

# Peace Studies Newsletter

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## ◆ PEACE STUDIES ASSOCIATION OF JAPAN, TODAY ◆

**Nobuya BAMBA**

*Osaka University*

*President, Peace Studies Association of Japan*

In the fall of 1973 the Peace Studies Association of Japan was established, with Professor Hiroharu SEKI of the University of Tokyo as its first president, based upon the heritage built by the Peace Issues Discussion Group (est. 1949), the Japan Peace Research Group (est. 1966), and some other peace research groups. These groups had tended to be strongly value-oriented, and issued many key statements on war, peace, and security problems, such as the "Statement on War and Peace by Japanese Scientists," the "Statement on the Treaty (the U.S.-Japan Security Treaty) Revision Problem," and "On Peace for the Third Time." They also had carried out a number of mass-based movements against revision of the U.S.-Japan Security Treaty, Japan's militarization, and the build-up of nuclear weapons, and had taken part in signature campaigns. These groups gave demilitarization and pacifism a positive meaning as an alternative form of security in the nuclear era. However, they were rooted in a normative intellectual tradition, where striving for "value free" science as seen in the Western social sciences was still neither popular nor germane.

As a repercussion, upon the foundation of the PSAJ, this highly political orientation of peace research groups was altered toward a more "sci-

entific" approach, partly because of frustration at their powerlessness to change the attitude of dominant conservative governments, and partly because of the wholesale importation of "peace research" from abroad with new social scientific techniques and approaches. Hence the PSAJ has emphasized the principle that our research should be "scientific." As a result, the PSAJ has lost its direct contact with the civic society and some members have even retreated into ivory towers. At the same time our research scope has been enlarged enormously from the immediate political issues, i.e., the anti-Security Treaty, anti-nuclearism, opposition to revision of the Peace Constitution, to positive peace (overcoming unjust social structures) and global issues, i.e., the problems of development, ecology, human rights, and especially peace education.

In November 1987, having been appointed the 8th president of the PSAJ, I, in consultation with the Board of Directors, have launched some new principles: 1) to increase contact with the civic society so that the PSAJ can move the society toward world peace — concretely, this means inviting ordinary citizens to our two annual meetings as auditors and for the PSAJ to disseminate its research results to them. As a consequence, about 100 citizens attended the spring annual

meeting of 1988 of the PSAJ; 2) to vitalize the PSAJ activities, i.e., to induce as many members as possible to participate in the "free reports" on their study topics set aside from the organized session-programmes and to hold various local meetings in addition to the two annual meetings.

The third new principle is to "internationalize" the PSAJ more. Along this line, in October 1988, the PSAJ held an international lecture meeting at Osaka University by inviting Professor Anatol Rapoport of Toronto University and Professor Chadwick F. Alger of the Ohio State University. Professor Rapoport gave the lecture entitled "The Redemption of Science." He argued, "Until recently, the rapid development of science gave rise to the idea that in time human life will be vastly improved by the possibilities opened up by it, mainly by the harnessing of the forces of nature to serve human needs and by learning ways of eradicating or controlling diseases. At the same time, however, technology made possible by science was applied to massive organized destruction — war. The appearance of nuclear weapons suddenly made the extinction of humanity a distinct possibility. In view of this obverse side of scientific progress, attitudes toward science in the general population became ambivalent, at times bordering on hostility..." He stressed, "there is, therefore, a strong case for the view that science is in need of redemption... Redemption of science entails the recognition and the reinforcement of eminently human values inherent in science viewed not primarily as a source of know-how in manipulating things or people but rather as a source of wisdom, as a spiritually inspired human enterprise which has transcended its purely instrumental origins."

He concluded his lecture with the remarks that science must emancipate people from superstition, and that "the most pervasive and harmful superstition of all is that the war establishment of a nation serves a necessary function and therefore has a claim on a substantial portion of the country's resources both material and human... The most important task of science in our age is to break the bonds with which human thought has been shackled and human potential stifled, the bonds of superstition that keep the institution of war alive. The redemption of science, its resumption of its role as a guiding light showing humanity the direction forward, depends on a successful accomplishment of this task."

Professor Alger posed the question "What Have We Learned in the Twentieth Century?" He characterized the Twentieth Century as a "century in which global *dialogue* is producing deeper understanding of the meaning of peace and global *practice* is expanding our array of peace strategies." He also stated that "as a result of this Twentieth Century experience, there are more options available in the pursuit of peace than ever before. It is necessary that peace researchers assist both governments and people to place the recent quest for peace in at least a hundred-year time frame." He underlined the two important aspects of our learning in this century: the first is the broadened definition of peace and the second is the indispensability of people's movements for any peace strategy.

In conclusion, Professor Alger stressed, "I believe that the Twentieth Century has been one in which we have greatly expanded our understanding of the meaning of peace through an ever richer global dialogue. At the same time, we have created a growing array of approaches to peace that are responsive to growing insight on the various dimensions of peace... Certainly we have much more to learn, but before we can move forward we must create the capacity to apply what we have already learned in our global movement toward peace. This will require stronger grassroots movements who better understand what has already been achieved, and who recognize the great opportunity that lies before them. They will need the active support of peace researchers who must understand that their greatest challenge, and their greatest opportunity, is in enhancing the competence of people and movements in their own city, town and region."

During the autumn annual meeting of 1988, the PSAJ organized an international symposium on "Socialism and Peace, Today" as its main theme. The guest speakers were Professor Vladimir G. Leschke from the USSR, Professor Pavlovic Vukasin from Yugoslavia, and Professor H. Gordon Skilling from Canada. In the symposium many researchers from abroad joined together with the members of the PSAJ. The guest speakers' lecture titles are as follows: Professor Leschke, "The Soviet Approach to Peace and Socialism;" Professor Vukasin, "The Structural Transformation of Socialism and the New Concept of Peace;" and Professor Skilling, "Socialism, Human Rights, and Peace."

Professor Leschke emphasized that "*perestroika*" implies a fundamental transformation of the Soviet society, which also entails a new approach to the Soviet diplomacy. The "new way of thinking" based upon science and high morality envisions mutual interdependence of the world and global interests. In this context, the traditional dogmatic way of thinking should be replaced by reconciliation among nations, an alternative search for national interests, and common security of the world. In fact, this "new way of thinking" is in the process of concrete realization in the form of the conclusion of the INF Treaty, the START, and the unilateral ban on nuclear testing. The keynote of the Soviet new diplomacy is to increase dialogue and mutual understanding among nations, to seek global security, and to get out of the *cul-de-sac* of ever increasing militarization. By doing so, the USSR aims to bring about world-wide detente and safety as well as non-violence in each society. Thus, the "new way of thinking" casts great hope and optimism for not only the USSR but also the whole world heading toward the Twenty-First Century.

Professor Skilling addressed the relationship between war and human rights that has been thoroughly explored by the human rights movements in Eastern Europe and the USSR. The peace movements in Eastern Europe have come to recognize that peace among nations is rendered less likely if there is no peace within each country. Human rights as a condition of peace has been widely discussed at the Conference of Security and Cooperation in Europe, and has been recognized by the 35 participating European countries, the USA and Canada. The rise of Gorbachev to power and the launching of his policies of "*glasnost*" and "*perestroika*" affected the undemocratic situation in the Soviet bloc. yet, so far there has been no serious breakthrough. There is still no legal guarantee of democratization in the decision-making process of foreign and defense policies of the socialist countries. yet, there are some signs of the emergence of more democratic and pluralistic systems in the USSR and some Eastern European countries. One could entertain hopes for a more stable and responsible system in the Soviet bloc if trends toward democratization and "*glasnost*" continue and are broadened to make military and diplomatic policies legitimate subjects for public debate and criticism, and if the rebirth of independent activity in the bloc is not

suppressed.

Professor Vukasin asserted that socialism is now facing a structural crisis, which cannot be reduced to mere economic problems. Economic problems are closely connected to the existing political arrangement of socialist societies and to a large number of old-fashioned ideological patterns. Therefore the crisis affects not only the economy, but all spheres of social life. Socialist countries need a radical and critical revision of traditional assumptions concerning theoretical and ideological concepts of socialism. The importance of "*perestroika*" is properly understood in Yugoslavia, which encountered similar problems almost four decades ago when she began to develop self-management, a democratic political life as well as a non-alignment policy. Major structural changes in socialism which began with "*perestroika*" may be described as complex economic and political reforms. Any reforms involve two key questions: 1) What will be the cost not only from the economic but also from social point of view and which social groups will pay for it; 2) which social and political groups want and can realize the projects of reforms? To these questions, one can count on intellectual middle-class and educated young people. World peace should be based upon reconciliation between the West and reformed socialist countries.

Now, the PSAJ is the only united academic association entirely devoted to peace research in Japan. The PSAJ has about 730 members. Although most members are social scientists, researchers from other disciplines, a small number of high school teachers, professionals, company employees and others interested in peace issues diversify the membership. an article in the PSAJ Newsletter by Professor Ryuhei HATSUSE, vice-president, gives the following breakdown of the members: social science disciplines (72)%, over half of whom, or 39% of the total membership, specialize in international studies; humanities (14%); natural sciences (7%); and others (7%).

In order to illustrate our recent activities, let me introduce the subjects taken up by the annual meetings for discussion: "Can Peace Be Taught at All?" "Freedom of Speech and Peace," "Prospects of Peace in Eastern Asia" (spring of 1988); "Socialism and Peace, Today," "Linguistic Politics and the Problem of Peace" (autumn of 1988); "Toward Economic Cooperation in the

North-Eastern Asia," "Low Intensity Strategies and Regional Conflicts," "What to Do about the Global Devastation of the Planet Earth," "Education for Peace" (spring, 1989). In addition to the two annual meetings (two days each) and the newly institutionalized local meetings, the PSAJ published *Peace Studies*, Vol. 13, entitled

*The Assessment of Japan's ODA*, and issues a *Newsletter* twice a year, and peace research volumes sporadically. The present PSAJ not only devotes itself to "scientific" peace research, but also to giving a strong impact upon the Japanese society aiming at world peace.

## ◆ THE WOMEN'S GROUPS ARE OPPOSING THE SEX TOURS AND WRESTLING WITH THE DISCRIMINATION AGAINST FOREIGN RESIDENTS ◆

### 1. **The movement of women after the U.N. Decade for Women**

Today is said to be the age of women. Through the UN Decade for Women, the idea of equality between men and women has been acknowledged in Japan. Sexual discrimination has been dissolved in some areas. Local governments have held symposia on women's issues and lectures on women's rights. The mass media has also taken up women's issues positively. In 1984, 50.3 percent of housewives had jobs. This diverse and wide participation in society so far has not necessarily meant a basic change in the social structure itself. When the women's movement had made it easier for women to work outside the home, enterprises began to rationalize management by herding women in as cheap part-time labor to replace full-time workers. On the other hand, success stories of talented women in industrial society have been propagated in an attempt to divide women.

Women's demands for an equal opportunity law were given a big boost by the Convention on Elimination of All Forms of Discrimination Against Women, particularly Article 11 calling for "prohibition of discrimination in all stages of employment." The government was under pressure, not only from the women's movement but also internationally. International attention was focused on the low wages of Japanese women workers, along with the long working hours here, due to Japan as huge trade imbalance in recent years. Women constitute one-third of all employed persons in Japan. But 70 percent of large companies employ only men in regular staff positions requiring a college degree, and 83 percent of all companies have jobs "in which women are never placed." Women's pay is a mere 51 per-

UTSUMI Aiko

*Keisen Women's College*

cent of men's and the gap is widening, not diminishing.

In May, 1985, the Equal Employment Opportunity Law was passed. Its main features are as follows: (1) Enterprises are obliged to make efforts to achieve sexual equality in recruiting, hiring, job placement and advancement. (2) Sexual discrimination is prohibited with regard to retirement age and retirement benefits, training and those welfare benefits covered by law. (3) Maternity leave is extended by two weeks (from the present twelve weeks). (4) Present restrictions are lifted on late night work and overtime for women with specialized jobs or in management. Except for pregnant women workers, restrictions on women's employment in a great number of dangerous jobs are lifted. (3) Equal opportunity arbitration committees are to be set up on the prefectural level. Women who suffer discrimination may apply to these committees for arbitration, but the agreement of the other party (the employer) necessary in order for arbitration to begin.

After the law went into effect in April 1986, companies began to divide female employees into two groups at the time of hiring, the selection based on an interview. One group consists of "career women" types, the other of women who are expected to quit their jobs at an early age. The vast majority of women will still have to leave their jobs at marriage or childbirth, to return to work under exploitative conditions after their children have reached school age. Most Japanese companies will not hire middle-aged women as regular employees. Women without skills will be placed in low-paying, monotonous auxiliary jobs as part-timers. The movement for better working conditions will obviously continue.

During the UN Decade for Women, there have

been various reforms in the legal system. One of the biggest achievements is the revision of the Nationality Law in 1985. Until recently the Japanese Nationality Law stipulated that in order to acquire Japanese nationality one's father had to be Japanese. The child of a non-Japanese father and a Japanese mother could acquire Japanese citizenship only if the father was unknown or stateless. The new law stipulates that the child or a Japanese parent — either the father or the mother — may acquire Japanese nationality. The movement around revision of this law provided the opportunity for women to rethink the meaning of family registration.

### ● Women are opposing sex tours and human imports.

The number of Japanese going abroad increased steadily in the late 1960's. 1970 was the first year jumbo jets were operated to and from Japan, ushering in the age of high-volume air freight and package tourism. But the extraordinary number of tourists going abroad has reached its highest level ever in the 1980's.

Looking at the male/female ratio of Japanese tourists, men make up the greater number of visitors to regions facing the problem of sex tourism (Taiwan, South Korea, the Philippines, Thailand, Hong Kong). In 1987 men comprise 78% (631,249) of the tourists to Taiwan, 79% (106,236) of those to the Philippines, 83% (593,652) of those to South Korea, 70% (113,450) of those to Thailand. In these countries tourism promotion has become a national policy, and it is ranked high in each country in terms of acquiring foreign capital. The mainstay of tourism in these countries is prostitution. Asian women are sacrificed for the sake of acquiring foreign capital. Prostitution tourism by Japanese men, which started increasing in the 1970's, has been booming up to this today. This "sexual invasion" continues despite criticisms by people of Asia and Japanese women's groups. In 1988, 8.4 million Japanese, including females, went abroad.

On the other hand the number of non-Japanese Asian women working in the sex industry in Japan has increased gradually since the early '70s. First, Taiwanese and Koreans came as entertainers, performing at tourist and provincial hot-spring resorts, or as prostitutes. Most of them were on business or working visas as entertainers. In the '80s Taiwanese women, Korean women,

Filipina and Thai women began to arrive as tourists. They had tourist visas but came to work in the sex industries. During the early 1980s, new trends in Japan's sex industry and in prostitution included the involvement of younger and inexperienced women. The promoters, recruiters sometimes *Yakuza* visit the countries to "import" young and beautiful women. Most Japanese think that the poverty in Third-World Asian countries itself causes sex tours and the "export" of women. However, poverty is not the only factor which brings these women to Japan. There is also an economic demand for purchasable sex on the part of Japanese men. Against this background of demand, Japan's sex industry buys and sells Asian women. About 100,000 non-Japanese Asian women are now working in Japan, though the exact number is unknown because most of them have remained illegally. In 1987, of 11,307 persons investigated by the Immigration Office in relation to illegal activities, women numbered 7,018. Most of them were forced to be prostitutes. These Third-World Asian women working in the sex industries are called "*Japayuki-san*."

Young brides from Sri Lanka, the Philippines, and Thailand have been brought to small villages in Japan. Some of them are brought by private marriage arrangement companies as wives of farmers, and some are brought by local governments. The qualifications demanded for a Filipina bride demonstrate the racism and sexism involved: 1. High school graduate, able to speak English and having a middle-class background; 2. No experience of going abroad and no work experience in Manila. No knowledge of Japanese — this means she was not a prostitute; 3. Aged between 18 and 25; 4. Having no disease; 5. No need to remit money to her family in the Philippines (translated from documents circulated internally by a marriage counseling agency).

There are forced to marry older Japanese farmers, sometimes over 40. Both public and private sectors play on the fears and needs of Japanese men, "You are over 35 so you cannot hope to marry a Japanese woman. You are short, fat, ugly so it is difficult to marry a Japanese woman. You must take care of your parents so it is hopeless to marry a Japanese woman. Choose the personality not the nationality." The cost of marrying Asian brides differs greatly depending on the mediator. ¥2 million is the average for public mediation. The average cost is said to be

¥3-4 million. The number of Japanese who applied for a "certificate of fulfillment of required conditions for marriage" issued by the Japanese Embassy in Manila and necessary for a wedding in the Philippines, is reported as 743 for the six months from January to June 1987. The actual number of Asian brides is not available.

Japanese gangsters import Asian young women as prostitutes, *Japayuki-san*. Recently they have started to exploit Asian young men who come to Japan to earn money.

Just over 2 million foreigners came to Japan in 1987. Half of them were from Asian countries — Taiwan, South Korea, the Philippines, China and Malaysia in that order. Travellers from the Philippines, Bangladesh and Pakistan marked the highest growth in 1987. The flow from the Philippines includes a large number of *Japayuki-san*. (The word *Japayuki-san* literally means "Ms Go-to-Japan.") The Philippine image in Japan has come to be based on the *Japayuki-san*, recently. The Central Asian contingent, by contrast, is mostly men, who tend to earn their living by working on construction sites or in factories, doing low-paid work seen as undesirable by Japanese workers. The numbers involved are still small compared with the traffic in *Japayuki-san* but growing fast. Many of the *Japayuki-san* and nearly all of the laborers are working illegally. The immigration Bureau chief said that illegal work by young single immigrants is a very big problem — they are tremendous in number.

### 3. Japan is the land where no "foreign laborers" are accepted.

Foreigners entering, leaving or residing in Japan are regulated by the Immigration Control and Refugee Recognition Act. This law divides foreigners' qualifications for staying in Japan into 16 categories. The categories include various kinds of skilled labor — cooks in Chinese or French restaurants for instance. But those lacking specialized skills are shut out save for a few minor exceptions such as those working in the homes of diplomats.

In March, 1967 Hayakawa, the then Minister of Labor, obtained Cabinet Council approval for his "Basic Plan for Employment" in which he stated, "At the moment we think it unnecessary to take the step of admitting foreign laborers to Japan." This remains Cabinet policy to this day. The reason given was, "at the moment we do not

feel the abilities of all the Japanese workers are being fully utilized." The "substitution principle," that foreigners should only do jobs which can't be done by Japanese, works in favor of foreign language teachers, a growing sector with the current boom in language learning. However, teachers are still far outnumbered by foreigners who come to Japan for the purpose of entertainment — plays, performances, music, and sports — numbering 60,000 in 1987. The more cultural exchanges flourish, the more foreigners come for the purpose of "entertainment," although an entertainer's visa is valid only for sixty days. Among these foreigners, the majority are from the Philippines, numbering some 36,000 (a 10,000-plus increase over the previous year). The government as a rule makes no trouble for those engaged in trade, business speculation or high technology. They are not only few in number but regarded as profitable to Japan's national interest. One popular topic today is the "non-Japanese company men" in Japanese companies. In a tentative step toward "internationalization," several companies have started to employ foreigners. While these elite *Gaijin* are gradually coming to be welcomed by multinational enterprises, a far larger number of Asian foreign laborers are being exploited by small firms which pay wages too low to attract enough Japanese workers. Their illegal status and perpetual deportation threat forces these workers into accepting low wages and horrible working conditions. Sometimes their wage packets never make it past the brokers and *yakuza* who control their lives.

In a report of the Ministry of Justice on illegal work by foreigners it was recognized that many Filipinas are made to work as bar maids or hostesses. During a one-month crackdown by the Ministry of Justice in 1986, 240 Filipinas were arrested. Among them 194 were hostesses and 31 were nude dancers. These are the hostesses who are forced to work as prostitutes. Among the cases are the following: Thirty-nine Thai and 26 Chinese women were simultaneously arrested (65 in all) who had worked as hostesses and prostitutes in eight bars in and around Inashiki, Ibaragi Prefecture. Four out of the eight bars under direct management of the local band of gangsters, and most of the women were either brought there by the brokers or brought directly from their own countries by the managers themselves. They got no payment as hostesses and earned their living

solely by prostitution.

This report also cited various cases of illegal male work — 14 Filipinos working as construction workers for ¥5,000 (\$38.50) a day, 3 Filipinos working in beauty parlors for ¥50,000 (\$385) a month, 13 Chinese barbers on ¥200,000 (\$1,500) a month, 3 Filipinos working in a poultry factory. The numbers of these Asian immigrant laborers, working for low wages as construction workers or machinists or in the foundries or the printing offices, are sure to grow further. One boom town for southeast illegals is Kawaguchi, in Saitama Prefecture with its many foundries. Even the word "ghetto" has begun to be heard there.

Arresting and sending back illegals is under the charge of the Ministry of Justice, and in 1987, 11,307 people were deported including 8,027 Filipinos. But even the strictest regulation won't solve the problem, as long as the Yen is strong and as long as there are small factories such as the one where 13 out of 50 employees are foreign laborers, making them indispensable for the survival of the factory. The number of illegal foreign laborers quietly grows while the government does virtually nothing about it. To let them "stay illegally" and "work illegally" is effectively promoting the business of the underworld brokers and *Yakuza*. Now is the time not to discuss whether to open our labor market, but to consider the best way to do it.

The Japanese volunteers have organized groups that work together in providing daily support for immigrant workers. HELP — House of

Emergency of Love and Peace — is a shelter for Asian immigrant women. ALS — Asian Laborers Solidarity — is supporting Asian immigrant workers, both men and women. It has a 24-hour telephone consultation service, an emergency refuge and a Japanese language class. Asian Friends — Asian Migrant Workers Support Organization, Naniwa Church — is also supporting Asian immigrant workers, both men and women, including labor and living consultation. KALABAW is supporting Filipino immigrant workers mainly Kotobuki (near the *hanba*, or construction camp, of Yokohama), including assistance with labor problems such as employers' non-payment of wages, the covering up of labor accidents, and medical care. Ota Seikatsu Rodo Sodan Network — Ota Living and Labor Consultation Network — is consulting with immigrant workers for protection from unfair practices by managers and other living problems including medical care. It is a network of several labor unions based in the southern part of Tokyo. Edogawa Union is protecting human rights of both male and female foreign workers in Edogawa Ward, in the eastern part of Tokyo. There are some groups that support Asian immigrant laborers to establish international solidarity. Women's groups work together with these groups.

Now it is necessary that women establish a strategy to change the whole of society, politically, socially, economically, not just limiting themselves to changing their own lives. For this purpose women's movements must develop a broader vision, to see beyond single issues.

#### Immigrants from Asian Countries by Age and Sex

(As of December, 1986)

	Total		Age of 15 - 19		Age of 20 - 24		Age of 25 - 29		Age of 30 - 34		Age of 35 - 39	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Total	1,231,355	790,095	22,190	33,565	59,398	100,744	123,920	113,064	161,265	97,005	174,223	79,984
Asia	584,873	429,914	9,047	18,298	31,884	69,781	67,362	70,962	86,777	57,907	83,615	42,442
Taiwan	145,786	154,486	1,068	4,468	3,517	16,631	14,606	25,180	23,144	25,270	22,720	20,052
S. Korea	199,617	99,985	2,528	2,569	5,336	8,052	17,612	12,941	24,878	11,285	25,101	7,198
Philippines	22,058	58,450	697	6,651	2,934	28,231	4,388	11,966	4,053	3,953	3,548	2,149
China	50,448	24,827	524	655	3,528	4,270	6,380	4,880	7,026	4,475	5,148	2,391
Malaysia	27,657	17,932	785	637	5,534	4,405	4,412	3,168	4,641	2,429	4,162	1,763
Hong Kong	20,506	11,765	123	113	377	527	1,404	1,113	2,772	1,622	4,618	1,888
Thailand	17,452	12,844	515	494	1,613	1,685	2,972	2,684	3,296	2,283	2,815	1,672

Source: "Statistics on Immigration and Emigration of Foreigners and Japanese in 1986" edited by Immigration Bureau, Ministry of Justice



## ◆ OVERSEAS SUPPORT AND SELF-RELIANCE ON NEGROS ISLAND ◆

NISHIKAWA Jun

*Waseda University*

*Japan Committee for the Negros Campaign*

In the province of Negros Occidental, known in the Philippines as "sugarlandia," two-thirds of the 420,000 hectares of cultivated land are planted with sugarcane. The province's 982 plantations of 50 hectares or more account for over half of all developed farmland. During the depression in sugar industry from late 1984 through 1987, the area of land planted in sugarcane plummeted to half the peak acreage of sugar's more prosperous years. Large numbers of workers were displaced and famine became widespread. The price of sugar has since begun rising again, however, and from late 1987 on the planters have been expanding their sugarcane production. Also since around 1987, a number of planters have begun raising prawn for export to Japan.

In June 1988, the Philippine government promulgated the Comprehensive Agrarian Reform Law (CARL). During the Philippine Congress' year-long deliberations on CARL, the planters of Negros Occidental were in the forefront of the militant opposition and battled to gut the legislation. With a financial base built from contributions of seven pesos for every 63.5-kilogram-sack of sugar sold, they are also maintaining vigilante groups and linking with the military to suppress reform movements among the people.

The social structure of the rural sector on Negros island consists of a very small minority of planters, wealthy farmers and medium scale farmers, and the vast ranks of regular farm workers (dumaans), temporary workers (pagayaos) and migrant workers from other islands or remote areas of the province (sakadas). There are also many small-scale farmers, tenant farmers and peasants, but as with the families of the dumaans, most of them engage in seasonal work on the plantations as pagayaos. More than 40% of the rural labor force and 70% of the urban workforce are either unemployed or underemployed. During the sugar crisis, many dumaans were downgraded to pagayaos or simply laid off. Both dumaans and pagayaos have swelled the urban slums and formed a pool of unemployed laborers, many of whom migrate overseas to find work. This situation remains unchanged even amidst the current upturn in the sugar market and the boom in the

prawn industry. This reflects the planters' moves during the sugar crisis to mechanize and rationalize their operations, thus making the dumaans unnecessary for sugar production. The highly capital-intensive prawn ponds, for their part, require few workers aside from the skilled labor needed to maintain the equipment.

In the period of the sugar crisis from 1985 to 1987, a massive amount of overseas assistance flowed into Negros Occidental. This assistance has generally travelled through one of three channels. The first consists of the feeding programs carried out by UNICEF, CARE, and Diocese of Bacolod and other such organizations. The second channel flows to non-governmental organizations (NGOs) established by the planters and other powerful groups, via NGOs connected with the provincial government. The C\$11 million in funds from the Canadian International Development Agency (CIDA) followed this route, which includes many large-scale projects. Some of these projects are providing workers with small vegetable gardens in an effort to defuse social conflicts. As these NGOs are guided mainly by the landowning class, however, they tend to perpetuate the workers' dependence on the planters. The third channel flows through grass-roots NGOs to such groups as the National Federation of Sugar Workers, the Basic Christian Communities, and organizations of small-scale farmers and fishermen, slum dwellers, and others. Although the projects in this channel are relatively small in scale, they are carried out through the direct initiative and active participation of people at the grass-roots level. In this way, they support the self-reliance efforts of the people themselves.

The Japan Committee for the Negros Campaign (JCNC), founded by 34 concerned Japanese NGOs and PVOs in 1986, has linked with this last channel to put together a variety of cooperative activities between Japan and the Philippines. These efforts have focused on a sharing of experiences, rather than following the conventional "donor-recipient" pattern. The paragraphs that follow attempt to summarize JCNC's activities during the three-year period from February 1986 to February 1989.



During Negros Island's so-called "dead season" (June through September), when there is no work on the plantations, JCNC distributed food to approximately 9,000 households. These efforts have helped sustain the will to live among the many low-income households hit hardest by the famine.

JCNC also supported a total of 48 relief and rehabilitation projects. They enabled displaced workers, peasants and others to achieve greater self-reliance and improve their living conditions through rice planting, cultivation of fruits and vegetables, communal livestock and poultry raising, cooperative farming, credit unions, cooperative stores and restaurants, and health and hygiene projects such as water supply lines. A "carabao campaign," initiated in 1988, has been providing 200 head of these water buffaloes per year to self-reliance projects involving displaced workers and low-income farmers.

In 1988 and 1989, however, military conflicts have escalated sharply, especially in the mountain regions. Militarization at the hands of planter-supported vigilantes has also increased. This escalating violence has created a large number of internal refugees, and relief efforts on their behalf have recently become an important part of JCNC's operations.

A key imperative confronting Negros Island is the transformation of the existing monoculture of sugar into a diversified agricultural system which assures self-reliance in food production. Recognizing this fact, in May 1987 JCNC constructed a training farm in the Mansilingan district east of Bacolod City and called it "Tuburan," which means "spring" or "fountain-head" in the Ilongo language. This farm is administered by a coalition of 36 people's organizations which joined together to form the Negros Council for Peace and People's Development (NCPD). The farm acts as a major base of support for self-reliance among the people of Negros. Training programs at Tuburan include organic farming, animal husbandry, cultivation of mushrooms and medicinal herbs, raising fruit trees, appropriate technology, fish farming, handicrafts, management and administrative techniques, food processing and storage, nutrition and literacy training and instruction on health and hygiene. Tuburan is in full use all year-round by the organizations affiliated with the NCPD coalition. Instructors at the farm have received training in Japan, while a

number of Japanese specialists in organic farming have also been sent to Tuburan. The farm has also become the base of a recently-initiated project which aims to dig two wells per month, using traditional Japanese techniques, in villages throughout Negros Island.

In addition to this, local producers and people's movements on Negros have joined together to form Alter-Trade, Inc., which sells unrefined sugar (mascabado) directly to consumer cooperatives in Japan and Europe. Several Japanese cooperatives have established a coalition called "Green Co-op," which is currently importing 130 tons of unrefined sugar from Alter-Trade per year. In 1987, profits from these transactions were used to establish a scholarship fund for 60 children in the slum areas. Alter-Trade is currently making preparations for the direct sale of bananas and coconut-oil soap as well.

In the three years of JCNC's relief and assistance activities, several thousand Japanese, ranging from bishops and medical doctors to housewives and high school students, have visited Negros Island under the auspices of JCNC and have come into direct contact with the true configuration of North-South relations. Photo exhibits, concerts and other such events have also been held throughout Japan. At the same time, dozens of Filipino priests, singers, artists, workers, farmers, social workers and others from a variety of backgrounds have visited Japan to discuss issues relating to Negros, the Philippines and Japan's relationship with the Third World.

JCNC does not think of the hunger problem on Negros Island as somebody else's problem. Rather, it is rooted in the unequal distribution of wealth both between North and South and within the South itself. Japan's prosperity has been made possible in large part by natural resources such as lumber, prawn, molasses (the basic ingredient for *Aji-no-moto*, or monosodium glutamate) and fish from Negros Island and the Third world as a whole. The objectives of JCNC are to promote awareness, through the case of Negros, that affluence in the North and hunger in the South are two sides of the same coin, and to remold this unjust North-South relationship into a just one, through cooperation among individuals in both the South and the North.

Changes have also occurred on the Japanese side as a result of interaction with the people of Negros. At a public junior high school in Tokyo's

Haijima City, for example, a project to provide water service to a slum village on the outskirts of Bacolod City, and the subsequent exchanges with the children of the slum, helped bring a substantial decline in violence and bullying at the school. A Tokyo high school, in selecting a group of student representatives to visit Negros, abandoned the traditional system of granting priority to upper-class students. An essay contest on the subject of North-South relations was used as the basis for selection, and a number of students from the lower grades were chosen as representatives. During their visit to Negros, they learned that an evening high school class in Silay City, in northern Negros, was about to be shut down. Upon their return, they raised in their own school the money needed to keep the class going. At a welfare facility in Hokkaido, disabled persons became involved in the carabao campaign, and for the first time they were placed in the position of helping others. This greatly increased their own sense of self-esteem and self-reliance.

Through interaction with the people of Negros, JCNC's activities have had the important and unique effect of strengthening the sense of self-reliance and responsibility on the Japanese side as well as the Filipino side, while creating a sizable group of committed Japanese individuals

who witnessed directly the unjust relationship between North and South. They believe that building more active, people-to-people relationships, through the sharing of common experiences, represents one step toward the formation of a more peaceful world.

In light of the above experiences, JCNC is deeply concerned that the massive sums of government and NGO funds currently flowing into Negros Island from overseas are actually strengthening the power of the planters and other dominant elements of Negros society, while further promoting militarization and vigilante violence. From July 18 to 24, 1989, issues regarding overseas assistance and self-reliance, as well as their relationship to peace, will be discussed at the International NGO Seminar on External Support and Self-Reliance, to be held in Bacolod City under the sponsorship of the Congress of Development Workers. Those interested in receiving more information about this conference are encouraged to contact JCNC directly at the following address:

Japan Committee for the Negros Campaign  
1-19, Shinogawa-machi, Shinjuku-ku Tokyo  
162, Japan  
Tel.: (03) 269-4821 Fax: (03) 269-4825

## ◆ ANTI-NUCLEAR POWER MOVEMENT IN JAPAN ◆

### Introduction

For the past twenty years, citizens' movements in Japan have grown up in multifarious forms: the ecology movement, the consumers' movement, court struggles against pollution-producing corporations etc. These nation-wide movements reflect the worsening situation of the environment in the country, exacerbated since the high economic growth period of the 1960s. After having seen nuclear plant accidents occur one after another at various places in Japan and abroad in recent years, citizens began to have a more critical attitude toward uses of nuclear energy. And yet, the growing voices were not necessarily responded to by the peace movement in Japan.

Presently, thirty-six commercial nuclear reactors, having 28,000 mw of electric power capacity, are being operated in Japan. The country is ranked as the fourth in the world in terms of the

**WATANUKI Reiko**

*Science Writer*

number of nuclear reactors. The electric power industries have a plan to increase the number of reactors to 54 by the end of 1998. Construction of large-scale facilities for nuclear fuel recycling as well as high-level waste storage is planned, despite strong opposition from local residents.

Japan relies on imports for nearly all of its nuclear fuel. Furthermore, the country depends on Great Britain and France to reprocess most of its spent fuel. Consequently, a plan is under study under which plutonium extracted in those countries would be transported to Japan. The plan is to be implemented by the middle of the 1990s. Grave concern about this dangerous plan is being expressed both nationally and internationally.

### Changing Opinions of the Citizens

Recent polls on nuclear power development conducted by Asahi Shimbun indicate that the

people's attitude to nuclear power has considerably changed.

As the Table below shows, in December of 1978, 55% of respondents were in favor of "promotion of nuclear power development", while only 23% opposed it. In August of 1986, right after the Chernobyl accident, those in favor of nuclear power fell to 34%, while 41% replied "no." The poll in 1988 clearly showed further increase of criticism to the government policy to promote nuclear power plants. Those in favor were only 29%, and those who replied "no" had increased to 46%.

Interestingly, findings of these surveys show an explicit gender-gap. That is, in the survey of both 1986 and 1988, 51% of women respondents opposed nuclear power plants.

The number of male respondents who said "no" reached 41% in 1988. This reversed the percentage of pro and con, but it was still close compared with the percentage of women. This indicates that the Chernobyl accident gave a far greater shock to women.

#### Anti-Nuclear Power Movement in Post-Chernobyl Era

The nuclear plant accident that occurred in 1979 at Three Mile Island, as well as a series of less serious accidents at nuclear power plants in Japan, urged people to organize and launch a vigorous anti-nuclear power movement, which led to protest against the government's policy to promote nuclear power development. Particularly in 1981, citizens' groups revealed a government plan to dump nuclear radioactive wastes in the sea off the Mariana Islands in the South Pacific. The people living in the South Pacific region also organized themselves into an anti-nuclear and independence movement by speaking out, saying "Don't make the Pacific Ocean a nuclear garbage bin!". Through the campaign, the anti-nuclear power movement in Japan moved forward and became much broader based. Because of the people's opposition, the government plan for dumping into the ocean was suspended, though it has

not been abandoned yet. The accident at the Chernobyl nuclear plant in May of 1986 acted as a catalyst to turn public opinion against the government and the nuclear power industries, despite the fact that both the government and industries launched a campaign with full-page advertisements in the national dailies which read: "Japan's technology is most excellent and its safety has already been confirmed."

After Chernobyl, Japan's anti-nuclear power movement, participated in by nation-wide citizens' groups, *hibakusha* (nuclear survivors)-groups in Hiroshima and Nagasaki, as well as by other grass-root citizens, has enormously proliferated. The movement is also a part of national and international no-nuke, peace movements. Even though Japan is 8,000 kilometers from the place of the disastrous accident, food produced here are contaminated by cesium or other radioactive materials, too. Mainly through concern about this food problem, the movement has grown more rapidly each year after Chernobyl.

For instance, over 20,000 people, a number which exceeded the expectations of the sponsors, participated in the national anti-nuclear power action in Tokyo on April 23 and 24 of 1988, which was a fabulous success.

Takagi Jinzaburo, representative of Citizen's Nuclear Information Center, said, "This is an indication of the present enormous ground swell in Japan's anti-nuke movement. It would be safe to declare that, whenever there is a plant to build a nuclear power plant in a new location, our movement can almost certainly crush it. However, this will not shut down the presently operating plants, and it is also difficult to halt plans for additions to existing facilities."

With this being the situation, and having received a stimulus from the victory of the anti-nuclear power actions in Italy's national referendum, there are now more strident demands in Japan as well for a movement involving the entire populace, which would make the total abolition of nuclear power a reality.

However, Japan's legal system does not pro-

nuclear power development	Dec. 1978	Dec. 1984	Aug. 1986	Sep. 1988
No	23%	32%	41%	46%
Yes	55	47	34	29

vide for national referenda, and that is why at the April national gathering there was a proposal for a movement to establish a "denuclearization law" to bring about what would amount to a national referendum within the framework of our present legal institutions. "To make this movement a reality, we will first of all create the outline of a law for the abolition of nuclear power, and then organize a citizens' movement aimed at bringing the law into existence," Takagi said. The next step is to gather signatures from as many people as possible all over Japan for a formal request to the Diet to enact the law.

In January of 1989, this process actually started.

### Some Comments

I would like to make some comments on the movement in Japan. First, the contribution since the 1970s by citizens' research and study centers, such as *Citizen's Nuclear Information Center* and *Citizen's Energy Institute*, to the movement, should be highly evaluated. Their main function is to gather accurate information from sources both in and out of the country, analyze it, and distribute it to citizen's groups without delay.

Second, several characteristics of the anti-nuclear power movement after Chernobyl can be pointed out. In other words, the present movement has acquired the following several "new" aspects, which have helped the movement become "radical" beyond its traditional framework:

(1) The movement has been mostly led by women. That is, women, especially housewives or mothers who never before took part in any kind of movement, started to organize themselves and take action. Thus, in any rally or demonstration, one can see many children joining with their mothers.

(2) The movement is "new" in its way of activity. Each local group has developed its own style of activity suited to its respective local community. Leadership roles have not been fixed and no formalized organizations have been established. Consequently the movement has become highly diversified, which was not true of previous movements, and this diversification has contributed to activation of the movement.

(3) The slogan of the movement initiated by women reads: "We choose *life* before nuclear power plants." The slogan demonstrates that it is

a "life-oriented" movement. It means that they assume a radical attitude to resist anything that would cut the life-chain in Nature including human beings, in this case radioactive pollution. The attitude gives the first priority to getting rid of the risk of irreversible effects which would damage genes in the ecological system even of unborn generations.

### Conclusion

Since the core of Japan's peace movement has been the *hibakusha*-movement, \*it has been seriously concerned with the problem of nuclear bombs.

On the other hand, it has not necessarily opposed the use of nuclear energy, that is, "peaceful use" of nuclear power.

However, as stated above, it can be pointed out that in the post-Chernobyl period, this previous tendency (apathy to the nuclear energy problem) has been changing.

\* The following is an excerpt from my paper (entitled "Unborn Generations and Environmental Pollutants") on the second generation of *hibakusha* presented to the *European Conference on Health and Radiation* held in Amsterdam in May of 1987, for reference.

### Health Problems of the Second Generation of *Hibakusha* and their Movement

It is roughly estimated that 600,000-700,000 people were born during the past 40 years, whose parents or parent (either mother or father) were *hibakusha*. The Japanese government recently publicized the finding of its official research which indicated that among the second and third generations of *hibakusha*, no genetic effects of radiation have been recognized to date.

As the critical voice of the second generation groups grew, the government began physical examination of those people a few years ago. It was again concluded that "no health problems markedly different from average Japanese people was found," though the second generation groups pointed out that the method of examination itself had been inadequate. While controversy still goes on, the true state of their health is not known even today.

Dr. Shimizu Kiyoshi, former Director of Hiroshima Special Nursing Home for aged *hibakusha* with long experience in the treatment of A-bomb disease, indicated four problems by which the second generation is likely to be affected.

"The problems include, (1) chromosome aberration, (2) quickening of the aging process, (3) shortening of lifespan, (4) increased risk of cancer. As for the first three problems, no comprehensive study has been conducted, and there is a possibility that the effects could appear in the near future. As to risk of cancer, among their parent generation of *hibakusha*, leukemia increased to a peak during 1951 and 1952, while

cancer has been steadily increased since 1960. Taking into consideration the approximately 15-year induction period of cancer, the risk of cancer for the second generation will increase from now on."

Furthermore, Dr. Shimizu adds, "The second generation *hibakusha* have various 'ill-health' symptoms. This shows that their condition is getting increasingly similar to that of their parent *hibakusha*." In a recent meeting, Dr. Ichikawa Sadao of Saitama University, a distinguished geneticist, strongly criticized the government's conclusion. He said; "Unfortunately, recent findings force us to admit that genetic effects, though mostly latent, have occurred and could most possibly occur in unborn generations in the future."

In the midst of controversy, the second generation *hibakusha* have organized themselves to present their demands to the government, which include recognition of the second (and the third) generations as *hibakusha* officially and compensation for medical treatment.

Mr. Kihara Shoji, a member of a second generation group Hiroshima, spoke out at the *Radiation Victim Forum* held in Nagasaki in August of 1986, which was a pre-conference of the *First Global Radiation Victims Conference* to be held in

September of 1987 in New York. He said;

"When I heard the news of the Chernobyl Accident, the past 41 years were brought back in rapid succession, those years when we, the second generation of *hibakusha*, have lived with pain, worry and fear. I shudder at the bare thought of the coming long years, decades or hundreds of years, when those victims in the Soviet Union and the people living in the whole radioactive contaminated area in Europe, and their children and offspring will have to live lives similar to ours."

"I witnessed how my father died of cancer in 1953 and my mother at the age of 73 has been bed-ridden suffering from serious A-bomb disease. One can live out one's natural span but should not be 'killed.' No one can bear that."

Ms. Niwa Kazumi, 34 years old, is a member of a second generation *hibakusha*'s group in Nagasaki. When she gave birth to her first child, Kazumi realized that her and her sisters's physical problems must be closely related to their mother. Doctors would not do anything about this correlation. Although there is no medical proof, Kazumi knew why she, her children, her sisters and their children have been so sickly. She wrote her own life history in 1985.

The title is "WHEN COMES AN END?"

## ◆ 1988 SPRING SESSION OF THE PSAJ ◆

Osamu ONO

*Doshisha University*

*Chairman of Program Committee, PSAJ*

The annual spring conference of the PSAJ was held in Kyoto on June 4 and 5, 1988, at Ritsumeikan University in the newly built School of International Studies.

### The First Day

We had two parallel sessions in the morning.

Session A: (1) Ishikawa discussed the problems lying behind the local council-run activities for encouraging international understanding among local community people, esp. in Yokohama. (2) Kikkawa stressed the importance of institutionalizing the so-called "Helsinki Process" or the seventh article in the first basket denoting human rights and fundamental freedoms to be ensured in international affairs. The article first signed by 35 nations now awaits the signature of communist nations. (3) Katsumata emphasized the significant effect of economic sanctions, if effectively carried on by the major trade partners like Japan, to abolish *apartheid* in South Africa without damaging the blacks who are already suffering hardships.

Session B: (1) Nishiyama used statistics to explain how urgent is the need to launch world projects to meet the basic needs of the least developed nations as this will ensure peace in the 21st century. (2) Mikami raised the question of

whether studies of the decision making process have any meaning for our peace studies. he says Yes, only if the studies are so framed as to contribute to world peace. (3) Morishita's analysis of peace education at senior-high school level covers Hiroshima areas for the past three years in which he found major discussion topics were centered on the A-Bomb, Hiroshima and nuclear warfare.

The afternoon program was entitled "Peace — Can it be taught at all?"

(1) Joyce urged the necessity of peace education from the early stage of life either in the home or in the classroom, and hopefully, he said, based on the idea of non-violence in which faith was brought up. (2) Kusuhara disclosed his honest frustration of the children guided by the horrendous "banking concept of education." And he said that the present educational system, if left unchanged, would only help reinforce structural violence to enslave and alienate people. (3) Horiye found faults in the conventional pedagogical method for peace education and urged the improvement of the methods to fit a new age. (4) Utsumi defined peace as the state in absence of structural violence. the facts about cheap Asian labourers secretly employed by Japanese firms provided her good teaching material for peace

education now necessary for ordinary citizens outside classrooms.

### **The Second Day**

Morning session: "Freedom of speech — Why is it necessary for peace?"

(1) Takano warned that freedom of the press has been threatened recently by various restrictions pressed both from within and without the media. Central and local governments are increasing their control over the media by widening the off-limit area in offices and lessening the access for media people. (2) Matsuo also warned that the government has become more and more secretive of its activities to control people by letting them rely only on the information given from the authorities. (3) Furukawa discussed the constitutional rights of the freedom of speech in comparison with an abortive enactment of National Intelligence Protection Bill, which might induce more red-tapism in future Japan than similar bills in Britain and the U.S.A.

Afternoon Session: "Prospect of peace in East Asia with special attention to the Korean Peninsula"

(1) Kajimura surveyed the 40 post-war years of the Korean situation and confirmed that popu-

lar movements there have been and would be substantial innovators. The unification problems will be met likewise by these movements. (2) Shimotomai identified every sign of the neo-mercantilism in socialist nations in the Far Eastern region today. Obviously NIEs have triggered a stampede by their rapid economic growth bringing world-wide multi-polarization of economy and politics unknown in the 1970s. Today, the Soviet Union, he says, seems to have chosen wiser measures to seek economic-interdependence with Asian economies. (3) Maeda analysed the rapidly changing situation of the Koreas with a view to the unification of the two Koreas. He gave six different phases of power-politics since the Korean War created by the neighbouring super-powers, namely, the Soviet Union and China to the north, and Japan and the U.S.A. to the south. He dealt with the downing of the KAL airliner, the Seoul Olympics, the Presidential election of South Korea, together with the stationing of U.S. Forces and dormant nuclear-headed mines dotted along the military division line that separates the two Koreas — and he threw back to us the ever unanswerable question of the unification of Korea.

## ◆ PEACE RESEARCH INSTITUTIONS IN JAPAN (5) ◆ — International Peace Research Institute Meigaku —

The International Peace Research Institute Meigaku (PRIME), established in 1986, is affiliated with Meiji Gakuin University, one of the oldest private Christian universities in Japan.

### **Purpose**

PRIME is devoted to (1) research on violence in its various manifestations, such as war, militarization and political repression; poverty, maldevelopment and social injustice as well as ecological and cultural degradation; and (2) studies on the transformative processes and institutional conditions for an alternative world order in pursuit of a just peace, socio-economic and ecological well-being, democratic governance and human identity.

Its research projects are organized from a global perspective, including those which place the focus of analysis on specific areas, particularly Japan and the Asia-Pacific region. To interlink global, regional, national and local dimensions, PRIME seeks to build a network of cooperation

with institutions of similar orientation in other parts of the world.

### **Research Activities**

PRIME is currently engaged in research programmes on the following topics: (1) Reconceptualization of the Nation-State, (2) The Structure of Military R&D, (3) Deepening and Globalizing Democracy, (4) Peace and Governance in Global Society, (5) Denuclearization of Asia and the Pacific, (6) Security in the Pacific: Retrospect and Prospect, and (7) Japan in the Postwar World, with special reference to Sino-Japanese Relations. Most of these projects are conducted in close cooperation with research institutes abroad, e.g., Asia, North America, South America, Western Europe, Eastern Europe and the USSR.

### **Publications**

PRIME has joined the editorial and publishing consortium of the fourteen-year-old English quar-

terly journal, *Alternatives* (Butterworths), with Yoshikazu Sakamoto serving as one of the editors. As its sub-heading shows, *Alternatives* provides a transnational and global forum for a praxis-oriented scholarly dialogue for *Social Transformation and Humane Governance*.

PRIME publishes its Occasional Paper Series which are written in English. So far the following papers have been made available upon request.

1. Toyoda, Toshiyuki; *A Study on Military R&D: Concerns about Japan's Participation in the Strategic Defense Initiative*

2. Albrecht, Ulrich; *The Role of Military R&D in Arms Race Dynamics*

3. Fukuda, Kan'ichi; *Towards the Reconceptualization of Political Societies: A Reexamination of the Nation State*

4. Hummel, Hartwig; *The Policy of Arms Export Restrictions in Japan*

5. Sakamoto, Yoshikazu (ed.); *The Emperor System as a Japan Problem*

#### Staff

The regular research staff of PRIME consists

of those faculty members of Meiji Gakuin University who have special interest in peace research broadly defined. It is joined by junior researchers who work at PRIME for a relatively short period of time. PRIME also plans to invite visiting fellows from other institutions in Japan and abroad, although the financial arrangements have yet to be made. Meetings with short-term visitors are organized for mutual interest.

Director: Professor Toshiyuki Toyoda (Theoretical Physics)

Deputy-Director: Professor Yoshikazu Sakamoto (Peace Studies)

PRIME also has an international Advisory Council, the member of which are as follows: Adolfo Perez Esquivel (Argentina), Nobumichi Hiraide (Japan), Dorothy Hodgkin (U.K.), Masao Maruyama (Japan), Anatol Rapoport (Canada), and Herbert York (USA).

#### PRIME

Meiji Gakuin University

Kamikurata 1518, Totsuka, Yokohama, Japan 244

Telephone: 045-863-2203

### ◆ MAIN ACTIVITIES OF THE PSAJ IN 1987 AND 1988 ◆

The 1987 Spring Session was held on June 6 and 7, 1987 at Hokkaido University, Sapporo, under the main subject of "Peace Issues in Local Settings." Selected papers were published in *Heiwa Kenkyu* Vol. 12 (1987) and also in Tadakazu FUKASE, Takashi MORI and Ken'ichi NAKAMURA (eds.), *Hokkaido de Heiwa o Kangaeru* (Rethinking Peace: A Peripheral Perspective), Hokkaido U.P., 1988.

The 1987 Fall Session was held in November 7 and 8, 1987 at Waseda University, Tokyo. The main topics of the session were "Reflections on Japan's ODA" and "From 'War Experiences' to Nuclear Disarmament." Most of the presentations were published in *Heiwa Kenkyu* Vol. 13 (1988).

The 1988 Spring Session was convened by the PSAJ on June 4 and 5, 1988 at Ritsumeikan University, Kyoto. For details, see Ono's report in this issue.

The 1988 Fall Session, whose main subject was "Linguistic Politics and the Problem of Peace" was held on November 6, 1988 at Tokai University, Kanagawa. In conjunction with the session, the 15th anniversary International Symposium on "Socialism and Peace, Today" was held on November 5 in the same place with the participation of three guest speakers from the USSR, Yugoslavia and Canada. Concerning the International Symposium, see Bamba's article in this issue.

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## NEWS

### Visiting Japan?

It may be possible to arrange a meeting with Japanese peace researchers during your visit. Please advise the Overseas Liaison Committee of your plans as far in advance as possible.

### Newsletter Networking

The annual PSAJ Newsletter is available free of charge to all those interested in the activities of the Association. In order to promote global networking of similar newsletters, it would be appreciated if information on the avail-



ability and contents of the PSAJ newsletter could be included in any newsletter you know. Information on the availability and contents of overseas newsletter can be included in our bi-annual Japanese newsletter.

## Recent Publications

*Heiwa Kenkyu (Peace Studies)* — Annals of the PSAJ

Short English summaries of the articles are included in each issue. Each issue is available from Waseda University Press, 1-103 Totsuka-cho, Shinjuku-ku, Tokyo 160, Japan. The price of each issue is ¥2,200.

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