

論文の英文要旨

論文題目	War Memories Overflowing into Everyday Life —Remembering the Hometowns and Families Lost in the Lebanese Civil War—
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This thesis explores how the individuals recall the past conflicts in the “postwar” society and how memories of their homelands and families lost during those conflicts inhabit their memory and get transformed, with a focus on the Lebanese Civil War (1975–1990).

During the civil war, different actors, both internal and external, as well as states and non-states, were involved and intervened in the battles on Lebanon’s soil. Many houses and places of worship were destroyed, and cemeteries were desecrated in areas that became battlefields. Many inhabitants were forcibly displaced from their ancestral lands and the areas to which they escaped and became internally displaced persons. Countless people were killed, injured, and kidnaped by the sectarian militias.

The Taif Agreement, negotiated in 1989 and approved by the Parliament in August 1990, brought the formal end of the civil war. However, the sectarian militias’ leaders, who committed many war crimes, such as massacres, displacements, and kidnappings of the civilians became the heads of the political parties and became responsible for rebuilding the post-war Lebanon. In 1991, a law of general amnesty was passed. This law offered a blanket amnesty for the war crimes committed before March 1991. Previous memory studies on the Lebanese civil war generally criticized this “state-sponsored amnesia”, because it is implied that it brought collective forgetfulness to “the postwar” Lebanese society. Also, they highlighted the difficulties that civilians faced in describing their own war experiences. Moreover, one of the articles claims that ordinary people who lived during the war also had amnesia to keep the traumatic experiences at a distance. However, in doing so, they have lacked the perspective of war memories on an individual or family level.

In this thesis, I try to examine the personal memories of the Lebanese Civil War, which have been overflowing into the everyday life. The aim of exploring the memories of loss experienced by the people who survived the war is not only to focus on the life of the people who lost their family members and the foundations of their identity, linked to their homeland and ancestors, but also not to let the personal memories of the past mass violence be buried. This article aims to reveal how people in Lebanon have maintained ties with their ancestors and how they recollect their lost houses in the ancestral lands they were forced to leave during the battles.

As an introduction, Chapter 1 deals with a family memory of the Beirut port explosion that occurred on August 4, 2020 and killed more than 235 people. In 2022, parts of the grain silos at the Beirut Port were damaged by the massive explosion and collapsed in three stages, sending a cloud of dust over the capital and imprinting traumatic memories of the blast in their everyday life. For both those who directly experienced the civil war and those born “after the war,” this chapter describes the harsh reality they faced that may not be simply called “post-war.”

To explore why the fear of wars and anxiety related to them continue to affect people’s minds, bodies, and the society even “after the civil war”, the following chapters examine personal and family memories related to their experiences of loss during the war.

Chapter 2 examines the memories of a Lebanese Christian family who was forcibly displaced from their home in their original village during the battle and lost their houses and lands. I aim to describe the long-term impact of the forced displacement. This chapter suggests that even “after the war,” the internally displaced family has been unable to forget the houses they lost during the civil wars, and the memories of the loss have not become things of the past. They went to see their lost houses, even though they could not approach the house exploited and occupied by the members of the opposing sect and recall their past. The father’s experience of losing his home and the mother’s war experiences were transmitted as trauma to the next generation born of their children “after the civil war.”

Chapter 3 examines the collective and personal memories generated from the cemetery—the Palestinian Martyrs’ Cemetery near the Shatila refugee camp in Beirut—as the site of commemorative practices and the burial place of many national heroes. The PLO leaders have given speeches about how the martyrs formed a bridge between their homeland in the past and their current place, thus promising a return of the Palestinians in the future. One of the fedayeen martyrs buried in this cemetery is Majid Husayn Attie (Mājid Ḥusayin ‘Aṭīya). His son recalled Majid’s life in front of his tomb and said that he was an “unknown fighter” because he worked as a military operation specialist in the shadow of more famous people. Through remembering and mourning Majid, his son remembered the revolution not only with regard to the figures of the national martyrs but also the family level martyr, indicating Majid, who gave his precious life for the land of Palestine, whose memory will continue to be transmitted through the generations.

Chapter 4 traces the memories of the place embedded in the Shatila refugee camp, which was exposed to the mass violence of the Israel Defense Forces and the Lebanese militias, especially after the PLO’s withdrawal from Lebanon in 1982 due to the Israeli military invasion of Lebanon. Those atrocities, including the daily bombings, massacres, and sieges, reduced the refugee camp to nothing but a pile of rubble. It reveals that almost all the camp residents were forcibly displaced and only 7 families left the camp after the sieges. Therefore, the camp residents were replaced due to the mass violence. As a consequence, only a few people and the countless bodies of those killed

there remained in the camp. On the other hand, the former residents visited the camp on the memorial day of the massacre. When they stood in front of the mass graves, their vivid memories of the murders of their family members started to invade their present, and they spontaneously began to tell the stories of their death. The presence of their family members' bodies buried in the mass graves, along with many other unidentified bodies, triggered their involuntary recall.

Chapter 5 focuses on the memories of a Druze Lebanese woman, whose husband went missing during the civil war, and his fate remains unknown. The absence of his body prevented his family from accepting the "death" of the disappeared man and forced them to continue grieving and mourning his disappearance, which sometimes manifested as involuntary recalls.

In conclusion, this thesis argues that the people in Lebanon have been remembering their own loss experiences based on the cultural experiences and family relationships rooted in Lebanon. Their war memories have been stimulated by their lost houses in the homelands and family bodies (or their missing bodies), as the media of their memories, and those war memories have been consequently transmitted to the next generation. Furthermore, the experiences of loss linked to the war were "Past Imperfect," that has continued to shape the present. The memories of the Lebanese civil war are characterized by being remembered as if "memories [were] telling." At that moment, the roles of the subject and the object, between the person and their memories were reversed, and the memories became the subject of remembering, which means that the people were driven by the terrible traumatic memories. Even in a state of the "state-sponsored amnesia," the war memories experienced by individuals overflow into their everyday life.