the lack of regional instruments to harmonise refugee protection and human rights,⁴ and turn their attentions to each receiving country separately. Each section provides a brief overview of the history of refugees in the respective country, the development of municipal law, the relationship with international law, and the role of institutions in providing protection for incoming

refugees. This repeating template allows readers to easily follow the analysis of each system. The chapter concludes with a summary. Through their well-structured descriptions, their detailed analysis, and their accessible writing, the authors have allowed readers to compare these systems effortlessly.

The first municipal system covered in this chapter is that of China. The first thing readers might appreciate in this section is the deftness with which the authors address the complexity of the relationships between the various jurisdictions within China, including how the political history of the late-twentieth century has influenced the development of refugee protection regimes. For example, it is noted that while the 1951 Convention Relating to the Status of Refugees (the 1951 Convention) was extended to Macau while it was under Portuguese control, neither the British nor Chinese governments have ever extended it to Hong Kong.⁵ While the discussion is necessarily brief, this background on these jurisdictions' respective relationships with international refugee law and movements, including Indochinese refugees in the 1970s, accession to the 1951 Convention, and key developments in municipal law is a valuable introduction to understanding refugee protection in the region.

This section then describes the technicalities of the municipal legal regimes related to refugees before artfully analysing how these laws are understood in practice. As with the history provided in the introduction, this includes highlighting key differences between the various jurisdictions. Among the most useful discussions in this area is the criticism of the shortcomings both in the law (e. g. China's lack of a determination procedure⁶), and in practice (e. g. Macau's challenges with arbitrary exclusions⁷). The analysis of refugee protection in practice also includes useful criticisms of the institutions, including the municipal judiciary as well as international agencies, and social structures that present challenges to protecting refugees throughout China's various jurisdictions. Overall, the section will prove most useful as an introduction to refugee law in China.

Following the same structure as that of China, the section on Japan begins with a helpful overview of the history of incoming refugees and the development of municipal refugee law, followed by how that law is understood in practice, and concluding with a description of the role of institutions and civil society in the protection of refugees coming to Japan. Collectively, these discussions reflect a detailed analysis of Japanese law and practice regarding refugee protection. Readers will appreciate the understanding of the developments of refugee law in historical perspective, from the large numbers of Indochinese arriving in the 1970s, the accession to the 1951 Convention that followed, and to the manner in which municipal law has evolved since that time. The discussion of law in practice offers an insightful analysis of the realities of refugee protection in Japan, including its shortcomings (e. g. the lack of clarity on asylum seekers' rights⁸).

Finally, the section ends with an in-depth look at institutions, including both government and non-government organisations and the roles they play in protecting refugees. For anyone interested in refugee law in Japan, this section is an essential introduction.

The final municipal jurisdiction in this section, Korea, also became a refugee-receiving State during the exodus from Indochina in the 1970s. However, its legal regime for refugee protection developed much later than those in China and Japan. One of the most interesting discussions in this background to Korean refugee law is the recognition that those coming from North Korea are not considered refugees but, instead, as nationals.⁹ In addition to highlighting the uniqueness of the Korean legal regime, the section follows the same template as those on China and Japan. Following the section providing background, it offers technical explanations of the law and then a more critical analysis of how the law is understood in practice. Like Japan, readers will see, for example, that despite nominally aligning with the 1951 Convention, the narrow interpretation of the refugee definition by decisionmakers leads to very low approval rates for applicants.¹⁰ Like the other sections in this chapter, the discussion of Korea ends with a look at the role of institutions.

Though the structure and accessible analysis of each section of this chapter has already made the readers' work of grasping the comparisons easy, the chapter's conclusion further simplifies the authors' views of refugee law in practice in East Asia. They note the strengths and weaknesses of each system, their commonalities and differences, and the role of institutions and civil society in a constructive yet easy to follow manner. After arming the reader with all of these facts, the authors then offer their artful analysis in simple terms that even beginners in the field can understand. Their ability to explain the relevant history, the law in both theory and practice, and the role of institutions and civil society provides readers with one of the most useful resources for beginning studies into international refugee law broadly, and refugee protection in East Asia more specifically.

It is difficult to find genuine criticisms to levy against this contribution to a remarkable book. If one could criticise the lack of depth, it would only be because the scope of the book was so broad that Arakaki and Song were limited to only one chapter to cover all of East Asia. They have each written more extensively on the topic elsewhere.¹¹ However, their ability to condense such deep knowledge and keen insight into the constraints of a single book chapter are what make this contribution so useful as a reference to scholars and an introduction for any student wanting to grasp a basic understanding of the topic.

This entire book is worth not only reading but owning for any scholar of refugee studies, and it should be essential reading for any introductory classes into the field. For more advanced students or more in-depth uses, this book could easily serve as the foundational text for entire degree programme into international refugee law. Arakaki and Song contribute an essential chapter to this book as the world's leading scholars

on refugee law and protection in East Asia. They manage to take their respective works of much greater detail and depth and synthesise the key elements to make the topics accessible to the novice and valuably insightful to the learned scholar. That is no small feat. Arakaki and Song have done a great service to the field of scholarship and deserve their share of the praise for the remarkable success of this book.

Works Cited

1. Costello C, Foster M, and McAdam J (eds), *The Oxford Handbook of International Refugee Law* (Oxford University Press, Oxford, 2021). (hereafter *The Oxford Handbook of International Refugee Law*)
2. Barsky R, 'Book Review: The Oxford Handbook of International Refugee Law' (2022). <https://blogs.law.ox.ac.uk/blog-post/2022/12/book-review-oxford-handbook-international-refugee-law> Accessed 28 December 2022.
3. Arakaki O and Song L, 'Regional Refugee Regimes: East Asia' in Cathryn Costello, Michelle Foster, and Jane McAdam (eds) *The Oxford Handbook of International Refugee Law* (Oxford University Press, Kindle Edition, 2021) 389. (hereafter Arakaki and Song)
4. Arakaki and Song (n 3) 389 – 390.
5. Arakaki and Song (n 3) 391.
6. Arakaki and Song (n 3) 392.
7. Arakaki and Song (n 3) 393.
8. Arakaki and Song (n 3) 397.
9. Arakaki and Song (n 3) 400.
10. Arakaki and Song (n 3) 402.
11. See, for example; Arakaki O, *Refugee Law and Practice in Japan* (Routledge, London, 2016); see also, Song L, *Chinese refugee law and policy*. (Cambridge University Press, New York, 2020).

BRIAN JOHNSON AYCOCK



Brian served in the US military during multiple overseas operations, then joined the Peace Corps to work on economic development in sub-Saharan Africa. Having witnessed people being forcibly displaced, Brian went to work managing the refugee employment department of a resettlement agency, assisting refugees as they arrived in the United States. His international speaking engagements include a presentation in Hong Kong during the 2019 demonstrations another alongside Nobel Peace Laureate Kailash Satyarthi at the University of Delhi (India).

He has also presented at conferences in the US, UK, Singapore, and Japan, and has been featured on radio programmes in New Zealand. Brian lectures in the Chuo University Faculty of Law, in Tokyo. He is a Research Affiliate with the University of London's Refugee Law Initiative Working Group for Climate Change and Disaster Displacement, as well as a research fellow at the IAFOR Research Centre at the Osaka School of International Public Policy at Osaka University.

His undergraduate work was completed in the United States before beginning postgraduate studies in economics at the University of Glasgow. In 2017, Brian went back to school to study refugee law, earning his MA (Distinction) in Refugee Protection from the University of London. Brian has recently submitted his doctoral dissertation in international law at International Christian University (ICU) in Japan, and will receive his PhD in July 2023. Field work for this dissertation was conducted in coastal villages of Fiji. His current research interests are in international law, particularly related to climate justice for small island developing States (SIDS), legal protections for persons displaced by climate change, and the impacts of climate change on the South Pacific region. In addition to these ongoing interests, Brian is now exploring legal questions around how to maintain territorial integrity for SIDS in the context of rising sea levels and shrinking islands.

FEATURED ARTICLE

Peace Building, Friendship, and Hope in One Intensive Week in Thailand

JICUF supported ICU and MUIC Thailand Short Term Faculty-led Study Abroad Program: Cross-Cultural Communication, Economy, Gastronomy, and the SDGs in Bangkok.

Allen Kim

The JICUF supported ICU and Thailand Society and Culture program was designed as a short term study abroad opportunity between exchange partner Mahidol University International College (MUIC) and ICU. This unique faculty-led program brought eight ICU students to Thailand between November 27 until December 4, 2022 with financial assistance and support by JICUF. Similar to ICU, the MUIC campus is surrounded by greenery and tranquility located just outside of the bustling metropolis of Bangkok—the cultural, educational and economic hub of Thailand. Thailand is also a country full of history and culture and home to sacred sites and temples and natural wonders. By virtue of being a never-colonized independent country, the country is recognized for their diplomacy and exceptional hospitality known as the “land of smiles”.

If there is one take-away that I learned in organizing the first short-term exchange with our Thailand university exchange partners it would be great importance of designing more short term programs for ICU students in the post-COVID academic environment. The academic and social value of faculty-led programs with other universities is profound and life changing especially for students from Japan. Students may not get the opportunity to study abroad while at ICU, or they may have mixed experiences while being abroad for an extended period of time. A lot of value can be obtained in a purpose driven program that focuses on student engagement and experiential learning along with their peers from another country—even within seven days.

During the summer of 2022, I reached out to Mahidol University International College about the possibility of creating a tailored program promoting peace, friendship, and cooperation and understanding between students of Thailand and Japan. Focusing on diverse themes related to cross-cultural communication, business, gastronomy, culture and the SDGs, students gained broad knowledge and first-hand experience of Thai culture alongside MUIC students and staff.

ICU students visited and stayed at the MUIC campus and befriended students and staff who spent each day with our group to promote awareness and understanding of mutual cultures. Students from both campuses were involved on and off campus activities organized by MUIC that included visits to community-based social enterprises (organic coconut farm), the Ford Resource and Engagement Centre (plastic recycling solutions), Thai Dance at the College of Fine Arts, and MUIC's co-working spaces on their campus. Along with academic lectures on tourism, business, language, and gastronomy in Thailand, cultural activities involved visits to museums, temples, canals, and food markets as part of the itinerary.

One memorable visit involved visiting an organic coconut farm that promotes sustainable tourism in line with the United Nation SDGs. Our group learned from local farmers and businesses about the challenges of maintaining traditional knowledge and practices which have been fading over time. Inspiring stories of restoring coconut farms, and innovative approaches toward recycling stores that support students in need, and Japanese immigrant entrepreneurs in Bangkok provided a diverse portrait of Thailand for entire group. For all the students, Thai hospitality and friendship was viewed as the best part of the program, and the short-term study abroad program broadened their perspective about South East Asia and Thailand in particular. Consequently, these are also areas that we can improve upon here in Japan and as representatives of ICU. St. Francis of Assisi once shared that, "...for it is in giving that we receive". Students, I hope, learned firsthand the importance of generosity, kindness and giving learned from our MUIC Thailand hosts. Peace, positivity, empathy, care, friendship, and memory making are intentional practices. It is in the giving often (rather than the receiving), that encourages us to grow, make a difference, and to cultivate meaningful friendships and memories to cherish for a lifetime.

Following their travels abroad, students were asked to provide their reflections regarding their experiences. The following responses below are insights shared by several ICU students from their short-term study abroad experience at MUIC. It is one important step towards enhancing peace and friendship between Thailand and Japan.

Dr. Allen Kim

Department of Sociology

Student Reflections in Thailand

The importance of short-term study abroad opportunities and enhancing communication

Kenta Morofushi

Whilst we stayed in Thailand only for a week, the trip had a tremendous impact on my view of the world and personality. Not having had a chance to live or study overseas before ICU, I hoped I would have such an opportunity at a university like ICU. In fact, I was almost accepted to the exchange program until I messed it up with my carelessness, which was a bitter disappointment that happened the previous year. Thinking back, however, even if I had been accepted, my objectives were not very clear in the way that the international office expected. Although it is understandable that specific goals and a sound plan are essential to a successful ten months, clarification of them was a hurdle along with the English proficiency requirement. Therefore, short-term study abroad programs should be another option that gives a student valuable overseas experience. The distinction between individual travel and university program in a short period is the abundant access to local farmers, people running community-based tourism spots, academic institutions, and NPOs, which are difficult to reach without the host university's connection to them. In addition, interaction with students from the host university is significant. I could make a close friendship with MUIC students, and talking to them was quite stimulating. One week might sound too short for a study abroad program. However, I could experience a lot of things during the trip and it gave me great comfort and satisfaction to immerse myself in a different culture.

Before the trip, I thought of myself as an introvert. Because I had been playing football until recently, I had many times to talk before a group of people; however, I was a bit shy off the pitch and often felt nervous in class where I had few people I knew, especially courses offered in English. It was not only because of my character but how not well I prepared for the class and my confidence in my English. The experience in Thailand made me more open, and now I think it is less difficult to communicate with people. Two days after returning, I went out with my friends and realized that they tended to hesitate to be helped, even between close friends. I probably used to feel more sorry when other people did something for me, but during the week, we were always helped by MUIC members, and I felt less and less sorry and more thankful. In addition, the students I met there were quite open in general. I talked to exchange students from Indonesia at lunchtime. Although they had a class after lunch, they were with us for about an hour. As the canteen was so noisy, a student and I talked loudly, sitting close. It was unusual for me to chat with someone I had just gotten to know so actively. The experience made me think I could also make friends with students from other countries at ICU.

Significance of Thai-Japan ties, community-based tourism and SDGs

Asumi Yamada

There were two important learnings on the trip. One is I realized that Thai and Japan are connected more closely in more varied ways than I expected. Especially, Japanese companies seem to play key roles in building the relationship between the two countries. Their products and services are part of Thai people's everyday life. Many Thai people told us that they had been to Japan, and one of the main reasons was shopping. As a result, they had quite a good impression of Japan. I felt that I understood how economic ties could contribute to peace between countries. I was surprised by the fact that Japanese companies and culture comprise Thai people's everyday life to a large degree. Of course, I could imagine the spread of Japanese companies and culture in that country. However, the degree was far greater than I expected. There were Seven Eleven stores anywhere, so they became part of the Thai senary. In malls, Japanese electrical appliances dominated others. In the MUIC's cafeteria or any mall, we had options to eat Japanese food. Additionally, according to a MUIC teacher of Thai culture, now many restaurants use MSG, Ajinomoto. This could mean a Japanese company's product is influencing Thai food culture.

The second one is community-based tourism. In both lectures and tours, I deepened my understanding of community-based tourism. For example, we learned the concept of quality travelers (travelers who stay longer, respect the host societies, and are aware of the local environment) in the class at MUIC. Later we went to the Land of Bangkok and got an explanation about the local environment in community-based tourism. I thought that if community-based tourism succeeds, this will contribute to the sustainability of both communities and tourism. Since demographic issues in rural areas and the issues of tourism and the environment are critical, I felt learning about community-based tourism was valuable. I also observed that Thai people, especially young people tend to be mentally distant from charity and international organizations, which was surprising to me. I realized this in PANKAN's lecture. We learned that one of the biggest challenges to the organization is to encourage young people's participation. Additionally, the organization adapts Thai traditional value pankan, not recent international values such as SDGs, and that was partly because Thai people would not recognize SDGs. After the lecture, I asked a MUIC student about young people's attitudes toward charity and international organizations. Her explanation showed that the young generation in that country tends to have dubious attitudes toward charity organizations and they feel distant from UN activities.

Developing intercultural communication skills and a love for local communities

Kaito Yoshimura

I learned various skills during my stay at Thailand, but I believe the most important is intercultural communication. During intercultural communication, I learned that one must be much more openminded compared to communication which takes place within an inner circle. There are many differences in norms and values in different cultures and one must be willing to accept these differences in order for communication to succeed. Therefore, a lot of empathy and curiosity is required in communication between different cultures, and I believe these skills can also be applied to the workplace. Nowadays, diversity is an essential factor to succeed professionally in the global marketplace, and for diversity to exist, communication between different cultures, values, religious beliefs, sexuality, and a variety of different factors is indispensable. In such settings, the same empathy curiosity, and open-mindedness is demanded for meaningful communication. I believe I have learned intercultural communication and its importance throughout my experience in Thailand which can be applied to today's global workplace.

The most meaningful thing that I learned about myself throughout the one week stay at Thailand is that I have a deep love for local communities. Prior to the trip, I had a vague interest in local communities, and had thought of wanting to work in one in the future. During the trip, I had various opportunities to visit and experience life in local communities such as our visit to Plean Yod Farm, a coconut farm where I learned about the importance of interaction and information sharing for the survival of its close-knit community. In today's globalized world, community building is not only important for keeping a sense of connectedness, but also to generate sufficient money, for the community to continue existing. Throughout these experiences, I felt the warmheartedness and connectedness of local communities, and I have fallen in love with them. The people, the conversations, and all the smiles and laughter I experienced in these local communities all added up to form this deep love and passion for local communities.

What did you take away from the people you met along your journey?

Asumi Yamada

When I think of Thai people, I come up with two different aspects. The first one is their warm friendship and hospitality and the second one is their toughness. Regarding the first one, I was especially moved by MUIC staff and TA's friendship and hospitality. I felt they seemed to express their feelings more freely compared to Japan. I remember that a MUIC TA told us that it

was good to meet you when we were talking at night. She seemed to say that because she actually felt so. That's why her words sounded very honest and direct and have remained in my mind until today. I also found the quality of their hospitality and kindness a little bit different from that of the Japanese. I think Japanese people are also kind, but our kindness apparently comes from morality. I mean, Japanese people behave in a kind way because it is the right thing to do. This does not mean that we are unwillingly kind, but we are willing to be kind because we consider it a good quality. On the other hand, Thai people appeared to enjoy working hard for others. For example, MUIC students helped us to find shops or souvenirs a lot. What made me surprise was that they always tried their best and seemed to be excited to do so. Concerning Thai people's toughness, I remember some Thai people who are independent and seem to have confidence in themselves. An example is a woman who started a gac fruit farm and a relevant business. Another instance is a MUIC student who said she wanted to start her own business. In Japan, I hardly have opportunities to meet those people, so Thai people's toughness stays in my mind.

How can you best describe the experience to others who haven't lived it?

Kaito Yoshimura

The Thai experience is about the people, conversations, and laughter that takes place rather than the material cultures. Interacting with the Thai people was very heartwarming, and their hospitality is second to none. They talk often, are always caring and thinking about others, and are very honest. I really had an amazing time there and I believe anyone seeking a sense of connectedness with other people should definitely visit Thailand. The core beauty of Thailand is not in its food, markets, or luxury, but in its people. I cannot convey all the beauties of Thailand verbally because there were so many instances of internal happiness which I experienced during the trip. Therefore, the best way to learn about Thai culture and its people is to visit and experience it firsthand.

ICU participant

This trip brought me super close to real Thailand, in where we saw something very authentic and local. Meanwhile, we had chance to see how Thai people are living, how they are running their community, and how they are trying to make their life better instead of just having a glance at crowded sightseeing spots. This is not a superficial trip but a "deep-down" experience that enables me to get a touch of the core of a community. I'm also surprised that how this trip healed and relaxed me through the combination of nature and diverse experiences. I think this kind of healing trip is what most people need in our society nowadays. This can truly "rescue" us from the struggling situation caused by work, school, or other issues, and help us create harmony in the relationship between ourselves and the social environment we live in.

I would like to learn more and dig deeper into “healing tourism” and wish people through which could find peace, happiness, and hope in their life.

Richi Ogawa

People from MUIC inspired me a lot in two ways. First of all, they are hard-working, and their dedication to this trip while sacrificing their study time for their final is unbelievable, and it's not something most people can do. It made me think about how much I spent studying just to keep my GPA high while missing my life. I limited myself to classroom work when I could have seen the world. I want to become a person who can do well at school (or work) and live life simultaneously just like them. Secondly, MUIC and ICU students inspired me to achieve something with my life. Each of them had an incredible story to tell, and I felt a bit ashamed that I didn't have enough stories that I could inspire or motivate someone else. I would like to get more experience and share it with others, which hopefully will help others in some ways. This could eventually help with my work because I would have more ideas for our team. Along the journey, I also felt that Thai people are genuinely happy. They are more than happy to help you even when we don't speak the same language. They have a love language of food, and they will feed you more than enough. In Japan, we have a concept called "Omotenashi," which translates into hospitality. However, I have always felt "Omotenashi" is a business structure. Whereas in Thailand, I felt like their hospitality comes from their heart, and I loved it so much. I think the lesson I learned was happiness is a chain reaction, and you have to be happy in order to make other people happy. There are mainly two things I have learned about myself. First of all, I have yet to see the world. Everything I experienced in Thailand, and every story I have heard, I felt I had done nothing in my life. I promised myself to make an effort to enjoy my life, do what I truly love, and also travel more. From next April, I will start working on the job I am passionate about. I hope to gain more experiences and perspectives through work and business trips and prepare myself for graduate school. Secondly, I am more dependent on the environment than I thought. I always knew my strength was adapting quickly to the environment and still being myself. However, I have trapped myself in a little bubble since the pandemic. I was very determined to get out of it, but it was hard because I was already in it. Going to Thailand helped me break a shell and come back to who I am. From this experience, I have learned that I need to constantly look for an opportunity to be stimulated because constancy in life destroys me.

I live by the quote from my highschool drama teacher "Life is about taking opportunities. Whether you like it or not, take it because you will never know." This trip was the best seven days of my life.

Visiting various places and learning about Thai culture was certainly astonishing. Yet, you can still experience some of this while being a tourist. What makes it different from just traveling is the people you interact with from MUIC and ICU. You get to know their interesting individual stories, share your thoughts, discuss together, and compare cultures. These inspired me and taught me valuable life lessons that will be part of who I am and who I will be. To be honest, on the first night, I texted my mother saying I wanted to go back to Japan a bit already because it was very different from countries I had visited or lived in before. Nevertheless, after a week, I wish we could stay longer and say "See you tomorrow" to our MUIC friends. At the end of the day, it always comes down to one thing: "people." Thailand is a place full of amazing people, and you will only know once you get there.



ICU students learning about Thai gastronomy and food firsthand in the kitchen at MUIC.



ICU students learning about sustainability from local organic coconut farmers

Allen Kim



Allen J. Kim is a Senior Associate Professor of Sociology at International Christian University in Tokyo, Japan. He received his B.A. from the University of California Berkeley (Ethnic Studies and East Asian Studies) and Ph.D. (Sociology) from the University of California Irvine. Following a management career in Silicon Valley, he pursued a Fulbright ETA program in South Korea before pursuing academia. His research interests include men in families, migration, ethnicity, men's movements, work, and education entrepreneurship.

2022 Fukushima Field Trip Reports: 福島県フィールドトリップレポート

“Peace and the Future of Nuclear Power: Fukushima Perspectives”

- 訪問予定地 / Destination

福島県 / Fukushima Prefecture

- 日程 / Schedule

2022年11月25日（金）－ 27日（日）

November 25 (Fri.) – 27 (Sun.)



This picture was taken before departing for Fukushima. The students selected include: Janina Jasper, Luz Maria Carrero, Momoko Soyama, Naho Yachida, Sophia Marie Wittig, Mimi Redford, Mallory Jenkins, Lucia Pulido Fentanes, Aubry Fara-on, Carlos Mario Navarrete Duque, Elizabeth Gamarra and Naoki Haga. Mr. Yoshikazu Suzuki and Dr. Christopher Simons are also featured in the photograph.

Student Reflections on Visiting the Fukushima Disaster Area

Janina Jasper

"Why Is there "a lot of educational potential in Fukushima?"

This essay builds on the evidence collected during the ICU PRC field trip “Peace and the Future of Nuclear Power: Fukushima Perspectives” in November 2022, mainly in the recently re-opened towns of Futaba and Okuma. As implied by lessons learned, the revitalization process in these affected towns requires regular updates of the level of development and direction. Accordingly, on the tenth anniversary of the disaster, Fukushima has changed the slogan “Future from Fukushima” to “Make it a reality” with the objective of continuing to bring together individual’s strengths, connect minds and create tangible results (Fukushima Government, 2022, 14). Additionally, regardless of the level of development achieved, affected areas are developing a momentum of their own that may serve the global public – even more important in an increasingly interconnected, transnational world, as the Covid pandemic has shown. With this mission, the essay pursues the objective of examining the following research question: Why is there “a lot of educational potential in Fukushima”? [Read full article ...](#)

Luz Maria Carrero

"A reflection of the Kawabusa Villa Tour"

I am very grateful to have had the opportunity of being part of this trip. I met some amazing and interesting people from ICU and Fukushima. Having been able to converse and learn from other students, staff, farmers, leaders, and advocates made this trip especially special and one of a kind. I look back on everything I learned and remember the stories that were shared with us. Although it is very sad what happened to Fukushima on March 11, 2011, the residents and leaders that continue living in Fukushima are a sign for optimism. To be able to return and live in Fukushima, after all of the trauma and after so much of it has changed, takes courage and resilience. Fukushima continues breathing and living, and I am optimistic that the current residents and future generations will keep the region alive. [Read full article ...](#)

Momoko Soyama

"Fukushima Field Trip Reflection: Next Steps"

I will become a third-year student in three months. In April, I will decide on the major and start to deepen and create my learning. I consider what I can do for this experience by using the anthropological idea in which I am interested or how to take responsibility for what I learned during this time. Additionally, after this field trip, I became interested in the graduate school lecture titled Humanitarian Action and Natural Disasters. I want to continue deepening my understanding of the role of the local governments or communities in the recovery from the disaster which happened or will happen in Japan. I firmly believe that the Fukushima nuclear accident is an issue for not only the people in Fukushima but everyone, especially in Japan. We should remember that the electricity generated in power plants in Fukushima was used in the Kanto area, not Fukushima. It means that Fukushima supported the life of people in Kanto. Moreover, there is still some nuclear power plant in Japan, and Japan is known as a country where many natural disasters happen. I will continue considering and learning about Fukushima and seek a way to take action for what I saw during this trip. [Read full article ...](#)

Naho Yachida

"The responsibility of outsiders and the revitalization of communities"

Finally, one moment that was particularly impactful for me was when I heard the story of a farmer in Fukushima. He was a young cattleman who brought up infant cows in Iitate-Mura. He and his cows were impacted by the nuclear accident and evacuated to Kyoto and then another region of Fukushima. After 1-year of evacuating, he decided to come back to Iitate-Mura in April 2022. Despite the difficult situations he experienced, such as insufficient subsidies from the government for the resumption of farming and continuous consciousness on the influence of radioactive materials on the soil, he returned to Iitate and tried to re-start farming. He said that the reason for his return was because he wanted to save his land for agriculture. For him, the land is essentially suited for farming, compared to other regions. His story made me feel that he thought Iitate as his home despite it was contaminated with chemical. As someone who enjoys food and other natural resources, I should not forget the existence of farmers like him who are working with pride and responsibility. [Read full article...](#)

Sophia Marie Wittig

"Hope is a four-letter word"

Given that it has been over eleven years since the incident, Fukushima does not often appear in headlines anymore and many relief efforts have passed their one, five, or ten-year expiration date. However, just because we stopped hearing about it does not mean the event is over. Hundreds of thousands of people are still displaced, some content with their new lives, others waiting for their day to return to the only place they will ever consider home. The complexity of their feelings and wants can only be understood by those who have been in the situation themselves and who have had to make the decision to leave and or come back, which is why it is not just the aid organizations that stuck around or the institutions like ICU's PRI working on keeping the conversation alive that I've come to respect, but even more so the everyday people using their skills and in some cases nothing but perseverance to move back to the home they cherish and help bring others back with them. These people aren't making headlines or breaking news but instead true progress. It is very much still their town, and they know how to heal it better than anyone else ever will. What I learned from this trip was not scientific, it was not a tragic story, but instead it was that there is hope in this world and it lies not with the government, or science and innovation, but safely in the hands of the real people of Fukushima. [Read full article...](#)

Mimi Redford

"What is revitalization in Fukushima?"

I left for Fukushima having an interest in nuclear energy and wanting to know what happened in Fukushima. When I arrived in Futaba town, I was astonished at the condition, which was beyond what I imagined. It made me think about how Fukushima can revitalize that situation. What I first learned is that it is not enough to simply prepare the town to a habitable level or to reconstruct the town as they were before the disaster for people to return and revitalize the town. More than that, it was crucial for the town to be a place where people feel worthy of moving into with basic infrastructure and the feeling of safety, which can be a long-term commitment. However, looking at the effort made in Iodate village and the start of having a clean power generation system, there are positive outcomes. For this to happen, I believe it is necessary not only for enthusiastic organizations to participate in activities but also for more people to acquire correct knowledge about Fukushima and radiation and to continue efforts and dialogues, and support toward the revitalization of the region.. [Read full article ...](#)

Mallory Jenkins

"Touring the past, present and future of Fukushima"

Before we went back to Tokyo, we had a brief chat with the founder of the NPO known as Resurrection of Fukushima who had joined us on the day's journey since ZuttoSoko. He described the NPO's projects in revitalizing lives and industries in the area in a sustainable manner. When all was said and done, it was difficult to say goodbye. Over less than three full days, we covered so much; we looked back, we looked at the present, and we looked to the future; we saw shadow and light. As I have encountered in my research, there are mixed feelings about calling Fukushima tourism dark tourism or not. Whether the label fits when it comes to definition may be two entirely different discussions. On my previous trip to this area back in August, the tour guide then—when asked about the subject of dark tourism—said that dark tourism only focuses on the past, whereas Fukushima tourism diverges in looking to the future. If that was the case, Real Fukushima certainly managed to include items in the itinerary that looked to the future, especially on this last day. This cohesive and chronological narrative of the tour spoke volumes for gaining a deeper understanding of the region—ultimately, an understanding of the reality. [**Read full article ...**](#)

Lucia Pulido Fentanes

"Forgotten by the world: A vibrant and resilient community"

Although this is not a simple matter, the creation of post-disaster care systems in Japan must start to count with the active participation of the affected communities and individuals. These systems must revolve around empathy and cooperation, overcoming the conflicts and differences that may arise among the actors involved in the process, and strengthen the relation between the civil society and the government. The community must also be highly committed to the process and both parties must guarantee their constant presence in the inspection of the regulations processes, at the implementation of activities, and at controlling the expenses. This is the only chance of achieving a vibrant, populated, vital community ready for a new stage of prosperity in the region. Until that happens, Fukushima will continue to be an example of a resilient, motivated, cheerful, and welcoming community that, in the last 11 years, has excelled at developing new tools and technologies to overcome the radiation problem in relevant areas such as food safety and renewable energy (Hirano et al., 2020). However, it is also a ghost prefecture that will remain forgotten by the world. [**Read full article ...**](#)

Aubry Fara-on

"Fukushima narratives: A personal reflection on the PRI Fukushima field trip"

Eleven years ago, on March 11, time stood still in Tohoku. However, the people there united and moved the hands of time again, pushing it forward despite the tragic burden of loss and uncertainty they were carrying in their hearts. There is still a lot to do for the total revitalization of Tohoku. The government cannot engage in all efforts alone, and citizen cooperation is necessary to ensure that all regional stakeholders are taking the same trajectory. Therefore, the reflections outlined in this essay are seeds of hope and signs of life that had sprouted in the once nearly-dead Tohoku area. For me, these signs of life moved the hands of time again for the people of Tohoku who have survived the worst life-changing disaster in their lifetime. These seeds of hope made me feel that the hands of time have indeed moved again. I arrived in Tohoku with a scared and heavy heart, but I left it with a heart full of hope and certainty that Tohoku would rise again from the ruins. And time flies again.

[**Read full article ...**](#)

Carlos Mario Navarrete Duque

"Touring the past, present and future of Fukushima"

The disaster may have left a lasting impact on Fukushima, but it has also demonstrated the strength and resilience of the human spirit. Despite the challenges, there was a sense of hope and resilience among the people of Fukushima, which made it a humbling and inspiring experience. It also served as a reminder that we all are responsible for working towards a safer and more sustainable future for our planet. The story of Fukushima is one of loss but also one of hope and determination, a reminder that the future is always uncertain, but with determination and effort, we can shape it to be a better place for ourselves and generations to come. The lessons learned from the disaster and its aftermath can serve as a valuable tool for communities facing similar challenges in the future, both in Japan and around the world. The situation in Fukushima highlights the importance of listening to the voices of those affected by such disasters and considering their perspectives in decision-making processes and the necessary actions to come. Only if we learn from the past will we be able to find new common grounds and different imagined and tangible futures. [Read full article ...](#)

Elizabeth Gamarra

"Fukushima: A journey of perspectives"

I went on this trip with three established objectives – to learn about the accident at a personal 1:1 level by hearing about the experiences of locals, building on my previous knowledge, and learning about the different projects on the ground. Thus, I will cherish these lessons and apply them to my life consistently. The themes outlined in this reflection attempt to categorize some of the key reflections that I came across, which include cross-learning, prefecture overlaps, storytelling, and trust building; yet there were many more reflections that I am still in the process of processing and pondering. Moreover, the quality of my cohort also formed an instrumental part of my learning. There were students from different backgrounds – religion, history, sustainability, peace, international relations, and zoology - that I was honored to meet. All the disciplines brought about questions and unique points on risk management, discussions related to the radiation in animals and plants as well as historical points in time that we can reflect on as we move forward from Fukushima. In Chinese, the word 'crisis' is composed of two main characters. One of them represents 'danger' while the other 'opportunity.' Hence, I will take all the lessons from this experience and apply them throughout my career. [Read full article ...](#)

Naoki Haga

"Rethinking safety in the context of Fukushima"

Mr. Macmicheal, a Fukushima University professor, gave us a lecture about revitalization. He appealed for the revitalization of Fukushima people's hearts and minds, but not reconstruction or recovery. What I found essential was the idea of SAFETY. The measures taken by the government and TEPCO to prevent contaminated water, radiation levels, and accident recurrence may indeed be safe; however, "being safe" and "feeling safe" are two different things. What should be done to make citizens feel safe? This is what I believe: the government should show good faith by disclosing information as much as possible. What is more, the media should also report what is happening and the information necessary to make decisions. The day may not necessarily come soon when distrust fades and people feel truly safe, but I would like to do what I can as a Japanese who gained an insight into the current situation. At last, I would like to introduce a phrase that I found in the Great Earthquake and Nuclear Disaster Museum. It was written with the beautiful scenery of Fukushima: "Come." [Read full article ...](#)

Momoko Mori

"Reflecting on the politics of Fukushima"

After returning to Tokyo, when is the beginning of December, there is a news that Japanese Fair Trade Commission commanded Chugoku, Chubu, and Kyusyu power companies to pay surcharge because they hinder fair competition, and collaborated with each other. This occurrence relates to the Mr. Sasaki's utterance that there is a monopoly in respect of power. It needs process to examine the relationship between power company and politics. However, it is evident that these companies have power among the determination of power price. Nevertheless, I need to identify the political connection of power company, and I assume there is some extent of misunderstanding of Mr. Sasaki's utterance of politics. Because he is the side of Fukushima's resident, he may have personal emotion for the Japanese government, and it is not really clear about the political connection. In the same manner, the evacuee of Okuma town stated about the political power. He argued that Japan is under the control of the US, and this fact relates to nuclear power. Karin-san did not translate into English about this since she may think this comment needs examination. I and my friend of Japanese could not believe the comment and there should be distortion of understanding. Having said that I currently have a concern that there is a tendency that Fukushima affected area's citizen may be quite easily connect the accident to politics. If this is true, it is quite problematic thought, and the government need extra explanation of Fukushima's outlook in order to prevent confusion. Fukushima residents think that the government policy such as transmitting contaminated soil into other prefecture is unrealistic, and they did not trust them. The government has some extent responsibility for Fukushima residents and I expect this would leads the situation better. **Read full article.**

Katie Bolton

"Long-lasting impact of the disaster"

Many believe that the area around the nuclear accident was completely abandoned, which is to some degree true. However, I had the incredible opportunity to meet a few individuals that had established revitalisation projects in order to return Fukushima to its prime, as much had been destroyed or decayed over time since the evacuation. Because the Japanese government has attempted to clean the contaminated areas, certain areas that I stayed in had been reopened for residents to move back to only relatively recently. For example, Futaba, one of the closest towns to the Daichi Nuclear Power Plant only reopened for residents to return to as of February 2022. Many parts of the town have been rebuilt, with a reopened train station, hotels and a new Great East Japan Earthquake and Nuclear Disaster Memorial. Unfortunately, this did not change the fact that much of the town had been abandoned and is still in ruin despite the opportunity for residents to move back into the area. Driving through Futaba, almost all the older buildings are abandoned and have greatly decayed since the whole population was evacuated. Despite the nuclear disaster having occurred just over 10 years ago, abandoned areas of the town gave the impression that the area had been abandoned for much longer than 10 years. Walking through the town at night, the silence and blackness of the area contradicted the usual perception of Japanese urban areas being bright and bustling. It was hard to believe that the town was like that just 11 years ago. **Read full article.**

PRI Field Trip 2022 Photography Exhibition: Fukushima Narratives

The Fukushima Narratives photography exhibition officially launched on January 20, 2023 and ran for two weeks in the ICU Honkan 3F lounge. The exhibition was curated by the London-based photographer and artist Kawakubo Yoi. Kawakubo-san is a multicultural artist who has created several significant exhibitions about the Fukushima nuclear disaster, and the use of nuclear energy worldwide. His work ‘explores the ontology of structures regarding justice and legitimacy, the unearthing of marginalised historical narratives and the analysis of social issues such as the ethics of financial markets or the problems of nuclear energy.’ Kawakubo-san works in photography, film, experimental literature, and other artforms.

We are grateful to Kawakubo-san for taking the time to select the photographs for the exhibition, and for providing his thoughts on photographing in Fukushima and student photography in general. All the photographs selected by Kawakubo-san for the exhibition capture the lasting legacy of the March 2011 earthquake, tsunami, and subsequent nuclear disaster at the Fukushima Dai-ichi Nuclear Power Plant. The exhibition represents how, over twelve years after the events of 2011, many towns remain uninhabited and large areas of agricultural land remain unused despite decontamination. However, the exhibition also captures how art, university partnerships, and project initiatives have become platforms to build a stronger sense of identity and community—especially for those who have returned to Fukushima.

On behalf of the Peace Research Institute, we congratulate those who were selected to showcase their work. We were delighted to see students and faculty enjoying the exhibition during breaks between their classes in Honkan. We hope the exhibition inspired reflection and dialogue, and that the photos have helped to keep the situation in Fukushima present in our hearts and minds. The PRI plans to return to Fukushima in 2023 to develop long-term links with communities and participate in regeneration projects. More photos by participating students and faculty will be presented in the PRI Fukushima Field Trip report.

Christopher Simons and Elizabeth Gamarra





C. E. J. Simons
Waiting for an Explanation



C. E. J. Simons
The Sea, Fukushima Dai-ichi
Nuclear Power Plant



C. E. J. Simons
Futaba Art District



Carlton M. Navarrete D.
May Peace...

Early morning walking around Ushuaia, Patagonian
Paradise, November 2011. A storm is supposed to
be painful, but also a source of opportunities for
change. In humans, which direction shall we take
next?



Carlson M. Newman
A Brighter Future
Painting at Chaco Elit
Name, Fukushima Pa
2022. Chapter is the m
are preserved in their

PRI ACTIVITIES

(August 2022 ~ January 2023)

平和研究所活動報告（2022年8月～2023月1月）

① Open Lectures / 公開講演

"RESEARCH IN RWANDA: Update on Conflict, Peace, and Reconciliation in Rwanda"


講師：佐々木和之 准教授 / Lecturer: Prof. Kazuyuki Sasaki

実施日：2022年10月31日（月） / Date: Monday, 31 October 2022

**ICU PEACE
RESEARCH INSTITUTE**

RESEARCH IN RWANDA

Update on Conflict, Peace, and Reconciliation in Rwanda



LECTURE / Q&A

Professor Sasaki Kazuyuki

Associate Professor of Peace Studies,
Department of Peace and Conflict Studies
at Protestant Institute of Arts and Social
Sciences (PIASS), Rwanda

Professor Herman Salton

Associate Professor of International
Relations (ICU), author of the prizewinning
Dangerous Diplomacy (Oxford University
Press, 2017) on the role of the United
Nations in Rwanda

**MONDAY, 31 OCTOBER 2022
16:00 - 17:00
ALUMNI HOUSE LOUNGE
ICU CAMPUS**

ICU



「ウクライナ戦争を止める道」

講師：和田春樹 名誉教授 / Lecturer: Prof. Haruki Wada

実施日：2022年11月14日（月） / Date: Monday, 14 November 2022

ICU 国際基督教大学
INTERNATIONAL CHRISTIAN UNIVERSITY

止める道
ウクライナ戦争を

PR・平和研究所 2022 OPEN LECTURE SERIES
2022年11月14日(月)
13:50-16:05 | ONLINE



講演者: 和田春樹 氏
(東京大学名誉教授)



事前登録



②Symposium / シンポジウム

"Perspectives on Nature and Environmental Ethics in the Deuteronomistic History"

実施日：2022年10月31日－2022年11月4日

Date: 31 October 2022 - 4 November 2022

ICU PRI and ICC Co-Sponsored Symposium


ICU PRI and ICC
co-sponsored Special Open Lecture

War and Peace in the Hebrew Bible

Dr. Thomas Römer (Old Testament studies)
Chairman of Collège de France

Date Tuesday, November 1st, 2022
Time 11:30 - 12:40
Place International Conference Room, Dialogue House
(Registration required by October 31st)

* The lecture will be held in hybrid in English.
* You need to sign up via Google form to attend.
Please visit our website for more information (<https://subsite.icu.ac.jp/kcc/>).
* The number of participants at the venue is limited (up to 70 guests).
* The lecture is co-sponsored by ICU Peace Research Institute (PRI) and ICU Institute for the Study of Christianity and Culture (ICC).



You can register from here.

ICU PRI and ICC Co-Sponsored Symposium

Perspectives on Nature and Environmental Ethics in the Deuteronomistic History

October 31st - November 4th, 2022
International Conference Room, Dialogue House, ICU

Day 1 11:30 - 15:00, Monday, October 31st

Lecture I "How Much Did the Crisis of 597 BCE Trigger an Interest for Environmental Questions?" Dr. Thomas Römer

Lecture II "DNI Bible Project: The Dictionary of Nature Imagery of the Bible, An Introduction" Dr. Dalit Rom-Shiloni

Day 2 11:30 - 15:00, Wednesday, November 2nd

Lecture I "Among the Creatures: Other-Than-Human Creatures in Israel's Legal Corpus" Dr. Mari Joerstad

Lecture II "Nature Metaphors and Memory in the Pentateuch's Poetry" Dr. Kevin Chau

Day 3 11:30 - 15:00 Friday, November 4th

Lecture I "The Views of Natural Environment in Hesiodic Epics" Dr. Yoshinori Sano

Lecture II "Animate Nature in Deuteronomy and Deuteronomistic History: Focusing on Heaven and Earth" Dr. Johannes Unsok Ro

* This symposium is co-sponsored by ICU Peace Research Institute (PRI) and ICU Institute for the Study of Christianity and Culture (ICC).
* The symposium will be held in English.
* You can attend the symposium either face-to-face or on Zoom.
* The number of face-to-face participants will be limited (up to 70).
* For more details and registration, please visit our website (<https://subsite.icu.ac.jp/icc/>).
* Contact: The Institute for the Study of Christianity and Culture (icc@icu.ac.jp)
* This symposium is supported by JSPS KAKENHI Grant Number JP 22K00000.



You can register from here.

「筑豊の子供を守る会」関係資料集成 出版記念シンポジウム「1960年～70年の若者は、何を考え・行動したか-歴史を自分たちの手で創造する」

実施日：2023年1月9日（祝）

Date: Monday, 9 January 2023

ICU PRI and IACS Co-Sponsored Symposium



「筑豊の子供を守る会」関係資料集成
出版記念シンポジウム

1960年～70年の若者は、何を考え・行動したか -歴史を自分たちの手で創造する-

プログラム

総合司会 木部尚志（国際基督教大学教授、平和研究所所員）

発題者① 細井勇（福岡県立大学教授）
「筑豊炭鉱の閉山炭住と守る会運動」

発題者② 松戸良隆（守る会初代委員長）
「運動初期の思想的背景」

発題者③ 櫻井秀教（守る会第6代【最終】委員長）
「守る会解体とその後の個人的変遷」

コメンテーター
松井亮輔
（初代副委員長、国際基督教大学チームリーダー）
木下（孝）海竜
（第2代委員長、明治学院大学チームリーダー）
黒沼宏一
（第4代委員長、青山学院大学チームリーダー）
山田（村田）純子（東京女子大学チームリーダー）
飯島隆輔（立教大学チームリーダー）

質疑応答

【日時/Date】2023年1月9日（祝）
13:30～16:30

【会場/Venue】国際基督教大学アラムナイハウス2階

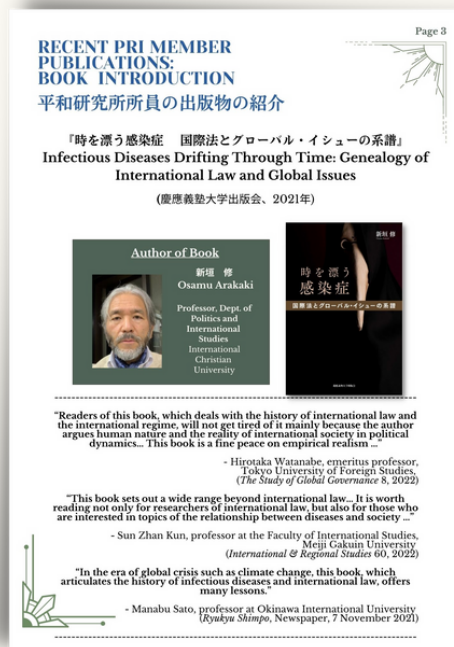
【言語/Language】日本語 / Japanese

参加費無料

共催
国際基督教大学平和研究所 icupri@icu.ac.jp
国際基督教大学アジア文化研究所 asian@icu.ac.jp

③Publications / 刊行物

ニュースレター、Peace Report 2022 #20 No. 1、2022年8月



平和研究所について

本学における平和研究の推進・強化を目的に、1991年に設立された。第二次世界大戦の惨禍に対する反省に立ち、世界平和の実現、確実な人権保障、社会正義の推進という目的意識のもとに設立された、本学の建学精神を受け継いでいる。



ABOUT ICU'S PRI

ICU's PRI was founded in 1991 for the purpose of promoting and strengthening peace research at ICU. The Institute inherits the founding spirit of the University, which reflects on the scourge of WWII and seeks to realize world peace, human rights, and environmental responsibility for the future.



PEACE RESEARCH INSTITUTE
(AS OF FEBRUARY)
UNIVERSITY HALL 257, PEACE RESEARCH
INSTITUTE
INTERNATIONAL CHRISTIAN UNIVERSITY
OSAWA 3-10-2, MITAKA, TOKYO 181-8585
TEL: 0422-33-3187
EMAIL: ICUPRI@ICU.AC.JP
WEBSITE: [HTTP://SUBSITE.ICU.AC.JP/PRI/](http://SUBSITE.ICU.AC.JP/PRI/)
OFFICE HOURS: TUESDAYS, THURSDAYS,
FRIDAYS, FROM 10AM-5PM

所長・編集：SIMONS, CHRISTOPHER E. J.