

論文の英文要旨	
論文題目	Examination of the Practices and Principles of Nagasaki Beheiren from Asian and Gender Perspectives
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<p>In response to the bombing of North Vietnam by the United States in February 1965, movements against the Vietnam War gained momentum worldwide. Further, in April 1965, Beheiren, the Japan “Peace for Vietnam!” Committee, was established in Japan. Since anyone with anti-Vietnam War intentions could initiate movements under the name “Beheiren,” hundreds of groups were formed in various parts of Japan before the first group disbanded in Tokyo in 1974, called “regional Beheiren.” This paper focuses on Nagasaki Beheiren, a regional Beheiren group formed in Nagasaki City, Nagasaki Prefecture, toward the end of January 1968. It examines the relevance of the Nagasaki Beheiren movement from Asian and gender perspectives and clarifies its practices and ideas through oral history practices.</p> <p>Numerous records and materials on the Beheiren movement were preserved and published through the efforts of its participants and other interested individuals, particularly intellectuals. Studies using these materials have discussed the movement’s characteristics, such as its epoch-making nature and the spontaneity of its participants, who were not subordinates, and clarified how the movement started thinking about Japan’s responsibility for colonial rule and aggression in Asia during the Asia-Pacific War by thinking about the Vietnam War.</p> <p>However, due to the abundance of available materials and records and the scale of the movement, research has generally been biased toward the Tokyo group, which was the first to be established. To overcome this regional bias, scholars have examined regional Beheiren groups in various parts of Japan, including Kobe, Fukuoka, and Okinawa. Although such studies have highlighted the sexism that prevailed in regional Beheiren movements, few scholars have examined the movements’ ideas and actions from a gender perspective. Considering the prevalence of gender inequality in Japanese society at the time, this study examines the Beheiren movement from a gender perspective and considers issues of women’s thoughts and deeds to clarify how gender affected the movement.</p> <p>Nagasaki Beheiren was mainly formed by young women influenced by regional labor unions. Nagasaki City suffered atomic bombing during the Asia-Pacific War; this experience was one of the foundations of the regional movement. During the Asia-Pacific War, Nagasaki was a munition-producing city, which was a major reason why the city was attacked. By focusing on the Nagasaki Beheiren movement and examining its relevant practices and ideas, we intend to clarify the entire Beheiren movement from Asian and gender perspectives.</p> <p>This paper is structured as follows: Chapter 1 examines the history of Nagasaki Beheiren,</p>	

including the background of the Vietnam War and the rise of the worldwide anti-Vietnam War movement, the purpose and significance of the Russell Tribunal, the formation of the Beheiren movement and its characteristics and principles, and the postwar peace movement in Nagasaki City.

Chapter 2 examines the background and formative period of the Nagasaki Beheiren movement. The impetus for the movement's formation was the struggle that took place in late January 1968 to prevent the U.S. nuclear-powered aircraft carrier *USS Enterprise* from entering the port of Sasebo. The Nagasaki Beheiren movement was formed to clarify the victims' position that the U.S. nuclear-powered aircraft carrier *Enterprise* should not enter the port of area damaged by atomic bombings and the perpetrators' viewpoint that American involvement in the Vietnam War was unforgivable. On the other hand, during its formative period, Nagasaki Beheiren was probably not aware of the harm to Asia caused by Nagasaki City's actions as a munition-producing city during the Asia Pacific War.

Chapter 3 clarifies the specific activities of Nagasaki Beheiren after its formation and the circumstances under which people became involved in the movement, as well as the ideas that supported these activities, through an analysis of "Nagasaki Beheiren Tsushin" and an oral history analysis. The damage caused by the atomic bombing was at the root of the movement in Nagasaki. Both the damage to second-generation A-bomb survivors and the memories of their close family participants were important considerations. The motivations for joining the Nagasaki Beheiren movement varied and included a sense of justice and resentment against the reality of the Vietnam War. The activities were wide-ranging, and at the time the organization expanded its vision and practice beyond the anti-war movement to diverse social movements.

Further, Chapter 4 reexamines the concepts of "wife" and "citizen" in Nagasaki Beheiren from a gender perspective as follows: First, the women who were excluded by sexism from participating in movements at sites involving armed conflict considered Beheiren, with its individual principle of nonviolence, an alternative movement. However, although grouping the movement's subjects as citizens ensured that the concept of "citizenship" "included" women, sexism in the process by which women were assigned to Beheiren was made invisible. Second, with the emergence of the "modern family" in Japanese society, "wives" became self-critical; they reflected on their internalization of the division of gender roles through their awareness of being "living people" and "individual people." Third, the gender-role-based division of labor was clarified as being latent both inside and outside the Nagasaki Beheiren movement, which was a major reason for the movement's limitations.

Subsequently, we revisit (1) the principle of nonviolence, (2) movement theory, and (3) the harm to Asia and discuss them as characteristics of Beheiren in Chapter 5. Further, Nagasaki Beheiren took action in its own unique context. (1) Although Nagasaki Beheiren never explicitly stated a commitment to the principle of nonviolence, it practiced the principle in its activities. (2) Regarding

the theory of movements, Nagasaki Beheiren was an open space that did not maintain clear distinctions from other organizations. One of the characteristics of Nagasaki Beheiren was that the individuals who came to the secretariat did not ask each other's names or affiliations and spent time without knowing other members of the Beheiren. (3) In Nagasaki City, the campaign to investigate the reality of atomic bombing and support A-bomb survivors and the campaign against atomic and hydrogen bombs came face to face with the responsibility for perpetrating Japanese colonial rule and aggression in Asia. Some members of Nagasaki Beheiren were leaders of movements to assume responsibility for perpetrating colonial rule and aggression in the Asia-Pacific War in Asia—that is, “Asian issues”—and other participants who learned from their ideas and practices started working on “Asian issues” as well. In this way, Nagasaki Beheiren, which began as a local movement, expanded its focus to include “Asian issues.”

In the final chapter, I discuss the significance and challenges of the study and state its primary conclusions. The significance of this paper is as follows: First, it clarifies the unique process of working on the responsibility for the perpetration of violence against Asia. Second, by examining the movement from the analytical perspective of gender, we can analyze the effects of gender both within and outside the movement and highlight its achievements and limitations. Third, by adopting the methodology of oral history, we were able to (1) examine the differences in the descriptions in documentary materials; (2) reinterpret the materials; and (3) examine the background of dissatisfaction and discomfort with the movement on the part of “wives,” which could not be verbalized at the time, and the factors that made such verbalization difficult.