

For a bridge to peace across the ocean

平和への 思い

ウムイ

“Hope (Umui) for Peace”
Promotion, Exchange, and Passing Down Project 2020

Report



Okinawa Prefecture

Foreword

The year 2020 marks the 75th anniversary of the end of the Battle of Okinawa. With the passing of such time, the number of people in Okinawa Prefecture who experienced the war has continued to decline, and today 90% of the population was born post-war. For that reason, how to pass on to future generations the reality of the battle and the stories of those who experienced it has become a difficult task to tackle.

Meanwhile, the world we live in has become increasingly globalized, undergoing a transformation that has moved us into an era where people, goods, money, and information travels back and forth across borders. The hope was that as political, economic, and personal interactions deepened, we might grow to develop an understanding of one another unhindered by race, religion, or nationality, bringing about a true time of peace.

However, in December 2019, we received sudden news that Dr. Tetsu Nakamura of the Peshawarkai (Japanese NGO operating out of Afghanistan and Pakistan), the first recipient of the Okinawa Peace Prize, had died from a shooting, reminding us that some countries and regions in the world still remain under the threat of regional conflicts and terrorism. Even aside from such direct threats of violence, the world we live in is rampant with structural violence from poverty, hunger, discrimination, the suppression of human rights, and the destruction of the environment. Today COVID-19 also runs rampant around the globe, threatening people's lives and creating for us an unprecedented situation. Fear of infectious diseases like this creates anxiety, which then causes discrimination and prejudice, which in turn risks dividing our society.

In order for us to resolve such issues, people around the world must acknowledge their respective positions and differences, cooperate with and trust in one another, and come together to work as one international community. It is only in this way that we can build a peaceful and truly bountiful future.

It is with such a philosophy in mind that Okinawa Prefecture has worked to foster a network of relationships with neighboring countries that have experienced a similar history to our own and strives to foster individuals with global outlooks as well as the love for peace whose contributions may make a peaceful world a reality, by implementing the "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project. This project brought together 29 students from countries and regions across Asia that have experienced great loss in war as Okinawa Prefecture has—places such as South Korea, Taiwan, Vietnam, Hiroshima, and Nagasaki. Gathered together via the internet, they were allowed an opportunity to learn about the history and experiences of not only their own countries, but those that surround them as well, and to reflect on both the tragedy of war and the preciousness of life and peace. Together they contemplated how their understanding, coupled with historical fact, can be passed along to future generations.

This report is an overview of all the initiatives of the "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project 2020. It is a record of the activities undergone by students from Okinawa Prefecture, throughout Asia, and from Hiroshima and Nagasaki to engage one another with open minds, deepening their relationships and sharing their thoughts on peace. Hopefully this report will both provide a greater understanding of the accomplishments of the project and act as a useful tool for studies of peace and international understanding at schools and other institutes of learning. Likewise, the expectation is that the human network this project has cultivated around the philosophy of "Hope (Umui) for Peace," which speaks beyond the nationality, language, and cultural differences of the participants, will act as a "Bridge to Peace across the ocean" to bring about a society of peace, not only for Asia, but for the entire world.

Lastly, I would like to extend my sincerest thanks to the universities both local and in the participating countries, who assisted this project by recruiting, selecting, and prepping the student participants. My deepest thanks also to our lecture leader and Professor from the University of the Ryukyus, Ryuji Ishikawa, as well as Okinawa History Education Researcher, Wataru Oshiro.

February 2021
Department of Child Care and Social Welfare, Okinawa Prefecture
Section Chief Akiko Natoyama

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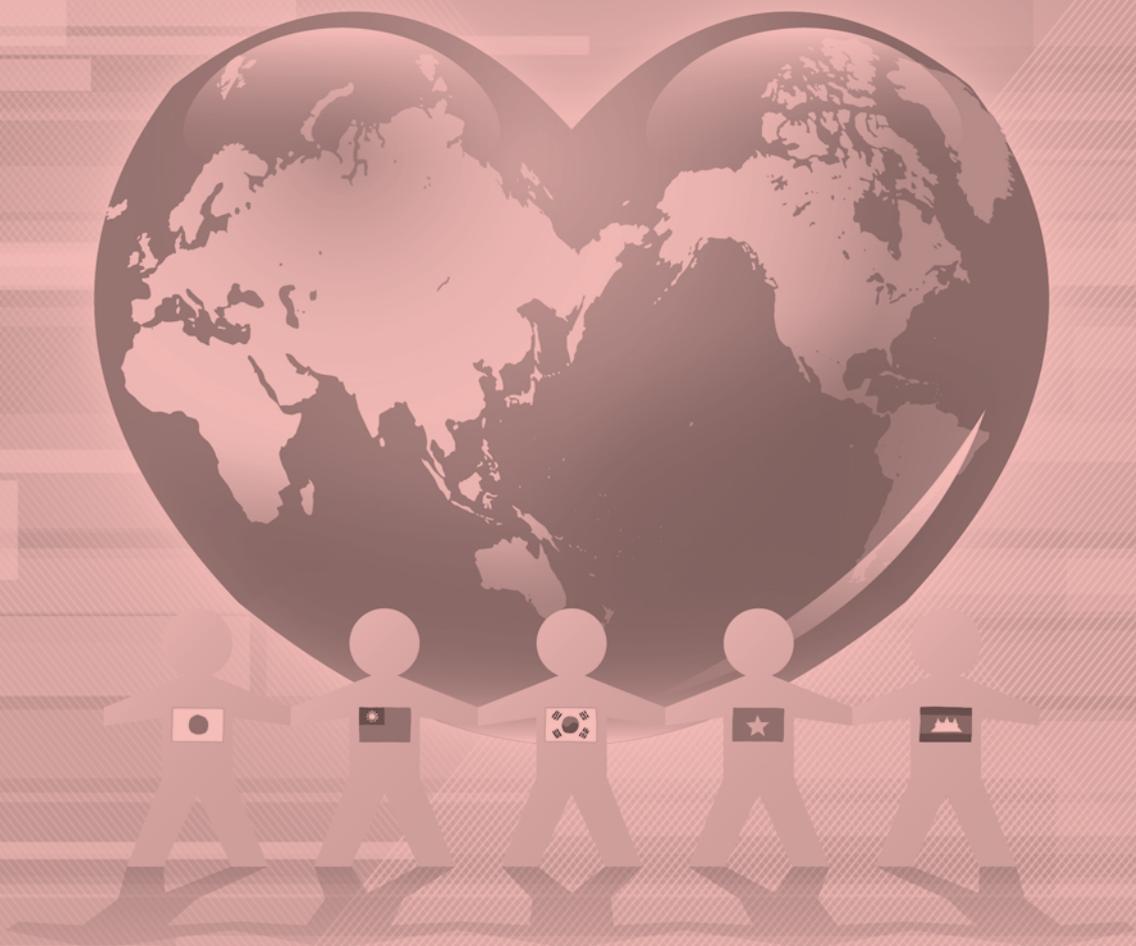
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Part 1

Project Outline



1 Objectives

75 years ago, the people of Okinawa Prefecture experienced great tragedy and the loss of countless lives during the Battle of Okinawa. But as those who experienced the battle continue to age, it grows increasingly difficult to convey the horrible conditions of the time, and in order to prevent such a tragedy from ever occurring again, it is crucial that we foster a love for peace in the youth of today.

This project provides an opportunity for students from Japan and neighboring Asian nations who have experienced similar war tragedies as Okinawa to learn, deepen the mutual understanding between them, and reflect on peace. The hope is that this will be conducive to peace education and initiatives in each country and region, establish a network based on relationships built on finding peace, and support individuals who will take action to spread peace, making use of the teachings of this project in the continuation of peace education. The following four objectives were established to assist in accomplishing these goals.

Understand the wars and incidents that have occurred in regions and areas with different histories and cultures in order to promote mutual understanding and provide an opportunity to reflect on peace from diverse perspectives.

Learn from the lessons of past wars and incidents, and spread these teachings in order to contribute to peace education and initiatives in all participating regions.

Aid in fostering individuals who will make contributions to future peace efforts.

Foster a network of personal relationships between the people of the participating regions.

2 Organizational Bodies

Sponsored by the Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture

Partnered with the "Hope for Peace" Promotion, Exchange, and Passing Down Project Operations Consortium (NPO Okinawa Peace Assistance Center (OPAC), Uruma Audio & Visual Center Co.)

3 Project Content

The "Hope for Peace" Promotion, Exchange, and Passing Down Project 2020 is a continuation of the project carried out last year by the Okinawa Prefecture Peace Memorial Museum. University students from South Korea, Taiwan, Vietnam, Okinawa, Hiroshima, and Nagasaki deepened their mutual understanding of the wars and incidents that occurred throughout the histories of each of their regions, exchanging thoughts and perspectives, and constructing an action plan that aims to build a peace-focused society.

Last year, participants all gathered for a joint training program in Okinawa. This year, however, in order to limit the further spread of COVID-19, the students from outside of Japan and outside of Okinawa Prefecture were unable to make the trip. Instead, the program was carried out via the web conference software Zoom, with participants gathered at their respective locations for five days of Online Collaborative Learning. Last year, all participants from Japan came from Okinawa, but this year participants from Hiroshima and Nagasaki joined to share the reality of the atomic bombs, further expanding the participants' studies on the damage brought about by war.

At the start, participants from Cambodia were also a part of the project, but just prior to the Online Collaborative Learning, Cambodia faced widespread domestic infections of COVID-19, and measures were taken to close all public facilities, including schools. Because of these emergency risk mitigation measures, the participants from Cambodia were unable to join this year.

4 Project Period

November 24th (Tues) - 28th (Sat), 2020 14:00 - 17:00 (JST)

Time zone differences led to the following start times in Taiwan and Vietnam:

Taiwan - Start time 13:00 Vietnam - Start time 12:00

Online Stream Location: Naha City Human Resources Development Support Center Maimai Naha

In preparation for the Online Collaborative Learning, participants in each region took part in local studies from October through mid-November.

5 Project Structure

Project Leads

Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture Supervisor Masaya Maeda
Okinawa Peace Assistance Center Director Kazue Nakadomari

"Hope for Peace" Promotion, Exchange, and Passing Down Project Operations Consortium

NPO Okinawa Peace Assistance Center

Director Kazue Nakadomari
Secretary-General Yohei Higuchi
Researcher Aino Kinjo

Uruma Audio & Visual Center Co.

President & CEO Makoto Takeda Videography Manager Shinya Kise
Chief Engineer Masanobu Nishi Video Production Manager Takara Shiro
Broadcast Management Lead Ko-zi Miyagi

(1) Organization Staffing

Head Project Lead (Project Supervision & Operation)

Kazue Nakadomari (Okinawa Peace Assistance Center Director)

- Worked as project manager assistant for the JICA Grassroots Technical Cooperation Project "Cambodia-Okinawa 'Peace Museum' Cooperation Project" carried out by the Okinawa Prefecture Peace Memorial Museum and the Okinawa Prefectural Museum & Art Museum from 2009 to 2014.
- Worked as project manager for the JICA Grassroots Technical Cooperation Project "Cambodia and Okinawa 'Museum-Initiated Promotion of Peace Education' Project" from 2016 to 2017.
- Ran the "Hope for Peace" Promotion, Exchange, and Passing Down Project 2019 as general manager.

Leader 1 (Business Operations Aide)

Yohei Higuchi (Secretary-General, Okinawa Peace Assistance Center)

- In charge of operations as the coordinator for the JICA Grassroots Technical Cooperation Project "Okinawa and Timor-Leste 'Community Empowerment for Peace' Project" from 2010 to 2015.
- Served as Ministry of Foreign Affairs of Japan researcher/advisor for the Embassy of Japan in Timor-Leste from 2016 to 2019.
- Participated in the "Hope for Peace" Promotion, Exchange, and Passing Down Project 2019 as a leader (business management assistant).

Leader 2 (Video Production)

Aino Kinjo (Okinawa Peace Assistance Center Researcher)

- University Educational Administrator at Japanese national university, University of the Ryukyus from 2016 to 2019, responsible for the operation of "Pacific Island Region Special Exchange Program." Took part in the creation and design of videos, leaflets, and reports of results aimed at overseas university students for promotional purposes.

Technical Director

Makoto Takeda (Uruma Audio & Visual Center Co. President & CEO)

- Engaged in work with various events within the prefecture, managing the sound, lighting, and video equipment at facilities. For example, leading the Finale Illusion for the Okinawa Zento Eisa Matsuri (All-Island Eisa Festival) for 7 years. Additionally, provides technical direction for facilities both within and outside of the prefecture for large-scale video for hotels, Christmas lighting, projection mapping, etc.

Chief Engineer

Masanobu Nishi (Uruma Audio & Visual Center Co. Chief Engineer)

- Responsible for audio-visual equipment at facilities for various events within the prefecture. Experience from nearly 20 years at RBC Vision working with broadcasting, audio, and video work. Knowledge of audio and video, both digital and analog, backed by experience.

Broadcast Tech Manager

Ko-zi Miyagi (Uruma Audio & Visual Center Co. Video Distribution Lead)

- Acted as a lead of many programs after first being in charge of radio programs as a freelance radio director. Distributes online podcasts and web radio using know-how acquired from time in radio production. Active in many forms of broadcasts and audio-visual productions via platforms such as TwitCasting and YouTube Live.

Videography

Shinya Kise

- Responsible for shooting numerous programs for TV and other media both within and outside the prefecture. Cameraman with a track record of covering Okinawa's soccer and basketball broadcasts.

Video Production

Shiro Takara

- Experience in producing numerous TV programs both in Okinawa and throughout the country.

(2) COVID-19 Infection Prevention Measures

During their pre-study and Online Collaborative Learning, participants in all regions were asked to combat the spread of the infection by wearing masks, having sanitizer available at all locations, observing social distancing measures between participants, and ensuring proper ventilation was put in place. At the Okinawa location in particular, the students were also joined by organization staff and the members of the online streaming team, and as such all participants were required to check their temperatures daily, and regular ventilation measures were put in place.

6 Operation Procedures in Participating Countries / Regions

(1) Participant Selection

5 participants were selected from each country/region based on the criteria below. In South Korea, conflicts with university classes and due to the implementation of remote classes as part of efforts to combat the spread of COVID-19, there were only 4 applicants in total.

- As a general rule, participants were required to be university students from the participating countries/regions.
- Participants had to understand the goal of the project, have the intention to get involved in peace education and peace movements in their own countries in the future, and be willing to contribute to the spread of peace in cooperation with the youth of the other participating countries.
- Participants were required to be available to participate in their local pre-training and all days of the Online Collaborative Learning broadcast from Okinawa.

[Commissioning Student Applications & Selection for Participating Countries/Regions]

The contact institutions used for this year's project were the same as last year, due to these institutions firm understanding of the aims and objectives of the project. For Vietnam, while last year a request was made to a university in Hanoi, this year the request was put to a university located in Ho Chi Minh, a city located in southern Vietnam with a deeper involvement in the Vietnam War. As to the new participants from Hiroshima and Nagasaki, multiple universities with Peace Studies and International Relations programs were selected from and asked to participate. In Okinawa, local universities were notified, and an open recruitment process was held. All institutions were requested to assign instructors to guide the participants studies and accompany them during the Online Collaborative Learning. Recruitment and support were carried out at and through the following institutions.

	Country / Region	Recruitment / Support Institutions
1	Japan (Okinawa Prefecture)	The project organization directly carried out open recruitment at local universities. Participants from: University of the Ryukyus, Okinawa University, Okinawa Christian University
2	Japan (Hiroshima Prefecture)	Hiroshima City University
3	Japan (Nagasaki Prefecture)	Nagasaki Junshin Catholic University
4	Cambodia	Tuol Sleng Genocide Museum (in cooperation with universities)
5	South Korea	Jeju National University
6	Taiwan	National Chengchi University
7	Vietnam	Ho Chi Minh City University of Education

Despite recruitment and selection efforts in Cambodia, no participants from the country were able to join in the Online Collaborative Learning due to efforts to curb the spread of COVID-19 within Cambodia.

(2) Preparatory Studies

[Preparation of PowerPoint Material]

Ahead of the Online Collaborative Learning, the institutions responsible for recruitment and selection were instructed to ask the selected students to conduct a preparatory study focused on the wars and incidents that occurred in their country or region.

In these preparatory studies, the students, under the direction of appointed instructors, did not simply learn about history, but also about the importance of passing down the lessons that can be learned from it, and how such can be done. They were asked to summarize their thoughts on peace and create a PowerPoint presentation that included an overview of on each of their countries to present during the Online Collaborative Learning.

[Video Production]

Ahead of the Online Collaborative Learning, the participating teams were each tasked with creating under five-minute video introductions of their locations. Since participants could not meet in person this year, these videos were meant as a means to offer the other students a look at who their fellow participants were, what the areas they come from are like, and what sort of historical sites, museums, and memorials exist to offer looks into the history of conflicts in their regions.

Country / Region	Focus of Study
Japan (Okinawa Prefecture)	Battle of Okinawa
Japan (Hiroshima Prefecture)	Atomic Bombing of Hiroshima
Japan (Nagasaki Prefecture)	Atomic Bombing of Nagasaki
South Korea	Jeju 4.3 Massacre
Taiwan	February 28 Massacre
Vietnam	Vietnam War

◆ Okinawa Prefecture

Locations: Okinawa Peace Assistance Center, Okinawa Prefecture Peace Memorial Museum
 Dates: November 10th, 24th, 2020 (and other dates)
 Instructor: Wataru Oshiro, Former Social Studies Teacher & Okinawa History Education Researcher



◆ Hiroshima Prefecture

Locations: Hiroshima City University, Hiroshima Peace Memorial Park, & more
 Dates: October 31st, November 7th, 21st, for approx. 1 hour starting at noon (and other dates)
 Instructor: Kazumi Mizumoto, Professor Hiroshima City University, Graduate School of Peace Studies



◆ Nagasaki Prefecture

Locations: Nagasaki Junshin Catholic University, Urakami Cathedral, & more
 Dates: November 16th, 23rd
 Instructor: Nozomu Ishii, Associate Professor Department of Culture and Communication, Faculty of Humanities, Nagasaki Junshin Catholic University





◆ South Korea

Locations: Jeju National University, Youngmowon Memorial, & more
 Dates: 15 times between September 4th and November 23rd, 2020
 Instructor: Koh Sung Man Ph.D., Associate Professor College of Humanities, Department of Sociology, Jeju National University



◆ Taiwan

Locations: National 228 Memorial Museum, National Chengchi University
 Dates: 8 times between September and November 2020
 Instructor: Li Shih-Hui, Ph.D., Professor Program in Japan Studies, College of International Affairs, National Chengchi University



◆ Vietnam

Locations: Ho Chi Minh City University of Education classrooms, participant homes, etc.
 Dates: 4 times between October and November 2020
 Instructor: Le Thi Hong Nga, Professor Department of Japanese, Ho Chi Minh City University of Education



7 Online Collaborative Learning Schedule

November 24th (Tues) - 28th (Sat), 2020 14:00 - 17:30 (JST)

Location: Naha City Human Resources Development Support Center Maimai Naha

Dates	Time (JST)	Details	Notes
November 24th (Tues)	13 : 00 ~ 14 : 00	Participants enter	Participants join Zoom meeting
	14 : 00 ~ 14 : 30	Opening ceremony	
		Opening remarks	Junko Henzan, Section Chief, Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture
		Member introduction	
		Explanation of online study schedule	OPAC
	14 : 30 ~ 14 : 45	Welcome song, icebreakers	Okinawa team、OPAC
	14 : 45 ~ 14 : 50	Break	
	14 : 50 ~ 15 : 50	Lecture: Okinawan History & Culture	Ryuji Ishikawa, Professor Faculty of Global and Regional Studies, University of the Ryukyus
	15 : 55 ~ 16 : 05	Break	
	16 : 05 ~ 17 : 05	Lecture: Battle of Okinawa and Post-war Recovery	Wataru Oshiro, Former Social Studies Teacher & Okinawa History Education Researcher
17 : 05 ~ 17 : 25	Video Presentation: Connecting & Forwarding Our Hope (Umui) for Peace - Initiatives by the Okinawa Prefectural Government-	Introduction of Okinawa Prefecture Peace Administration	
17 : 30	End of day's events		
November 25th (Wed)	13 : 30 ~ 14 : 00	Participants enter	Participants join Zoom meeting
	14 : 00 ~ 15 : 00	Presentation by Hiroshima team (Atomic Bombing of Hiroshima) (student video)	Hiroshima Team
		Q & A	All participating regions
	15 : 00 ~ 15 : 10	Break	
	15 : 10 ~ 16 : 10	Presentation by Okinawa team (Battle of Okinawa) (student video)	Okinawa Team
		Q & A	All participating regions
	16 : 10 ~ 16 : 20	Break	
	16 : 20 ~ 17 : 20	Presentation by South Korea team (Jeju 4.3 Massacre) (student video)	South Korea Team
Q & A		All participating regions	
17 : 30	End of day's events		
November 26th (Thurs)	13 : 30 ~ 14 : 00	Participants enter	Participants join Zoom meeting
	14 : 00 ~ 15 : 00	Presentation by Nagasaki team (Atomic Bombing of Nagasaki) (student video)	Nagasaki Team
		Q & A	All participating regions
	15 : 00 ~ 15 : 10	Break	
	15 : 10 ~ 16 : 10	Presentation by Taiwan team (February 28 Massacre) (student video)	Taiwan Team
		Q & A	All participating regions
	16 : 10 ~ 16 : 20	Break	
16 : 20 ~ 17 : 20	Presentation by Vietnam team (Vietnam War) (student video)	Vietnam Team	
	Q & A	All participating regions	
17 : 30	End of day's events		
November 27th (Fri)	13 : 30 ~ 14 : 00	Participants enter	Participants join Zoom meeting
	14 : 00 ~ 15 : 20	Discussion (1) - Why Do We Have Conflict?	OPAC
	15 : 20 ~ 15 : 30	Break	
	15 : 30 ~ 16 : 50	Discussion (2) - What is a State of Peace?	
	17 : 00	End of day's events	
November 28th (Sat)	13 : 30 ~ 14 : 00	Participants enter	Participants join Zoom meeting
	14 : 00 ~ 15 : 00	Presentation of the action plans of each region	Presentations by the Hiroshima, South Korea, Nagasaki, Taiwan, Vietnam, and Okinawa teams
	15 : 00 ~ 15 : 10	Comments from supervisor	Junko Henzan, Section Chief, Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture
	15 : 10 ~ 15 : 15	Break	
	15 : 15 ~ 15 : 40	Closing ceremony	
		Participant representative impressions	Participant representative impressions
	15 : 40 ~ 16 : 00	Closing remarks	Chinatsu Sakakibara, Director, Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture
Roundtable, photographs			
16 : 10	End of program		

8 Video Production for Okinawa Prefecture Peace Promotion Initiatives

Because travel arrangements for all participants were canceled in order to limit further spread of COVID-19, instead of fieldwork in the prefecture, a video which covered the reality of the Battle of Okinawa as well as Okinawa Prefecture's peace promotion initiatives was put together for the Online Collaborative Learning. This video made use of materials that had previously been gathered within Okinawa Prefecture, as well as footage from new initiatives put in place 75 years after the conflict. It covered the reality of the battle, the lessons learned from this history, the post-war recovery, and Okinawa Prefecture's peace promotion initiative "Heart of Okinawa", which works to pass these teachings down to future generations and spread hope for peace.

The video was received well when shown on the first day of Online Collaborative Learning, with participants commenting on how it gave them a solid understanding of how the beautiful Okinawa of today has a tragic, war-torn past, and how the prefecture is now working to build a peaceful society based on experience.

The video is narrated in Japanese, and separate videos have been created to include English, Chinese, Korean, Vietnamese, and Khmer (Cambodia) subtitles. The videos can be accessed from the Okinawa Prefecture official website.

Video: Connecting & Forwarding Our Hope (Umui) for Peace - Initiatives by the Okinawa Prefectural Government-



Full Version (22 min)



Part 1 (approx. 8 min)

Battle of Okinawa and Post-war Recovery



Part 2 (approx. 12 min)

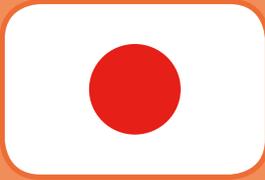
Okinawa Prefecture Peace Initiatives



Part 2
Online
Collaborative
Learning



1 Participant Introductions



Hiroshima JAPAN



Natsuko Arai

University/Faculty

Faculty of International Studies,
Hiroshima City University, 1st year

3-Phrase Self Description

Easy-going, self-paced, grandmo-
therly

Life During the Pandemic

I watched an unusual amount of
movies and TV series. I also spent
time reading novels.

Comments

I believe that all of the partici-
pating cities in this program are
connected in some way, and feel
a sense of familiarity with them. I
joined the program because this
familiarity inspired me to com-
municate with university students
from these other prefectures and
countries and hear what they had
to say.



Yu Sato

University/Faculty

Faculty of International Studies,
Hiroshima City University, 1st year

3-Phrase Self Description

Smiling, indecisive, Disney

Life During the Pandemic

The only times I really left the
house were to go to the super-
market, and the lazy days I spent
at home sort of blurred together
with time.

Comments

I applied to the project because
I felt it was a unique opportunity
available to me as a universi-
ty student in Hiroshima, and I
wanted to spend time thinking
about peace, with a focus on
the destruction from the atomic
bombings faced by the people of
Japan.



Hikaru Omiya

University/Faculty

Faculty of International Studies,
Hiroshima City University, 1st year

3-Phrase Self Description

Patient, cooperative, indecisive

Life During the Pandemic

I rarely left the house, and spent
time watching movies I had al-
ways been too busy to catch up
on, reading books, and watching
videos. With more time to spend
with my family, we also cooked
together and took walks around
our neighborhood.

Comments

I was born and raised in Hiroshi-
ma, but had the opportunity to
meet peers who come from out-
side the prefecture once I entered
university. This helped remind me
that the way I feel about Hiroshi-
ma's history and war is because
of the peace studies we have
here in Hiroshima, and realize
that I grew up in a fortunate envi-
ronment. I have learned so much
from people of all sorts of circum-
stances throughout my life, and
now I want to be someone who
can spread such teachings my-
self.



Kai Fujimoto

University/Faculty

Faculty of Arts, Hiroshima City University, 1st year

3-Phrase Self Description

Distracted, easily carried away, worrywart

Life During the Pandemic

When the calls to refrain from going out were most strict, I honestly never left the house, spending my time watching movies or YouTube videos. When classes first began, they were often either canceled outright or entirely online, so I was always at home.

Comments

I joined the project as part of my university studies. I applied in the hopes that I could re-learn about Hiroshima and peace from a number of viewpoints I had never studied before.



Yuumi Okazaki

University/Faculty

Master's program, Graduate School of Peace Studies, Hiroshima City University 1st year

3-Phrase Self Description

Self-paced, quirky, curious

Life During the Pandemic

Participating in seminars, watching movies (famous war films, etc.), reading, and organizing letters and bookshelves.

Comments

I work at the Hiroshima Peace Memorial Museum, sharing the truth of the atomic bombings. In April I entered the Graduate School of Peace Studies at Hiroshima City University. I applied to this project because I felt drawn to the chance to interact with other students from both outside the prefecture and from other countries in Asia and reflect on war and peace. I believe the project will be valuable both for my work and my research.



Kazumi Mizumoto

Instructor

Professor, Graduate School of Peace Studies, Hiroshima City University



Jeju SOUTH KOREA



Lee Yong Jun

University/Faculty

Department of Sociology, Jeju National University 4th year

3-Phrase Self Description

Peace, love, trust

Life During the Pandemic

I attended remote lectures and spent my time reading and making personal use of my time.

Comments

I have long felt a strong interest in the Asia-Pacific region. I believe it is important for the young people of the countries in Asia to discuss peace. Today I study at Jeju National University's Department of Sociology, and am often concerned about just what sort of peace we can spread from here. My hope is that by interacting with my friends from abroad we can all take part in a proactive exchange of opinions.



Woo Yun A

University/Faculty

Department of Sociology, Jeju National University 2nd year

3-Phrase Self Description

Finger, jelly, eraser

Life During the Pandemic

I spent time reading, watching movies, and doing what I could inside.

Comments

When I learned about the Jeju 4.3 Massacre, I was made aware of the painful history my home has. I applied to this project in the hopes that I could share this painful history through interactions with people from other countries with similar experiences, learning more history and widening my world view.



Kang Bok Soo

University/Faculty

Department of Sociology, Jeju National University 4th year

3-Phrase Self Description

Farmhand, peace and tranquility, challenger

Life During the Pandemic

I spent my time trying to adjust to this new remote lifestyle.

Comments

I applied to the project because of a desire to learn more about the Jeju 4.3 Massacre and debate with people from Okinawa and other countries and regions in East Asia on how to overcome a variety of different problems.



Ha Nae Kwon

University/Faculty
Department of Sociology, Jeju National University 4th year

3-Phrase Self Description
No words can describe me.

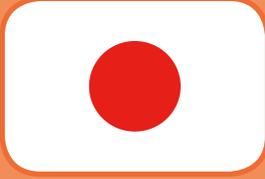
Life During the Pandemic
I have found living in isolation to be surprisingly fun.

Comments
applied to the project because I have long had an interest in peace and coexistence.



Koh Sung Man

Instructor & Interpreter
Associate Professor
College of Humanities, Jeju National University



Nagasaki JAPAN



Ayaka Hirayama

University/Faculty

Department of Comparative Cultures, Nagasaki Junshin Catholic University 3rd year

3-Phrase Self Description

Self-paced, persistent, cheery

Life During the Pandemic

I spent time cooking things like fried rice or chicken and egg rice bowls using quick and easy recipes. I got a sense of how fun cooking can be through the feeling of accomplishment I felt when my parents would comment on how good my cooking was.

Comments

Being from Nagasaki, I learned about the horrors of war through peace studies here ever since I was young, but I realized when interacting with students from other prefectures that this understanding is not very widespread. Through this program I am hoping to equip myself with more of an understanding of the atomic bombings and spend time reflecting on peace.



Anna Yamada

University/Faculty

Department of Comparative Cultures, Nagasaki Junshin Catholic University 3rd year

3-Phrase Self Description

Positive, cheery, easygoing

Life During the Pandemic

I work for a store that handles food, which meant it stayed open, so I spent time working. I also relaxed at home watching Korean TV series and foreign films.

Comments

I was invited to this program, and decided to join because as a lifelong resident of Nagasaki I had taken part in the peace studies we have here and was quite interested.



Shiori Umeda

University/Faculty

Department of Comparative Cultures, Nagasaki Junshin Catholic University 4th year

3-Phrase Self Description

Driven, adaptable, unique

Life During the Pandemic

I am currently researching on rock festivals and their societal influence. I've spent my time gathering materials and researching how fans and artists have felt during these times when most events have been canceled or postponed due to the pandemic, what forms of social distancing measures they have enacted, and more.

Comments

Nagasaki suffered an atomic bombing, with some survivors of the event still with us today, and I believe that those of us who have learned about it through peace efforts have a responsibility to spread the lessons of the bombing. That is why I expressed interest in joining this project. I believe the youth of today must learn all about the atomic bombings and war, and inform the people of the world about the tragedy that they bring and the importance of peace.



Mana Mizumachi

University/Faculty

Department of Comparative Cultures, Nagasaki Junshin Catholic University 3rd year

3-Phrase Self Description

Self-paced, simple, composed

Life During the Pandemic

I spent my time in phone calls with friends or in remote get-togethers with them.

Comments

Today, more than 70 years after the atomic bomb was dropped on Nagasaki, we have fewer opportunities to hear directly from the victims of it. I applied to this project because I believe people my age needs to start spreading the lessons we learned from it, and hoped I might deepen my understanding.



Eiko Takahashi

University/Faculty

Department of Comparative Cultures, Nagasaki Junshin Catholic University 4th year

3-Phrase Self Description

Focused, persevering, capable of taking a multifaceted point of view

Life During the Pandemic

I left the house as little as possible, gathering information on COVID-19 from home. I got a new sense of how we are all connected through our lives when I saw sites that previously were behind a paywall were made free in order to help people get through the pandemic a little easier.

Comments

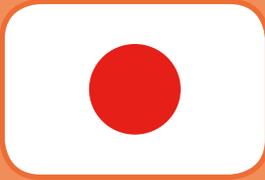
With the COVID-19 pandemic, our lives have changed from the way they used to be. Which is why I feel that especially now we can see how important peaceful day-to-day is. I applied to this peace study because I want to work through the history and the wars of the places all the participants come from and discuss how we can live in a peaceful future together.



Nozomu Ishii

Instructor

Associate Professor, Department of Culture and Communication, Faculty of Humanities, Nagasaki Junshin Catholic University



Okinawa JAPAN



Akari Tshako

University/Faculty

Faculty of Humanities, Okinawa Christian University 4th year

3-Phrase Self Description

Full of curiosity, supporting role, expressive

Life During the Pandemic

I had more time than usual to reflect on the pandemic, the BLM movement, and other societal issues we face. I also started sharing my hobby of drawing on social media.

Comments

I applied to the project in order to spend time reflecting on Okinawa and how we can create a world that is easy for us all to live in. Through my university studies the happenings around the world have become more personal, stirring up my interest in my home of Okinawa, and I am now studying Okinawa's history and identity. In this project I hope to gain a deeper understanding of Okinawa and spread that to the students from outside the prefecture and the country, while also learning about the wars and histories of other places.



Yukari Chinen

University/Faculty

Faculty of Humanities, Okinawa Christian University 4th year

3-Phrase Self Description

Full of curiosity, sensitive, Okinawan

Life During the Pandemic

Through remote work for my city of Itoman's temporary grant model project to revitalize the region and slow the spread of COVID-19, I looked into ways to improve the "Furusato Nozei" tax program in the city, increasing the number of business partners for the project, and participating in activities that would keep spirits up in my community.

Comments

I have often heard talks about the Battle of Okinawa, read books on the subject, and visited the Peace Memorial Park to say prayers for Okinawa Memorial Day, but I have not had many opportunities to get into deep discussions with people from outside the prefecture and the country. I am hoping that through the Online Collaborative Learning that we can spread our view of peace.



Marino Miyagi

University/Faculty

Faculty of Humanities, Okinawa Christian University 4th year

3-Phrase Self Description

Smiling, earnest, quick-witted

Life During the Pandemic

My part-time cram-school work transitioned to online classes, so I spent time teaching online and doing work outs.

Comments

I want to take initiative and re-learn history on my own, learning what I can from the wars of the past, and sharing what I've learned in my own words to others. I think it is our mission to pass on what those who came before us learned through their tragic experiences. I want to keep this in mind, learn about the wars of other places, and reflect on how we can live in peace with others who share the same desire for it.



Nanami Miyagi

University/Faculty

Faculty of Humanities, Okinawa University 3rd year

3-Phrase Self Description

Calm, friendly, responsible

Life During the Pandemic

I spent time studying foreign languages, reading foreign books, and going out in nature in an effort to avoid simply wasting time away.

Comments

I grew interested in peace efforts, the Battle of Okinawa, and the history of the war in Southeast Asia after taking part in one of Okinawa's projects as a high school student. I felt compelled to participate this year after seeing last year's project's presentation of results.



Taichi Kishaba

University/Faculty

Faculty of Global and Regional Studies, University of the Ryukyus 3rd year

3-Phrase Self Description

Abnormally curious and driven

Life During the Pandemic

I sought out things I could do online. Through my school, I participated in joint meetings with people from Taiwan and Kyushu University through Toastmasters. Outside of school, I was actively involved as an operations member of the LEAP DAY event which works to train youth in Okinawa.

Comments

Through this project I am hoping to take another look at war, taking in the values of those from outside the prefecture and the country, and use this as an opportunity for the youth of Okinawa to reflect on war and the military bases here. I want to create a place where people can engage in independent and voluntary peace studies, ask questions for themselves, and share and spread their ideas with others.



Wataru Oshiro

**Instructor & Lecturer
(Battle of Okinawa)**

Former Social Studies Teacher
Okinawa History Education Researcher



Taipei TAIWAN



Kao Yu-Ching

University/Faculty

Master's program, Department of Japanese
National Chengchi University 2nd year

3-Phrase Self Description

Cheery, hard-working, humorous

Life During the Pandemic

Taiwan had limited spread, so I spent my time much like I usually would, but made sure to always wear a mask whenever I was around other people.

Comments

I researched Chinese culture in Kume, Okinawa as part of my thesis. I hope to use this program as an opportunity to gain a deeper understanding of Okinawa in other fields as well.



Hiroki Takeda

University/Faculty

Master's program, Department of Japanese
National Chengchi University 2nd year

3-Phrase Self Description

Somewhat meticulous, easily made nervous, unable to rest until I see something through to the end

Life During the Pandemic

I spent my time with both work and school, and planned out my graduate thesis.

Comments

I hope to learn what other students from around Asia think about peace.



Feng Jia-Wei

University/Faculty

Master's program, Department of Japanese
National Chengchi University 1st year

3-Phrase Self Description

Hard-working, open to new challenges, positive

Life During the Pandemic

I spent my time reading books.

Comments

I hope to interact with people from other countries and hear a variety of different opinions.



Cheng Shi-Yuan

University/Faculty

Master's program, Department of Japanese
National Chengchi University 1st year

3-Phrase Self Description

Diligent, assertive, honest

Life During the Pandemic

I studied hard to improve myself. I took the teaching exams and TOEIC. I also worked as a piano instructor, teaching music students how to play. Additionally, I worked to gather materials for my graduate thesis.

Comments

My hope is to study along with other students from throughout Asia, building mutual understanding and reflecting on peace. I am also personally interested in Taiwan's February 28 Massacre, and am looking forward to presenting about it along with my fellow group members. With this opportunity, I hope to teach other people from Asia about Taiwan.



Lin Yi-Yu

University/Faculty

Master's program, Department of Japanese
National Chengchi University 1st year

3-Phrase Self Description

Composed, smart, ally of justice

Life During the Pandemic

I spent time at home playing PC games with friends.

Comments

I applied to this program after it was introduced to me by an older peer.



Li Shih-Hui

Instructor & Interpreter

Professor, Program in Japan Studies,
College of International Affairs,
National Chengchi University



Ho Chi Minh VIETNAM



Tran Trong Tan

University/Faculty
Department of Japanese
Ho Chi Minh City University of
Education

3-Phrase Self Description
Cheerful, strict, lively

Life During the Pandemic
I continued my studies at the University of Education, participated in swimming classes, cleaned, and cooked.

Comments
War brings to mind suffering, death, and sorrow. Peace, on the other hand, means safety, progress, and happiness. I understand this "Hope for Peace" program as one where we will learn about peace in each country, and am thrilled to be able to participate. My hope is that I can learn about other countries that have overcome the war like Vietnam and make friends from abroad.



Mai Xuan Sam

University/Faculty
Department of Japanese
Ho Chi Minh City University of
Education

3-Phrase Self Description
Ambitious, persevering, hospitable

Life During the Pandemic
I studied independently at home to improve my Japanese abilities. I also read books, exercised, and cleaned. Sometimes I would even go outside and record video of the scenery.

Comments
As a high school student, I saw a TV program set in the Edo period of Japan and took an interest in Japanese culture and history, looking things up on my own. I have a particular admiration for historic figures such as Fukuzawa Yukichi, Sakamoto Ryoma, and Saigo Takamori, and think that the Meiji Restoration really was incredible. I find that the more I look into Vietnamese and Japanese history, the more interesting it gets, which is why I wanted to participate in this project.



Tran Gia Nhi

University/Faculty
Department of Japanese
Ho Chi Minh City University of
Education

3-Phrase Self Description
Tough on myself, a fan of manga with great content, OCD

Life During the Pandemic
I translated the lyrics of Hypnosis Mic's Matenro, wrote stories on my blog, and studied kanji and grammar.

Comments
I read about the Vietnam War in middle school, but my generation does not fully understand war. Not all conflicts are fought face-to-face with swords and shields. We can even consider our fight now against COVID-19 as one form of conflict. I am just one ordinary person, but I hope that I can help spread the importance of peace to others.



Pham Hoang Nguyen

University/Faculty

Department of Japanese
Ho Chi Minh City University of
Education

3-Phrase Self Description

Creative, open, easy to talk to

Life During the Pandemic

I spent my time keeping up with the pandemic news in Japan and Vietnam and watching my favorite Japanese TV shows. I also tried my hand at cooking new recipes.

Comments

I believe this project is a valuable chance for me to improve my Japanese skills. I also hope it will be an opportunity for me to pass along at least some information about what Vietnam was like during the war and how it overcame it. Hopefully, I will learn about the historic events and wonderful peace initiatives in place in Okinawa and the countries throughout Asia, and gain insight from the lessons they offer.



Co Ngoc Phuong Trang

University/Faculty

Department of Japanese
Ho Chi Minh City University of
Education

3-Phrase Self Description

Always smiling, odd hobbies, avid fan of sports manga (though maybe not to otaku levels)

Life During the Pandemic

I played sports (badminton, soccer, etc.) with fellow dorm mates and read fantasy novels (The Twelve Kingdoms). I also studied for my future job, working not only to improve my Japanese skills, but also looking into jobs in the IT sector and learning some programming languages.

Comments

I believe the Vietnamese people of my generation have not experienced real war in their lifetimes. However, when I witnessed the immeasurable effects of the aftermath of the Vietnam War, it became clear to me just how much pain the war continues to cause us. I hope to pass our hope for peace down around the world and spread it to my friends around the globe.



Le Thi Hong Nga

Instructor & Interpreter

Ho Chi Minh City University of Education
Vietnam Japan Culture and Education Center,
Director

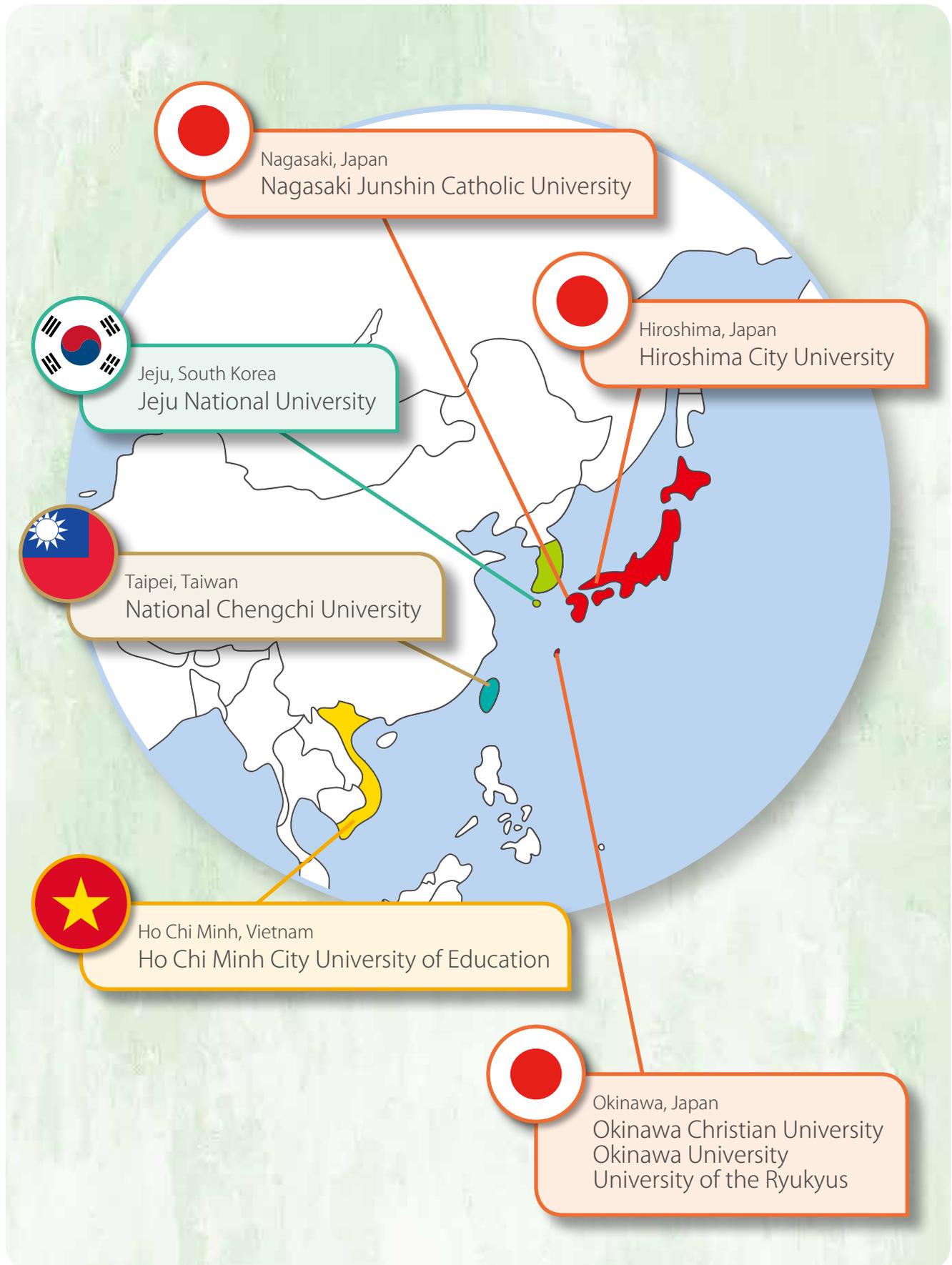


Cao Le Dung Nghi

Instructor & Interpreter

Japanese Teacher, Department of Japanese
Ho Chi Minh City University of Education

Participating Countries / Regions



2 Online Collaborative Learning

(1) Online Collaborative Learning Overview

[Rehearsal]

The Online Collaborative Learning was carried out via the web conference software Zoom, connecting students from Okinawa, Japan, and other countries. A few days before the main program, a rehearsal was conducted, connecting the computers of each group instructor to Okinawa to check if communication could be carried out without any delay. This rehearsal checked not only the internet connections of each participating region, but also acted as an opportunity for the instructors to meet each other, brief with the program secretariat, and make adjustments and confirm details ahead of the main program.

[Main Event Dates & Details]

For five days between November 24th (Tues) and 28th (Saturday), 2020, participants from Okinawa, Hiroshima, Nagasaki, South Korea, Taiwan, and Vietnam participated in daily meetings starting at 14:00 JST and running approximately three hours. They made use of PowerPoint and other materials that they had readied beforehand during preparatory studies in each of their regions to give presentations and participate in lively Q&A sessions.

Additionally, in an attempt to make the participants all feel more familiar with each other despite the remote setting, each group was asked to create a roughly 5 minute introductory video of their region during their preparatory studies. They showed these videos when presenting their groups' themes, getting to know the places their fellow participants come from. (See next page for details)

Date	Details
November 24th (Tues)	Opening ceremony, lectures (Okinawan History & Culture, Battle of Okinawa and Post-war Recovery), icebreakers, broadcast of video produced by Okinawa Prefecture
25th (Wed)	Presentation of study topics by participating regions, Q&A Hiroshima (Atomic Bombing of Hiroshima), Okinawa (Battle of Okinawa), South Korea (Jeju 4.3 Massacre)
26th (Thurs)	Presentation of study topics by participating regions, Q&A Nagasaki (Atomic Bombing of Nagasaki), Taiwan (February 28 Massacre), Vietnam (Vietnam War)
27th (Fri)	Discussions (Why Do We Have Wars? - What is a State of Peace?)
28th (Sat)	Action Plan Presentations (All regions) Closing ceremony

(See pg. 9 for more schedule details)

*Time zone differences compared to Japan are: South Korea \pm 0, Taiwan -1 hour, Vietnam -2 hours. Times were carried out in the afternoon in all regions to make things easier for all participants.

[Program Language]

Japanese was used as the main language for the program. The students from Taiwan and Vietnam study at the Japanese departments at their universities and were able to give their presentations, engage in Q&A and exchange opinions in Japanese. The instructors from Taiwan and Vietnam were also fluent in Japanese and aided in interpreting for the students whenever necessary. The students from South Korea presented in their native language, but their instructors were also fluent in Japanese and were able to sequentially interpret for the students and promote understanding.

[Videos Created by Participants]

Okinawa Team

Member introductions, Okinawan culture, Peace Memorial Park, Shurijo Castle & more



Taiwan Team

National 228 Memorial Museum, related footage & more



South Korea Team

Footage of Jeju Island, facilities related to the Jeju 4.3 Massacre & more



Vietnam Team

Member introductions, regions of Vietnam, university introduction & more



Nagasaki Team

Member introductions, Urakami Cathedral & more



Hiroshima Team

Individually shot footage of the city of Hiroshima, video reflecting on what peace is & more



[Venue]

The stream from Okinawa was held in a hall lent by Naha City Human Resources Development Support Center Mai-mai Naha. With its internet setup and large screen, it was a perfect fit for an online program. The hall was also large enough to avoid the "Three Cs," (closed spaces, crowded places, and close-contact), helping to reduce the risk of the spread of COVID-19. The same venue was also used as the base of operations for the participants from Okinawa, and the members gathered here for all five days.



[Online Stream]

Using the web conference software Zoom allows for anyone with an internet connection to join the conference easily from their own PC. However, as this project also incorporates multiple locations abroad, personal computers were avoided to ensure a delay-free operation. Instead, high-end equipment was used and a skilled tech team was put in charge of the streaming process. Thanks to the management of this tech team, the project ran through all five days of collaborative learning without any major issues.

**[Moderator]**

Because the collaborative sessions were held remotely online, the participants were left screen-to-screen rather than face-to-face. This left concerns that participants might not feel as connected, and refrain from sharing their opinions with each other. In an effort to try and bring everyone together and make things more engaging and fun, the moderator would sometimes ask participants easy questions to get conversation flowing. He also wore quirky Okinawan hats all five days to help lighten the mood. The participants remained polite and attentive throughout the program, and appeared to be satisfied with the humorous moderator.



(2) Day 1 - Opening Ceremony, Icebreakers, Lecture, Video Broadcast

On the first day of Online Collaborative Learning, after the opening comments by the Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture, the members of the Okinawa team performed on sanshin and sang Okinawan songs to welcome all the participants.

This was followed by an icebreaker session in which the students asked questions about the regions their fellow participants were from. It was a fun session during which the participants got to learn about the hobbies and interests of their peers.

Then, following a break, the participants took part in two lectures to help them learn more about Okinawa (Okinawan History & Culture, Battle of Okinawa and Post-war Recovery), and then watched a video about Okinawa Prefecture's peace promotion initiatives.

Though the participants, meeting not only for the first time, but also remotely, did seem nervous and distanced from each other, this tension in the air seemed to fade away as time went on.

Each participant seemed highly eager to participate, and showed an enthusiasm for their shared learning experience despite the online setting.





Okinawan History & Culture

Ryuji Ishikawa | Professor
University of the Ryukyus, Faculty of Global and Regional Studies

One word that can be used to describe the Ryukyu or Okinawan mentality is "Yui (connection)." An easy way to understand what I mean by this is to compare it to the traditional Japanese idea of "Ishin-denshin (tacit understanding)". With tacit understanding, thoughts do not need to be put to words, because everyone is thinking much the same thing. However, when we talk of connections, we are talking about bringing together and paying respect to a diverse pool of ideas as we cooperate with one another. The Okinawan word "Yuimaaru," the spirit of cooperation, is an idea based on the premise that things to be connected together are inherently broken off from each other. Therefore, you can understand why it is necessary and important to connect with each other, and appreciate the value of the connection. This very concept itself is uniquely at the core of Okinawan identity. Today I would like to examine the history and culture of the Ryukyus and Okinawa with the idea of "connection" in mind.



Okinawa is located in the southernmost region of Japan. It is made up of islands surrounded by subtropical ocean waters. These islands were once home to the independent Ryukyu Kingdom, a nation with its own unique culture which, given its geographical circumstances, engaged in trade with China and the countries of Southeast Asia. The former Ryukyu Kingdom's connection-focused mentality, which led it to grow a massive trade sphere, can be witnessed now inscribed on the Bonsho / Temple bell at Shurijo Castle, dubbed the "Bridge of Nations Bell." The inscription is full of both confidence and pride in the kingdom, which had a reach that spanned East Asia. Essentially it states that "Ryukyu, sits in the southern seas, a nation rich with the finest culture from the Korean Peninsula, enjoying a close relationship with China and Japan. The kingdom is a utopia located between the two and its ships serve as a bridge to all nations, carrying the riches that grace our lands." However, after an invasion by the Shimazu clan in Satsuma Domain (Kagoshima Prefecture) in 1609, the Ryukyu Kingdom fell under Japanese control and was made into Okinawa Prefecture by the Meiji government in 1879.

Here in this tropical climate, the technologies and exchanges from the regions trade era have sublimated into a unique culture. Okinawa is known as the birthplace of karate, a martial art said to be influenced by Chinese dance arts. This martial art designed not to defeat one's enemies, but to turn them into friends, can be seen as part of the mentality of connections. Also, Ryukyu dance performances were developed as a form of entertainment offered to Chinese diplomatic envoys to the Ryukyu Kingdom, presenting yet another example of this idea of fostering connections. Similarly, the traditional food of Okinawa is strongly influenced by this period, and continues to evolve even today. With its incorporation of healthy ingredients such as seafood, vegetables, and pork, Okinawan cuisine takes the lead in today's health-conscious age.

As you have now seen, the history and culture of Okinawa and Ryukyu have long been shaped and developed through exchanges with neighboring countries. Conflict is unavoidable when two nations come together, but looking back through history we can see that the people of Okinawa and Ryukyu have long seen this as an opportunity for exchange and a merging of ideas. Today Okinawa is faced with the significant conflict of the military bases located here, but there is no doubt that the people will remain flexible in working through it, retaining a connections-focused mentality that will restore the rich history and culture of the region. I imagine that this is all but one part of the process in securing widespread peace and happiness for the future. This is also why I believe that in today's globalized world a focus on connections is more important than ever, and that Okinawa will make use of its experiences to once again be a "Bridge of Nations," connecting us in the new world of the 21st century.

Q & A

Can you tell us about any specific Okinawan cuisine that has really taken off? | South Korea

With all the delicious food it's hard to choose. While opinions may differ looking at Okinawa from outside versus from within, I would say that there is quite a wide variety of Okinawa soba. Dishes like goya chanpuru (Okinawan bitter melon stir fry) tend to be flavored much the same all around, but Okinawa soba has evolved in different ways in different areas.



What is the Kachaashii dance performed for? | Okinawa

The word Kachaashii means to "mix together," or more generally to "fuse together." I think the dance is performed at ceremonies and weddings for much this reason, to bring together all the different people who are gathered. The word "chanpuru" from the last question also means to "mix together." I think this really shows the connection-focused Okinawan identity.



In previous exchanges with students from the University of the Ryukyus, they introduced us to Shisa. But what exactly are Shisa? | Vietnam

They are guardian lions that come in pairs, one with its mouth open and the other closed. The one with the open mouth invites in good fortune, while the one with the closed mouth shuts out all evil. (Ishikawa)

You'll often find them in front of houses or in the doorways here. Sometimes we even make them as tiny dolls. (Okinawa Team)

Can you tell us how it felt to see the World Heritage Site of Shuri Castle burn down last year? | Nagasaki

It was as if my "mabui (spirit)" had been taken from me, and I was left feeling depressed. But everyone has expressed such a strong desire to rebuild it, and left me with a sense that there is some driving force that surpasses both our shared place and time that compels us to do so. (Ishikawa)

Shuri Castle wasn't somewhere I visited often. I've only ever been two or three times, and some people have never been at all. But I could hardly believe it when it was gone, all lost to the flames. I felt this sense of sorrow, as if something else, something we can't see, was lost along with the castle. I couldn't bear to watch the burnt down castle for a while. (Okinawa Team)

I felt quite depressed, too. I feel as if Shuri Castle is a sort of physical representation of the Okinawan identity. But I think that now with it gone, the people of Okinawa feel more compelled to understand and pursue our foundations. It's been a reaffirmation of our connections-based mentality. (Okinawa Team)

Battle of Okinawa and Post-war Recovery

Wataru Oshiro | Former Social Studies Teacher & Okinawa History Education Researcher

Battle of Okinawa

The Battle of Okinawa refers to the conflict between Japanese and US forces which ran from the end of March until September 1945. It was one of the battles towards the end of the Pacific War, a 15-year conflict between Japan and, primarily, China and the United States. In 1941, the Pacific War saw an outburst, with the Japanese military attacking Pearl Harbor and invading numerous countries in Southeast Asia. But in 1943 US forces gained the upper-hand, and in 1944 the US military occupied Saipan. From there they began planning an occupation of Okinawa, hoping to use it as a frontline for attacks on the main island of Japan.



US forces launched an attack on Okinawa on March 23rd, 1945, landing on the Kera-ma Islands west of the island of Okinawa on the 26th, and on the central western coast of the island of Okinawa on April 1st. At the time, the Japanese military was widely outmatched by the US forces. To combat this, it mobilized the residents of Okinawa, placing them as auxiliary support for the troops. The same was done in areas to the north and south of the island as well.

Living on such a small island, the residents had nowhere to flee, and thus became sacrifices to the "Typhoon of Steel." However, lives were not only lost because of geographical factors. They were also lost in part due to information intentionally spread by the Japanese government. Japanese soldiers would always talk about how any men captured by the US forces would be crushed below tank treads and any women raped and killed. They would tell the people that it was better to take a bullet or commit suicide than to be captured. This was a calculated effort on the part of the government, and women's magazines would write about how US and England soldiers were worse than animals or monsters, including articles demonizing US forces. The youth especially believed such information, with those in their teens often ending their own lives or charging to their deaths. When a girl who was only 9 at the time saw US soldiers for the first time, she said she was surprised how people who were said to be monsters looked so much like humans. Many also died due to extreme food deficiencies. On the islands of Ishigaki and Hateruma, locals were forced to flee into the woods and mountains, where around 3,600 fell victim to malaria and malnutrition. The Miyako and Yaeyama islands suffered air raids, but US forces never landed for ground combat. Yet still, the death tolls were high. As it turns out, war is not only about the bullets flying through the air.

Our studies about the Battle of Okinawa tend to end having only focused on local casualties. However, the people of Taiwan and the Korean peninsula also lost their lives in this battle. During the Pacific War, people from Okinawa were sent on expeditions and brought destruction to the people of China and other countries of Southeast Asia. Some from Okinawa also acted as Japanese teachers in Taiwan, aiding in colonial rule there. Fearful of any language they could not understand, the Japanese military would execute those who used the Ryukyu language as spies. This method of ensuring that the Japanese was taught, and local languages forbidden was carried out in Taiwan, Korea, and throughout countries in Southeast Asia and the islands of the South Pacific. In fact, the techniques used to teach Japanese in Taiwan and Korea were based on both the successes and reconsiderations found when teaching Japanese in Okinawa. The people of Okinawa tried to learn the Japanese language, becoming Japanese themselves, escaping from the side of the persecuted to that of the persecutor. When looked at this way, we can see that the people of Okinawa played a part in the damage and harm caused by colonial rule and racism. We Okinawans must acknowledge that we are not merely victims of war, but also perpetrators of the colonial rule, military conscription, and use of comfort women by the Japanese Empire. However, these are aspects that are still lacking in studies about the Battle of Okinawa.

Post-war Recovery

When the Battle of Okinawa came to an end, Okinawa fell under the governance of the US military. With the local inhabitants sequestered in internment camps, US forces requisitioned much of the land. Marine Corps Air Station Futenma, a location of tension still today, was created from such requisitioning of private land. With platoon expansions and growing training grounds, the US military sought more and more land, and in 1953, they expelled residents at bayonet point, bulldozed their houses and fields, and built fences around it (bayonet and bulldozer). In retaliation, the residents of Okinawa pushed back in the "Island-wide Struggle," a large-scale effort to push back against the US forces. It was from this point that the rule of the US military was denounced, and a call for a "return movement" to give Okinawa back to Japan began.

In 1965 the US military fully entered into the Vietnam War, and its bases in Okinawa became primary headquarters for the conflict. At Camp Kinser, in the city of Urasoe, "everything from missiles to toilet paper" was collected, stored, and shipped off to Vietnam. Amid this increased activity on the US military bases, a sort of "Vietnam economy" was born as those who were hired by or catered to US troops saw business boom. However, as the cruelty of the war, and the truth that it was not the fight for justice for the US, became apparent through television and other media, protests sprung up around the world, including in Okinawa. As home to the US bases involved in the conflict, the people of Okinawa fell on the side of the aggressor in the war. Even today, there are people suffering from dioxin contamination in Vietnam from the use of defoliants by the US military during the war. Meanwhile, in 2013 a large number of drums containing such substances were discovered at a former US base site. These facts show Okinawa has also been heavily impacted by the US forces.

But after the conflict, the movement to return Okinawa to Japan and make it an island free of any military took off, and in 1972 Okinawa was returned to Japan, once again becoming Okinawa Prefecture.

The history of Okinawa has changed while remaining connected to East Asia. The Battle of Okinawa and subsequent US occupation in particular were a result of the strong influence of international situations in the region at the time. The license plates of vehicles under the occupation read "Keystone of the Pacific," indicating how the US military made Okinawa a key point for its strategy in Asia. This in turn ties into Taiwan's February 28 Massacre, the Korean War, the Vietnam War, and nuclear proliferation. In order for Okinawa to become a prosperous, peaceful island, we must learn from the history and societies of the world, and especially of Asia, acquiring information and dealing with our findings.

Through its historical experiences with war and military occupation, one phrase continues to remain most important in Okinawa, "Nuchi do Takara." It means that life is a treasure. Perhaps you all take that to be obvious, but I ask you, is it? When we go to war, we appeal to our country, our people, our political system, our justice as that which is most important. We think of lost lives as but a small cost to pay for something much larger. This is the philosophy of war. We start to view these sacrifices for the "greater good" as something admirable, and consume stories of such through our forms of entertainment. On the battlefield, however, the weak are the first to go, facing what is inevitably a miserable, sad death. We must strive for a society in which life is truly valued above all else, regardless of nationality, ethnicity, gender, family origin, disability, or age. I think the phrase "Nuchi do Takara" is one that puts us against this very major issue. I hope that this training will present a fruitful exchange that will bring you closer into finding how we can resolve it.

Q & A

How many people can still use the Okinawan language today? How is it being preserved? | Vietnam

The Okinawan language, or "Uchinaguchi," is used mostly by the elderly, and very few under the age of 40 can speak it. The language is designated as one of UNESCO's endangered languages, and we are struggling to spread it. I think it's an issue that needs to be thought through along with the youth of today.

Can you tell us more about the "Vietnam economy"? | Vietnam

The US forces used Okinawa as a relay point during the Vietnam War. As such, opportunities for employment serving or working for US soldiers brought income to the Okinawan people. The local economy improved as a result, earning it the name "Vietnam economy."

What were the Kamikaze units, and why was this technique used in the Battle of Okinawa? | Vietnam

Kamikaze attacks in the Battle of Okinawa had fighter aircraft fly on collision courses with US ships. This strategy was employed because supplies such as gasoline and bombs were low at the time. It was not only used against ships, however. Soldiers would also crawl under tanks to set off explosives. This strategy was often talked of back then as if the idea of sacrificing one's life for one's country was something admirable, but in truth it was used due to a lack of supplies, and was mostly forced.

Did anyone in Okinawa suffer due to the defoliants from the Vietnam War? | Vietnam

I have never heard anything about locals suffering directly from the defoliants. However, I have heard of US soldiers who had to use them suffering greatly from them.

Can you tell us more about the "four principles" movement? Was there any conflict with those in Okinawa who ran businesses that served the US troops? | Okinawa

A "Four Land Protection Principles Prefectural Convention" was held, centered around Kamejiro Senaga, that opposed the US forces and called both for an end to land theft and for payments for land used. The US forces deemed the use of Okinawan businesses off-limits because of this movement, and thus some business owners were reluctant to join. Some of these owners did still participate in the convention, however. These people participated with the future in mind, standing against the unreasonable treatment by the US military despite their own financial hardships. There is a history of this sort of complicated balance of support and resistance during US and Japanese control of Okinawa. This makes it incredibly difficult to decide what sort of future we want to work towards, but I think Okinawa can be a multifaceted bridge.

Why were young men conscripted into the military? | Vietnam

The Japanese military was severely lacking in manpower, so children and even the elderly were mobilized for combat. Schools became platoons and the youth were sent to war with male students tasked for combat or supply transport and girls with first aid and medical assistance. At the time, the people of the country were expected to serve the emperor, and joining the armed forces was considered something to be proud of. This mentality had been fostered through the educational system for decades prior to the Battle of Okinawa, with the children of Okinawa at the forefront of it.



Did the US have any positive impacts in Okinawa? | Taiwan

You could say it gave us a rather unique sort of culture. Jazz and rock music took off, catering towards the US troops, and Okinawan music is now a famous genre even within Japan. We also have certain cuisine, like taco rice, which is a sort of fusion dish built off of Mexican tacos. There's a mentality that takes in parts of foreign culture and makes it something new and unique instead. You might say that this is part of a positive impact of the US presence here, but I like to think of it as an example of the strength of the Okinawan people. The painful history we have under US occupation has also fostered people here who can take action from a variety of perspectives, making this region one that truly pursues democracy. That might be a lesson we learned from the US occupation.



(3) Day 2 - Regional Presentations (Hiroshima, Okinawa, South Korea)



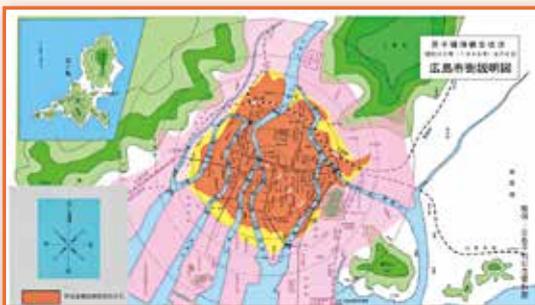
Hiroshima Topic: Atomic Bombing of Hiroshima



The Pacific War started in December 1941, with Japan becoming an inferior position in June the following year. By mid 1944, military facilities and mid to large sized cities were being subjected to indiscriminate bombings. Forced to flee at night when the air raid sirens sounded and without adequate rations, the people were left with a perpetual lack of sleep and in state of malnutrition. A successful experiment in the USA's nationwide development of an atomic weapon came on July 16th, 1945.



On August 6th, 1945 at 8:15 AM, Hiroshima became the first place in the world in which an atomic weapon was used on human targets. From this one atomic bomb, the death toll in Hiroshima by late December 1945 reached about 140,000 (± 10,000) people. At the time, many people from Korea, Taiwan, and mainland China, places colonized by Japan, resided in Hiroshima, as well as those who had been forcibly taken to Japan, foreign students from Southeast Asia, US prisoners of war, and others. These people also suffered the devastation of the atomic bomb.



All buildings in the area within 2km of the hypocenter, shown here in reddish brown, were completely destroyed or burned down. It was not unusual for all the members in a family to be lost, and with many identifying documents burned up, it is impossible to get an entirely accurate account of the number of lives that were taken.



Before getting further into talk of the destruction in Hiroshima, let us first look at what sort of city Hiroshima was before the war.

The area which ended up as the hypocenter of the bomb was once an area with houses, inns, cinema, and a shopping arcade lined with stores. The image shown here is a diorama of Hiroshima before the bombing. The entire area shown here is part of the Peace Park today.



A number of rivers run through the city of Hiroshima. The children who lived nearby would often spend their summer days swimming and playing in these rivers.



The Atomic Bomb Dome, which is a World Heritage Site today, was originally the Hiroshima Prefectural Commercial Exhibition Hall, before the bombing. It was known for its signature round dome, and hosted product exhibits as well as displayed local art. The building was burned down in the bombing, with only the steel framing and brick remaining. The 30 or so people employed inside the building at the time are all believed to have died instantly to the immense radiation exposure, intense heat, and blast wave from the explosion.



Next let us look at Hiroshima post-bombing. The weather was fair on the morning of August 6th, and at 7:31 AM the warning sirens that had run through the night came to an end, and the people felt a sense of relief as they each began their day.



Today we have an eyewitness report from Setsuko Thurlow. Setsuko Thurlow was 13 years old, and only 1.8km from the hypocenter when the bomb was dropped. She has shared the story of how she lost many of her family and friends to the atomic bomb, and has been a strong proponent of abolishing nuclear weapons.



Now, along with Setsuko Thurlow's testimony, let us look at pictures of the atomic bombing drawn by city residents. In 1974 the Hiroshima branch of Japan's national broadcasting put out a call to create a record of the bombing through pictures drawn by the people of Hiroshima, and received many drawings from survivors depicting the devastation of the atomic bomb. These drawings of the bombing are different from pictures or testimonies. They allow us to witness how the memories of the bombing look in the minds of those who were there. Let us hear from Setsuko Thurlow's testimony now as we look at some of these drawings.



"I was just 13 years old when the United States dropped the first atomic bomb, on my city Hiroshima. I still vividly remember that morning. At 8:15, I saw a blinding bluish-white flash from the window. I remember having the sensation of floating in the air.



As I regained consciousness in the silence and darkness, I found myself pinned by the collapsed building. I began to hear my classmates' faint cries: "Mother, help me. God, help me."



Then, suddenly, I felt hands touching my left shoulder, and heard a man saying: "Don't give up! Keep pushing! I am trying to free you. See the light coming through that opening? Crawl towards it as quickly as you can."



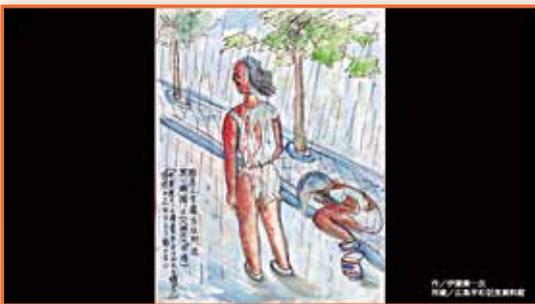
As I crawled out, the ruins were on fire. Most of my classmates in that building were burned to death alive. I saw all around me utter, unimaginable devastation.



Processions of ghostly figures shuffled by. Grotesquely wounded people, they were bleeding, burnt, blackened and swollen. Parts of their bodies were missing. Flesh and skin hung from their bones. Some with their eyeballs hanging in their hands. Some with their bellies burst open, their intestines hanging out. The foul stench of burnt human flesh filled the air.



Thus, with one bomb my beloved city was obliterated. Most of its residents were civilians who were incinerated, vaporized, carbonized – among them, members of my own family and 351 of my schoolmates.



In the weeks, months and years that followed, many thousands more would die, often in random and mysterious ways, from the delayed effects of radiation. Still to this day, radiation is killing survivors.



Whenever I remember Hiroshima, the first image that comes to mind is of my four-year-old nephew, Eiji – his little body transformed into an unrecognizable melted chunk of flesh. He kept begging for water in a faint voice until his death released him from agony. To me, he came to represent all the innocent children of the world, threatened as they are at this very moment by nuclear weapons. Every second of every day, nuclear weapons endanger everyone we love and everything we hold dear. We must not tolerate this insanity any longer." This is a portion of Thurlow's Nobel Peace Prize acceptance speech.



Next let's examine what happened after the atomic bombing, taking a look at several characteristics. When the atomic bomb explodes, it instantly become a massive fireball, emitting intense heat rays. It is as if a tiny sun had appeared directly overhead, bringing temperatures on the ground up to 3000 to 4000°C , instantaneously causing severe burns to human skin.



The extensive and heavy burns cause the skin to peel off. In order to keep their peeling skin, hanging off from their fingernails, from touching the ground, people would walk with their arms held up at chest height, much like how ghosts are traditionally depicted in Japan. As Thurlow mentions in her story, this site was often described as a "procession of ghosts."



This burnt skin did not return to normal, turning into red, raised keloid scars. Keloid scars are itchy, painful, and make the body rigid and difficult to move. It also gives the victim a ghastly appearance, which caused a great mental burden, especially for young women.



The instantaneous heat rays are then followed by an explosive blast wave. Japanese buildings of the time, especially civilian homes, were made of wood, and were crushed in an instant by the blast. Objects and people outside were sent flying, and glass that fractured on impact shot out like bullets, slicing through the bodies of those caught in the explosion.



After the destruction of the heat rays and blast wave, the city was consumed by flames. People trapped in the debris of fallen buildings were burnt alive.



Those who were able to free themselves were sent fleeing from the fire's grasp, forced to leave their parents, their children, their siblings, and their friends behind. This left many victims haunted by feelings of guilt after the war.

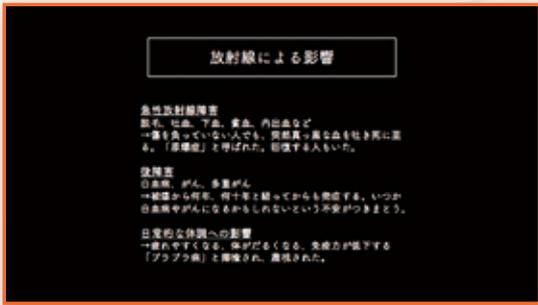


The atomic bomb took its toll not only in the lives lost immediately after the impact, but also on the lives of those who survived. Next, we will talk about one such way in which it continued to affect people through radiation damages.

There are many ways in which radiation can damage the body. It can be due to exposure to the radiation emitted at the moment the bomb exploded, inhaling dirt and dust contaminated by radioactive substances, or from the black rain. Even those who were not in

Hiroshima at the time of the bombing suffered from radiation through contaminated substances they inhaled after coming to the area later. This is called indirect exposure.

Black rain refers to the rain, full of radioactive substances, that fell over a wide area of Hiroshima shortly after the bombing. Those who were not affected by the heat rays, the blast waves, or the fires, were still made casualties of the bomb because of such radiation.



Next, we will examine the effects of radiation. There are three main effects the radiation has. The first of which is acute radiation syndrome (ARS). Exposure to high amounts of radiation caused hair loss, vomiting of blood, and sudden death even in those with no visible injuries. ARS did not claim the lives of all who suffered from it, and some were able to recover. It is also sometimes called "atomic-bomb sickness."

Next are the aftereffects of radiation. These aftereffects appear years or decades after the bombing in the form of sicknesses such as leukemia, tumors, and multiple cancers. Survivors are left with a lifetime of uncertainty, never knowing when they might fall victim to such illness.

Finally, radiation also affected the body in daily life. Exposure to the atomic bomb made some people tired and sluggish, and left them with a weakened immune system. These lingering symptoms were called "bura-bura disease" and those with them were ridiculed, which led to discrimination and affected employment.

Next are the aftereffects of radiation. These aftereffects appear years or decades after the bombing in the form



Such symptoms were not the only way victims were discriminated against, either. The public cast a cold gaze on the survivors, and a lack of accurate information about the atomic bomb only led to further discrimination. Many thought the radiation sickness to be contagious, or thought it might be passed down to yet unborn children, leaving many survivors with no choice but to hide what they were.



That ends our look at the ways the atomic bomb impacted its victims' lives. In closing, let us look back at the passage from Setsuko Thurlow, a victim of the atomic bombing of Hiroshima 75 years ago, and someone who is involved in anti-nuclear activities to this day. "Whenever I remember Hiroshima, the first image that comes to mind is of my four-year-old nephew, Eiji – his little body transformed into an unrecognizable melted chunk of flesh. He kept begging for water in a faint voice until his death released him from agony.

To me, he came to represent all the innocent children of the world, threatened as they are at this very moment by nuclear weapons. Every second of every day, nuclear weapons endanger everyone we love and everything we hold dear. We must not tolerate this insanity any longer." This concludes our presentation.

Q & A ◆ Atomic Bombing of Hiroshima

Q Are peace studies taught in Hiroshima not only in elementary school, but also middle and high school as well? (Okinawa)

A Peace studies are included in the curriculum at all levels of primary education as part of Hiroshima's Board of Education's policy, but such opportunities are scarce in middle and high school. Peace studies are primarily taught once a week during ethics classes in elementary school.

Q Is Hiroshima involved in any efforts to curb nuclear weapons at the city-level? (South Korea)

A When nuclear tests are conducted in North Korea, the city sends an official statement of protest. From a more long-term perspective, the city conducts various forms of peace education through locations such as the Peace Memorial Museum, working to communicate the dangers nuclear weapons bring and the current state of affairs, and attempting to increase the momentum of anti-nuclear sentiment. Hiroshima and Nagasaki also play a central role through organizations at the city-level which work together to push for the abolition of nuclear weapons.

Q What do you think we youth of today should do to prevent the outbreak of war? (Vietnam)

A In Hiroshima today we are striving to create opportunities to not only learn about the damage caused by war, but also what we can do to work for peace. We tend to think about war when considering how we can avoid it, but we strive to be conscious of peace in our daily lives as well, in the hopes that we build a world that sees no further war.

Q Are there still lasting negative effects of the atomic bomb today? (Vietnam)

A Survivors today continue to develop multiple cancers due to radiation, remaining both physically and mentally burdened by it. While the effects on second-generation victims have not been confirmed, children exposed during pregnancy did suffer what is called A-bomb microcephaly. The generations since then remain unaffected directly from the atomic bomb.

Q Are there any forms of support in place for those affected by the bombing? (Vietnam)

A There was too much turmoil and not enough support immediately following the bombing, but laws were gradually improved, and today victims now are given an "Atomic Bomb Survivor's Certificate." Those with one receive benefits such as partial forgiveness of medical expenses and free medical examinations. These benefits are even extended to those residing overseas.

Q How do you feel about Japan, the only country to have suffered atomic bombings, not participating in the Treaty on the Prohibition of Nuclear Weapons? (Taiwan)

A Personally, I am quite disappointed. I think the Japanese government should participate and stand at the forefront, actively pushing for the abolition of nuclear weapons.





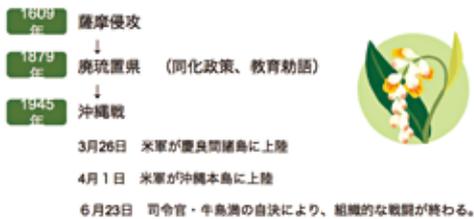
Okinawa Topic: Battle of Okinawa



アウトライン

1. 沖縄戦までの歴史
2. これからの課題

1. 沖縄戦までの歴史



Today's Okinawa was once the Ryukyu Kingdom, a nation with its own history that thrived as a bridge connecting the regions of East Asia. This was during an era when a variety of performing arts and cultures flourished under the tributary system of China, which brought East Asia together as a community. However, with the Satsuma invasion in 1609, Okinawa fell under Japanese rule, and in 1879 (with the abolition of feudal domains and establishment of prefectures), Ryukyu became part of Japan. Once this occurred, the locals were

forced to become Japanese, with assimilation policies and educational programs that robbed them of their language and culture, leading to the hell that was the Battle of Okinawa.



As the Ryukyu Domain became Okinawa Prefecture, which led to the assimilation measures, the native culture of Ryukyu was abolished in order to make the people Japanese. The hajichi tattoos that women got on their hands, the young adults' gathering called "mouashibii", all of it was forbidden.



The very language that they spoke was banned. Those who spoke the Okinawan language, anything that wasn't Japanese, were forced to wear these dialect cards around their necks, punished and made to feel as if they had done something wrong.



The Imperial Rescript on Education was distributed to schools nationwide and meant to be used as the basic principles for education and a means to preserve national morals. It taught that in times of war the people were meant to offer their lives for the emperor, and made them pledge their allegiance to him.



Pictured here is the Hoanden, a building that stands today as a representation of the Japanization education. This Hoanden shown here stood on the grounds of the Misato National School before the war. It is built from concrete to prevent it from being burned down, and it used to house a photograph of the Emperor together with a copy of the Imperial Rescript on Education. Students were required to pay respects to it every time they passed by.



Through the schools, the government taught students that the Pacific War was one it fought on the side of justice. Day in and day out students were taught to love the country, and that there was nothing more important than giving one's life for the nation. And with the Army Active Officer School Assignment Ordinance of 1925, military training began being conducted at the middle school level and above.

Then, in 1928, with the addition of the Youth Training Graduate Certification System, military training was

made part of the students' school grades. Weapons handling and marching also became regular school subjects alongside Japanese and mathematics.



Before the war, there were 21 old-system middle schools in Okinawa. During the Battle of Okinawa, all the boys and girls who attended these schools were mobilized for war, without any legal grounds for doing so. Boys from age 14 to 19 were sent off. The older students were made part of the Emperor's Loyal Blood and Iron Corps (Tekketsu Kinnotai), tasked with carrying supplies for the Japanese military, building fortifications, and charging tanks holding anti-tank lunge mines. Younger students were put in charge of laying down com lines. Some even as young as 13 were conscripted. Girls from the age of 15 to 19 were made to work as military nurse aides. It is said that over 2,000 students in these student corps were killed in battle. The actual numbers mobilized and lost are still unknown to this day. The picture here shows the First Prefectural Middle School students performing gun maintenance.



So, where is Okinawa? It's a small island located in the most southern region. That Okinawa was once colonized by Japan, but its people not recognized by the Japanese side as Japanese themselves, is an aspect that is prevalent here in the war as well. The Battle of Okinawa used Okinawa as a sacrifice to protect and buy time for mainland Japan.



The ocean here is famous for its beauty even here in Okinawa. It's a picture of the sea at Tokashiki Island. But even this island, with its beautiful beaches, was once deeply wounded by the Battle of Okinawa.



Take a look at the picture in the top right. On March 28th, 1945, local residents who were trapped with no escape committed group suicide in the valley behind this monument.

Those with hand grenades (top left), pistols, scythes, hoes, razors (bottom) and other tools were the lucky ones, while those without weapons or blades were left to strangle their kin with rope, hang themselves, and die in a scene so gruesome it is hard to believe it happened in the same world we live in. Can you even

imagine taking the lives of your loved ones with your own hands? These people did that, all while thinking they were doing the best for them.

At least 1,000 people on the main island of Okinawa lost their lives in group suicides like these, taking the lives of their own families. We must not forget these unimaginable tragedies.



During the Battle of Okinawa, some locals were expelled from the underground shelters by the Japanese soldiers who were supposed to be protecting them. Fleeing to the dugout to escape the attack, the soldiers stumbled on locals inside. Considering the long-term battle ahead, the soldiers decided to make the location their base of operations. The locals there already, however, got in the way of their plans, and so were forced out by the soldiers.



Next, we will look at a written account of the experience by one of the people expelled by the Japanese forces.

"The Japanese soldiers came in out of nowhere, ordering us at the end of a sword to leave because they were taking it over for their operations. We were left with nowhere to hide while shells continued raining down around us."

There are not many firsthand accounts of these incidents available to us today.



Let us now take a look at the issues we must tackle going forward.



Today most people in Okinawa have not directly experienced war, leaving younger generations without a sense of the suffering it brings. Okinawa is popular both as a tourist destination and a place where people move to, but people from outside the prefecture only see things on the surface level, enjoying the beaches and the welcoming "mensoore" attitude but tending to avoid looking at what lies deeper below the surface.

In order to get the youth of Okinawa and visitors who come from outside the prefecture interested in Okinawa's history, war experiences, and identity, we propose the following.



もし、家に帰ると
おうちがなくなっていたら…？

First, we use role-playing to allow them to experience it all for themselves. For instance, in this real example, role-playing was used to help understand the feelings of those who were forcibly removed from their land in Ginowan to make way for the Marine Corps Air Station Futenma.

Let's look at how this role-play was performed.

First, participants were given tags with location names like "Ginowan-shi, _____". Then all participants were asked to leave the room. When summoned back in,

those with certain location tags were not given seats.

This sort of role-play shows what it was like when the Ginowan-shi of today got its start. Marine Corps Air Station Futenma was constructed in the middle of the Battle of Okinawa in 1945 while the locals were locked away in concentration camps. When the residents were finally let back, they were forced to live around the base wherever the US forces had divided up for them. Today a new base is being constructed at Henoko because Futenma was too dangerous, located in the middle of a residential area. The people of Okinawa oppose the construction of this new base, but the government has forcibly pushed ahead with its construction, claiming it is the only solution to the problems with the Marine Corps Air Station Futenma. What would you do if you were forced to leave your home for a period of time, and when you returned not only was your house gone, but the area was now settled by people you did not know? Role-playing like this offers an opportunity to simulate how you might feel in someone else's shoes.

興味は、共感から始まる。

Interest starts with empathy. Next let's look at another exercise in empathy other than role-playing.



For example, in the tourism sector there is a plan to reproduce the situations during the war in VR to show those who visit Okinawa's historic sites and museums. Try and imagine this for yourselves. You visit the Peace Memorial Park and put on a VR headset at the beach at Mabuni. What if a scene of people bleeding out on the ground spread out around you? Perhaps it would foster a desire to never allow such a situation to occur again.



Post-war there was one man who used oral expression in an attempt to cheer up the people of Okinawa. Nicknamed "Okinawan Chaplin," Buuten Onaha was a performer who tried to get the saddened people of Okinawa to smile again, telling them "nuchinugusuujisabira," let's celebrate life. At that same time, a man named Shinsuke Taira wrote the song "Hiyamikachi Bushi" to root for Okinawa's recovery. "Hiyamikachi" means to call out and put your spirit into something, and the song had a fast tempo and upbeat melody to stir up vigor in those who listened

to it. Using various forms of expression as these two men did is an effective way of appealing to a call for peace. Each year in Okinawa Prefecture a memorial service for those lost in the war is held on Okinawa Memorial Day, and young children and students read poems about peace. What we suggest is that in addition to these poems we hold a freestyle event that appeals to all ages, young and old, incorporating a variety of genres, including music, rap, dance, plays, art, and written works. It is important to create points of entry for people of all sorts to take interest.

課題 -義務教育-

●地域や学校で沖縄の教育についてバラツキがある。

●沖縄の同化の歴史や沖縄戦に至るまでの流れを知らない人が多く、現在の沖縄が置かれている状況を批判せず受け入れてしまっている。



Education in Okinawa can greatly differ depending on the region and school. There are many people who do not know about Okinawa's history of assimilation and the events that led up to the Battle of Okinawa. People who accept the current situation as-is without pushing back.

Some see it as a mere fact of life that there are military bases located alongside residential areas and schools, and think it ordinary for US helicopters to fly overhead. We believe that the acceptance of all of this as part of life in Okinawa is a problem.

解決策

小中学校向けに、
県で共通の教科書を作る！

沖縄の人々が、琉球史と沖縄戦の基礎を知っている状態にする。



We propose that Okinawa Prefecture create its own textbooks to overcome this problem in the educational system. A textbook would be created that covers Ryukyu History and the foundations of the Battle of Okinawa to be incorporated into the curriculum at elementary and middle schools within the prefecture, educating all students on the subjects. As it stands today, even if elementary and middle school students wished to study Ryukyu history, all they are given are two pages in their Japanese history books. Our history contains assimilation, the Battle of Okinawa, and the forced construction of military bases. This history completely ties into the situation today, but we are not given the opportunity to learn that. By learning we can empathize, and through that empathy we can better understand the problems at hand and work together to make peace real.

にふえー

ご清聴、御拝で一びたん！

Thank you for listening !

"Nifueedeebitan" for your attention! (Thank you)

Q & A ◆ Battle of Okinawa

Q You mentioned the term "group suicide" but I want to ask if you learned about these using this phrasing or as "forced mass deaths," and which one is more commonly used. (Hiroshima)

A I think "group suicide" was the more commonly used term during peace studies at all levels of primary education. But more recently I think there has been a change in attitudes, referring to these incidents as "forced mass deaths" because the victims did not choose to die of their own accord.

Q Is there a sense of division even among people in Okinawa about the bases? (Hiroshima)

A There is. Conversations about them can turn into arguments. It's not a simple issue. I believe that it should be talked about, regardless of whether someone is for or against them. I talk about it with those around me because I think the people of Okinawa should decide what's best for our home. However, it can be hard to be the one to raise the topic.

Q I imagine the military base issue comes up frequently in Okinawa through voting about Henoko and prefectural elections and such, but do you feel like there is a difference in between how important the issues feel to you and how they seem to those outside the prefecture? (Hiroshima)

A It certainly feels that way. When driving by the bases with students from mainland Japan, they often remark about how impressive they are. There's a real sense in the divide between our viewpoints when we hear them described in ways that could be taken positively like that. I've heard that there is not much reporting on the issue even back in the US, so whether outside the prefecture or the entire country, we are often confronted with this difference in viewpoints.

Q How did you feel when Chibichiri gama cave was damaged in an incident in 2017? Were you ever taught to respect these caves? (Nagasaki)

A It was really disappointing to hear. We still don't know exactly why it happened. But this is a difficult problem since it is not only tied to peace studies, but is caught up in issues of poverty, misconduct, and educational support.

Q The Taiwanese language was once banned in Taiwan as well, but today it is taught in elementary schools. Are there any initiatives in Okinawa to bring back the Ryukyu language "Shimakutouba?" (Taiwan)

A I don't believe there are any Shimakutouba classes in Okinawa yet, but there is a Shimakutouba Certification. I am 23 years old, but my mother and grandmother's generations use Shimakutouba, so I can listen and understand it. But it is not considered polite speech, so people are often instructed not to use it in meetings and when talking with their superiors. This makes it hard for the younger generation, who might be able to understand it, but have few opportunities to try and speak it. I think we shouldn't feel concerned with making mistakes, and just go ahead and speak it.

Q Can you tell us more about the Okinawan identity? (Taiwan)

A Growing up I had never questioned my identity as Japanese, but after entering university and reflecting on Okinawa's origins, I've begun to feel this internal conflict about whether I really am or not. My ancestors were left at the mercy of history for being born here, and my generation today faces endless issues such as the military bases. There may be a similar sort of situation in Taiwan, but there are both people who identify strongly as Okinawan and those who identify strongly as Japanese.

Q You mentioned prejudice against Okinawans, but do you still experience such prejudice in your daily life today? (South Korea)

A Personally, I do.
I feel it in how we have the lowest wages in the entire country, or how the Japanese government recognizes the Ainu of Hokkaido, but they don't do the same for Uchinaanchu. Plus, even if a majority in Okinawa vote against the bases, the Japanese government continues to ignore our wishes. In the recent vote on the Osaka Metropolis Plan, the residents of Osaka had their votes heard, so I wonder why the same does not happen in Okinawa.





South Korea Topic: Jeju 4.3 Massacre

2020年度
「平和への思い」発信・交流・継承事業
オンライン共同学習
2020年11月25日（水）
国立済州大学校（韓国）



Hello, everyone. We are the South Korean team from Jeju National University.



My name is Woo Yun A. I am a second year at the Department of sociology, Jeju National University. Our team consists of four members. Our instructor is Professor Koh Sung Man. The subject of our presentation is the Jeju 4.3 Massacre and Peace.

まだ終わっていない、20世紀におけるアジア・太平洋紛争史

- 沖縄戦（1945年～）
- 長崎への原子爆弾投下（1945年～）
- 広島への原子爆弾投下（1945年～）
- 台湾2・28事件（1947年～）
- 济州島4.3事件（1947年～）**
- ベトナム戦争（1955年～）
- カンボジア大虐殺（1975年～）

Before we begin, are you familiar with the Jeju 4.3 Massacre? Looking at the conflicts in the Asian Pacific region during the 20th Century, we see that the Jeju 4.3 Massacre came after the Battle of Okinawa, the Atomic Bombings of Nagasaki and Hiroshima, and Taiwan's February 28 Massacre. It was a civilian massacre that occurred on Jeju Island between March 1947 and September 1954.



I would like to briefly talk about the international situation of Northeast Asia and the Korean Peninsula at the time. In August 1945, Korea was released from the Japanese occupation. Pictured here is the Governor-General of Korea in Seoul in 1945. The red circle of the Japanese flag is being replaced by the stars and stripes of the US flag. South Korea was released from Japanese occupation and put under US occupation. This symbolic photograph shows the beginning of the Cold War era.



In 1948, separate governments were formed in South and North Korea.

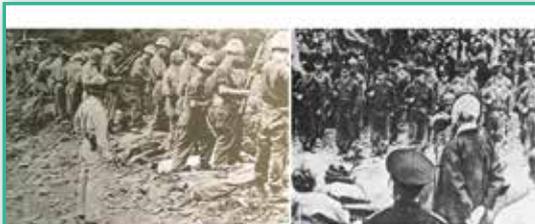
Tension and conflict soon broke out between the democratic Republic of Korea and the communist Democratic People's Republic of Korea.

The Korean War, which broke out in June 1950, is symbolic of this conflict.



デモ、ストライキ、「蜂起」 (1947~1948年)

Meanwhile, on March 1, 1947, many people on Jeju Island strongly opposed the conflict between South and North Korea and their divided governments and stood up in protests and strikes. And on April 3rd, 1948, an uprising was carried out to prevent the establishment of a single government by only South Korea.



韓国政府 (軍や警察) による討伐と大虐殺 (1948~1954年)

The US government and the government of Syngman Rhee labeled these movements by the people of Jeju as riots and rebellions that stood to deny the legitimacy of the government of South Korea. They proceeded to dispatch large numbers of soldiers and police to Jeju Island to forcibly suppress these movements.



殺される済州島

The soldiers and police sent to the island engaged in indiscriminate operations of the punitive force. Villages and homes were burned, and young and old, men and women alike were killed, with around 30,000 residents losing their lives.

The community on the island completely collapsed.



「一日 (ハル)」

But there were also many residents who did not fall on either the side of the armed resistance or the subjugation forces.

By looking at this picture, titled "Haru," or "One Day", we can infer the tragic situation that the people of Jeju Island faced.

By day they were forced to submit to the violence of the subjugation forces, and by night to that of the armed resistance.

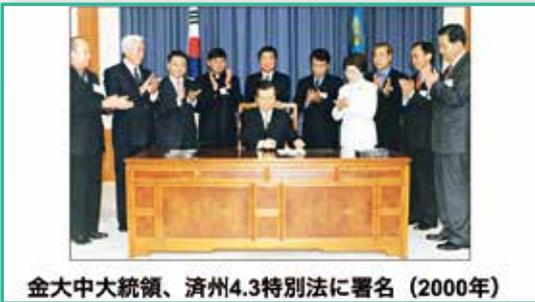
民主主義体制への移行 (1987年～)

「済州4.3事件真相糾明及び犠牲者名誉回復に関する特別法」の制定 (2000年)

済州4.3事件の「過去清算」の現段階は？

This continued for seven years and seven months, with transgressors and victims made a mix of those from the armed forces, those from the resistance, and the people of the island.

Due to the complexity of the Jeju 4.3 Massacre, since the enactment of the Jeju 4.3 Special Law (Special Act for Investigating the Jeju April 3 Incident and Recovering the Honor of Victims) in 2000, there has been continued tension between the state and the citizens over who the "victims" were.



金大中大統領、済州4.3特別法に署名 (2000年)

This picture is from 2000, and shows President Kim Dae-jung signing the Jeju 4.3 Special Law.



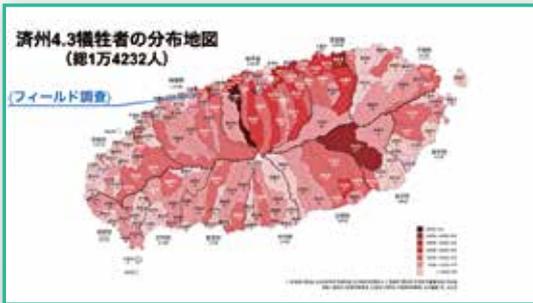
These pictures are from April 3rd, 2018, when President Moon Jae-in attended a memorial service at the Jeju April 3rd Peace Park and offered flowers when meeting with the bereaved families.

Today, South Korean society has moved beyond the complex conflict and after-effects of the Jeju 4.3 Massacre and is working hard towards a new era, talking about reconciliation, coexistence, peace, and healing.

However, a rush to heal the wounds of the past and send a message of peace and coexistence seems to

take precedence over learning the truth about what happened in the past raises concerns about creating new conflict instead.

Are issues such as these not those which we should approach in debates over the spread, exchange, and passing down of peace?



It is important to know the truth about the past in order to discuss peace.

However, with the Jeju 4.3 Massacre, a bright and peaceful future has taken priority over the dark past.

What sort of critical intervention or objection can we make a situation such as this?

With an awareness of this issue in mind, we conducted a field survey at a village on the northern side of Jeju Island where the scars of the 4.3 Massacre can still be seen.



There are many places around the island where such scars remain.

The residents of this particular village created the Yeong Mo Won Memorial in 2003.

This memorial is inscribed with names of the villagers who were lost to the Japanese occupation, the 4.3 Massacre that followed it, and the Korean War.

The Yeong Mo Won Memorial is meant to put the spirits of the victims of the Massacre at ease, and is a sacred memorial site built to allow continued reflection on its

historical importance.

The people of the village pray for peace so that tragedies like this will never be repeated.

This site is one that allows us to overcome the pain of the Jeju 4.3 Massacre and realize the importance of peace and human rights while also serving as a place to pass such knowledge down to future generations.



However, this seemingly peaceful memorial space is also home to a desire to quickly sweep away a history of violence, savagery, and horror.

President Moon Jae-in even dubbed the site a "sanctuary of reconciliation and coexistence" when he visited on April 3rd this year.

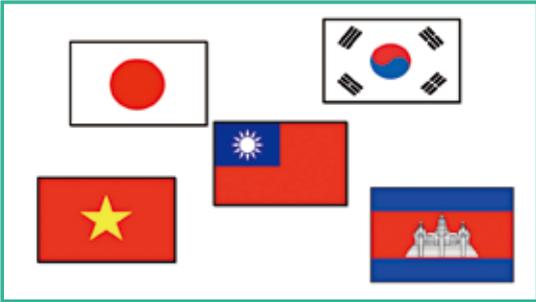
This is because certain steps that must be discussed have been omitted in the process of spreading peace.



Things are peaceful still today at the Yeong Mo Won Memorial.

Memorial services are still held each year.

However, directly or indirectly, the trauma of the massacre still sits heavy on the hearts of the people here.



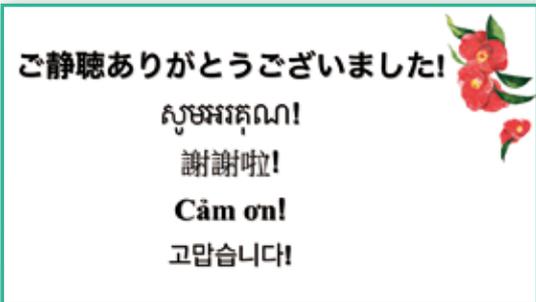
How can we speak to peace from Jeju today?
 How should we study our past in order to make sure we do not allow the same tragedies to occur again?
 How can we take the lessons we learn from it and pass them down to future generations?
 How can we act as a bridge towards the realization of world peace?
 During our three months of preparatory studies, we engaged in a number of discussions.

Through these discussions we came to a tentative conclusion. That conclusion was that peace is more than

merely a sublime "feeling." Peace is not something we can see, and can only be obtained by engaging in difficult discussions and disputes.

There may sometimes be instances of non-peaceful conflict as we do so.

But in closing, I would like to say that we are all gathered here on behalf of our individual countries to participate in this Online Collaborative Learning, but I am certain that the rhetoric of nationalism will never solve the problems we face.



Thank you for your attention!

Q & A ◆ Jeju 4.3 Massacre

Q You mentioned doing a field survey, but what made you pick that location? (Taiwan)

A We chose it because it is where the Yeong Mo Won Memorial is located.
When dealing with the Jeju 4.3 Massacre, South Korea is trying to eliminate the conflicts of the past in order to move towards peace.
Questioning whether this is truly the appropriate course of action, we chose to pay a visit to this memorial site.

Q The manner in which so many innocent people from the island were lost is quite similar to what happened in Okinawa. You mentioned that President Moon Jae-in visited Jeju Island in 2018, but how did the victims of the 4.3 Massacre feel about this? (Moderator)

A The people of Jeju Island and the victims of the Massacre are satisfied with the government's efforts. This was the second time that a president had visited the island and attended memorial services, and the event has become a very valuable opportunity for everyone. There is a sense that South Korean society today is trying to turn the story of the incident into some sort of tragic tale however, so we are keeping a close eye on that sort of thing.

Q I imagine there is a complex mixing of both the transgressors and the victims within the country. Is this incident studied at school, and are there opportunities to pass down the history of it? (Hiroshima)

A It is indeed a situation where both sides get intermixed, but we learn in elementary, middle, and high school that it was a massacre of civilians committed by an abuse of state power. This is because the subjugation forces, military troops, and police dispatched by the South Korean government to Jeju caused 80% of the 30,000 deaths.



(4) Day 3 - Regional Presentations (Nagasaki, Taiwan, Vietnam)



Nagasaki Topic: Atomic Bombing of Nagasaki



1 [War Orphans of the Atomic Bombing - Koyoryo Prefectural Care Facility]
An atomic bomb was dropped from the skies over the city of Nagasaki on August 9th, 1945. 73,884 were killed and 74,909 were seriously injured, for a massive total of 148,793 victims (via a July 1950 report from the Nagasaki Atomic Bomb Material Preservation Committee).



Many who survived still suffered from the aftereffects and struggled with the loss of their homes. Among those who struggled were the war orphans. Children who had lost their parents and siblings lived out on the street. These children ate what others threw away. Some of them picked up cigarettes tossed on the ground by the US troops, putting them back together and selling them. They did whatever they had to do to survive. They were abandoned and despised by the world.

The Boy Standing by the Crematory photo by Joe O'Donnell



In order to care for these war orphans, Nagasaki Prefecture built the Koyoryo Prefectural Care Facility on February 4th, 1948. This was a facility where the children could be safe, but these children had little trust in other people due to the experiences they had, and many of them are said to have maintained dark expressions. Eventually, with the help of those around them, these children began to open up, but many still felt sorrow for the families they had lost.



Some of the volunteer staff would sometimes let the children stay at their homes. It was not part of any special event, but it gave the children a taste of the family life they had missed out on, and the children are said to have really enjoyed the experience. In times of peace, it seems only natural that we all live with our parents and siblings. However, in times of war, people lose their families, or are themselves lost and mourned by them. Many lose their lives in atomic bombings and war, and the future

is abruptly changed even for those who survive. More than anyone, however, it is the children, who cannot live on their own, who are most affected. We must always remember that the fires of atomic bombings and wars continue to cause suffering even after the events themselves are long over. Koyoryo is now located in Omura City, and is managed by the social welfare corporation, Hikari to Midori no Sono.



2 [Yamazato Elementary School (Former Yamazato National School)]

The Yamazato Elementary School (Former Yamazato National School) is located approximately 700m north of the hypocenter. At the time of the bombing, the main school building stood where the playground stands today.

Yamazato Elementary School

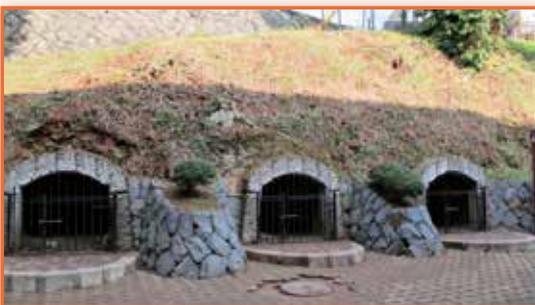


Yamazato Elementary School Aerial View



At the time of the bombing, school staff were constructing air raid dugouts, and of the 32 faculty members 26 died, along with 2 janitors, leaving only 4 survivors. Many students and nearby residents who were aiding in the construction also lost their lives to the bomb.

Yamazato National School



Yamazato Elementary School Air Raid Dugouts



August 9th was during summer break, so students were not at school attending class, but with the school district so close to the hypocenter, many were hit in their homes. A survey later showed that of the 1,581 students who attended the school, approximately 1,300 of them were killed in their homes or nearby area.

Children's Memorial



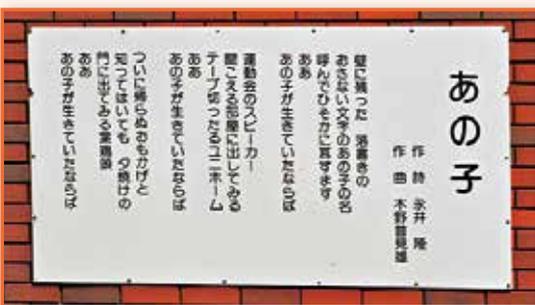
[Children's Memorial]

Dr. Takashi Nagai, radiology researcher at Nagasaki Medical College, proposed in spring 1949, 4 years after the atomic bombing, that the surviving students of Yamazato Elementary School share the horrors they experienced with the world, and the book "Living Beneath the Atomic Cloud" was published based on the stories they compiled.

The Children's Memorial was then built with the royalties from this book. Proceeds from the book were also

passed along to the children of course, but many happily contributed to the memorial's construction, despite the difficulties they faced in their daily lives. They ended up collecting a total of 40,000 yen at the time. 110,000 was needed for the memorial's construction, so Dr. Nagai donated the remaining 70,000 yen himself.

Children's Memorial Closeup



Ever since then, each year on August 9th at Yamazato Elementary School, a memorial ceremony is held at this symbolic place of peace, praying for those who were lost, for there to be no further wars or conflicts, and vowing to make a peaceful world.

The song "That Child," Yamazato Elementary School's second official school song written by Dr. Nagai, is also sung during the memorial ceremony.



50 cherry blossom trees donated by Dr. Nagai also line the slope in front of the school gate.

These trees, called the "Nagai cherry blossoms," are beloved by the students and people of the local community, and bloom with beautiful blossoms each spring.



3 [Junjo Student Corps]

Next, we will talk about three main topics. First, we will look at the Junjo Student Corps, then we will talk about the students of the Corps, and finally we will examine why Japan did not exit the war.

The main reason we decided to talk about the Junjo Students Corps is because we ourselves attend the Nagasaki Junshin Catholic University.

Our university is one that grew in the post-bombing reconstruction, and since the damage done even just

to the Nagasaki Junshin Educational Cooperation by the atomic bomb was so great, we think it is necessary for us to fully understand how our daily lives today are not guaranteed to us, and how our lively and active school today was built through the reconstruction following this tragic past.



純心学園 原爆2日前

① The Junjo Student Corps

As the tides of the war turned grim, students were put into a "Student Corps" and made to work in weapons factories. By 1944, even high school girls in year 2 and higher, those ages 13-14, were taken from their studies, instead of working every day in factories.

The students mobilized from Junshin High were put into divisions by school, and named the Junjo Student Corps. This was the situation in 1945 when the atomic bomb was dropped, claiming the lives of 214 students

and faculty from the Junjo Student Corps.

When the bomb fell, buildings collapsed from the blast and heat waves, and fires broke out quickly after. Even the main school building at Junshin High, located 1.2km from the hypocenter, collapsed and was burned down in the fires that afternoon.



純心学園 原爆3日後

The students who remained were killed, and the nuns who worked in each department were injured. When the other nuns arrived at the school, the building was already in flames, and Junshin's founder and principal at the time, Yasu Esumi, was gravely injured.

This all happened around 10 years after the Junshin's Girl's School was founded. Having lost her students, Yasu Esumi asked, "How can I ever teach again?" and said she would spend the rest of her life praying for her students' souls. She had made up her mind and began preparing

to close the school. But the parents and siblings of the students she lost called out for the school to stay open, saying that a school that was loved by its students so much and was worried by them even to their final hours should not close. Yasu Esumi was bolstered by this sentiment, and decided that if this was what her students would want, she would rebuild the school no matter the struggle, and her determination to rebuild the Junshin school is why we are here today.

Yasu Esumi believed that she survived in order to pay service to the students she lost. She felt strongly that she must do what the girls of the Junjo Student Corps would have gone on to do had they not lost their lives to the bomb. She said she "survived to clean up after the atomic bomb."



The Megumi no Oka Nursing Care Home for A-bomb Survivors located nearby our school, Nagasaki Junshin Catholic University, was also established because of Esumi's desire to care for the parents of those students lost in the bombing.



② The Students of the Junjo Student Corps

Next, we would like to talk about the students of the Corps. During the war, students younger than we are today had to be prepared to lose their lives in service to their country.

To take a closer look at what it was like, we will introduce the stories of Yoshino Masuda and Taeko Matsumoto. We'll start with Yoshino Masuda.

Yoshino was 13 years old at the time and lived in Tomie Cho, on the Goto Islands off the coast of mainland Nagasaki. Around that time US patrol aircraft began bombing the nearby area, and the ferries to the islands were prohibited from departing. This prevented travel back and forth between the mainland and the islands.

Yoshino's father suggested she transfer to the Goto Girls High School near their home, but she did not agree with the idea.

While she was still on the island, she received a telegram from her school about the mobilization of the Student Corps. Thrilled with the news, she went around to her neighbors and even to the homes of those farther away to say her goodbyes the day before she left, all without saying a word to her parents.

On the day of her departure, she was about to head for the port before quickly returning home.

This is the conversation she had when she got back.

"Was there something you forgot?"

asked her mother. Yoshino smiled at her and said,

"Dad, mom, I just wanted one last look at your faces."

From this quote alone we can see that even at the age of 13, Yoshino Masuda was prepared to give her life.



But there were also those who lived in fear, not ready to die. One of them was Taeko Matsumoto, an advanced course student, or what today we would call a 5th grader.

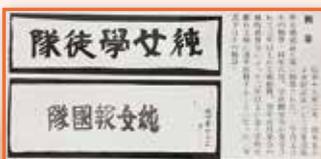
She said to her classmates,

"We all die someday, but I don't want it to be to bombs. I've been so scared lately."

On August 8th, the day before the atomic bomb was dropped, she stopped on the way home from the factory and said jokingly to her classmates,

"I think tonight is the night I die. Everyone, pray for me. This is our last goodbye,

so make sure you say your farewells." The students all laughed, but Taeko felt as though what she said was true and was quickly filled with sorrow, sincerely saying her goodbyes as if they were her last.



When the atomic bomb dropped the next day, her goodbyes truly became her final farewells.



We cannot turn our eyes away from the fact that the past holds truths that are unimaginable to us today, and we must not allow the horrors of war to fade away into memory.

Today, 75 years after the Atomic Bombing of Nagasaki, however, we are faced with increasingly fewer opportunities to hear from atomic bomb survivors directly.

This is why we feel the youth of today, particularly those of us from Nagasaki, must spread the word to the world about the horror of the atomic bomb and call for the abolition of nuclear weapons.



③ Why Japan Did Not Exit the War

The atomic bombs dropped on Japan were transported from the US to the island of Tinian on July 26th. On that same day, the US, Great Britain, and the Republic of China released the Potsdam Declaration. The declaration called for Japan's surrender, and ended with an allusion to the possibility of a nuclear bombing. Sometime before the declaration, the Emperor expressed to his ministers a desire to quickly bring the war to an end.

The Japanese government, economy, and many corporate heads were left feeling hopeless from being on the losing side of the war, and sought a quick end to it. When the Potsdam Declaration was brought to them, many politicians and those in the government considered accepting the terms, but the leaders of the army and navy greatly opposed the idea, and the call from the declaration went unanswered.

And so, it was that on August 6th at 8:15 AM that the first atomic bomb was dropped on Hiroshima. The Minister of Foreign Affairs went to notify the Emperor that the bomb that had fallen on Hiroshima was an atomic bomb. Upon hearing this, the Emperor called strongly for an end to the war.

When the Minister of the Imperial Army later paid a visit to the Emperor, the Emperor told him that he had heard the bomb dropped on Hiroshima was an atomic bomb and asked the minister what the army's stance was. The minister knew well of the details, but said only that he would look into the matter and come back with an answer. From the army's standpoint, surrender would not only dishonor Japan, but the army as well, and so it could not change its policy on bringing the war to the mainland. Without the minister's approval, the country could not move to accept the terms of surrender.

The US followed up the bombing of Hiroshima quickly, deciding to drop a second atomic bomb in order to force Japan to surrender.

And on August 9th, at 11:02 AM, an atomic bomb was dropped on Nagasaki.

If the war had come to an end with the Potsdam Declaration, the countless lives lost in, and all those who suffered from the aftereffects of the atomic bombing of Hiroshima could have been spared. If the war had come to an end after the bombing of Hiroshima, all those who were lost and suffered from the aftereffects of the atomic bombing of Nagasaki could have been spared. The atomic bombs took countless lives and the aftereffects plagued so very many people.



This photograph was taken after the war. The girls on the top are wearing air-raid hoods. This was to protect their heads, as the atomic bombing had caused their hair to fall out.

How horrific must it have been for children their age to already lose their hair? The very thought weighs heavy on our hearts. Today, as of January 2020, nine countries (including North Korea) maintain nuclear weapons, with a combined armament of around 13,400 missiles. It is our hope that these weapons go unused, and Nagasaki remains the last city to be hit with an atomic bomb. We believe we must do our part to bring our world even a little closer to one that is without war.

Q & A ◆ Atomic Bombing of Nagasaki

Q Do you have classes in elementary and middle school about peace? What is the students' sentiment about peace there? (Vietnam)

A We have peace studies at all levels of school and memorial services are held yearly on August 9th at Yamazato Elementary School, which was hit by the bomb. We also have the "Nagasaki Saruku" event, and can visit facilities such as the Urakami Cathedral and Atomic Bomb Museum.

Q There must have been foreign workers and missionaries there at the time of the bombing, but is there any compensation or support for treatment for such people? (South Korea)

A I don't know all the details, but there were some missionaries who were unaffected by the bombing whose churches then helped the victims. Some orphans from the time even became missionaries. Many foreign people lost their lives in the bombings, and I do not know all the details, but there is a monument to such people, and every year on August 9th we pray for them just as we do to the Japanese victims.

Q I believe one of the major differences between Hiroshima and Nagasaki is the presence or lack of Christianity, and the Urakami Cathedral has become a symbol there much like the Atomic Bomb Dome has here.

Some Christians must have been there at the hypocenter, but are there any anti-nuclear movements or initiatives to pass down the tale being actively led by Christian churches or organizations? (Hiroshima)

A I think we pray for peace in Nagasaki regardless of religious denomination, but we are a Catholic school, and I know Junshin University is quite active in peace efforts. Our university works to spread the experiences of those from the schools around Nagasaki City. Many Catholics lost their lives in the bombing, as Urakami District, a prominent Catholic area, and the Urakami Cathedral were quite close to the hypocenter. Dr. Takashi Nagai was also Catholic, and his contributions to the reconstruction effort stands out as a representation of Catholic efforts.

Q In Okinawa we have peace studies in June and we learn mostly about the Battle of Okinawa. In Nagasaki do you learn about both Hiroshima and Nagasaki since both locations were hit by atomic bombs? (Okinawa)

A We primarily learn about the bombing of Nagasaki. Learning about the real experiences of A-bomb survivors in particular really left an impression.

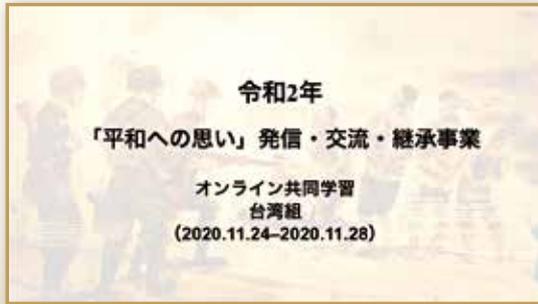
Q In Okinawa, it's sort of taboo to bring up the war and the military bases in conversation. What is it like in Nagasaki? (Okinawa)

A Many survivors suffered from keloids and other injuries and did not want to speak of the event for some time afterwards. But as time went on, people slowly began to take action as story tellers, seeking to ensure that stories about the tragedy of the bombings were passed down. From there, many people began to share their experiences more actively.





Taiwan Topic: February 28 Massacre



Let me talk about the February 28 Massacre in Taiwan. First, I will give a brief history of Taiwan. In 1945, the long Greater East Asia War came to an end. As soon as Emperor Hirohito's announcement of Japan's surrender was broadcast, Taiwan, which had been governed by Japan, also became a defeated nation. However, after Chiang Kai-shek recognized Taiwan as a representative of the Chinese government, Taiwan quickly became one of the victors. People were so excited about this and looking forward to the alliance. Instead of improving, however, their lives got worse.



Politically, after being governed by Japan for 50 years, the Taiwanese expected to become independent after the alliance. However, the administration sent to Taiwan to represent China usurped the rights of administration, legislation, jurisdiction and the military. The Taiwanese were surprised and disappointed with the corruption of the national government from Mainland China.



Economically, the Chinese government not only expanded the monopolism that the Japanese had established, but also took control of all public and private companies that Japan had left. In markets dominated by the national government, small- and mid-size companies found it difficult to survive.



Culturally, after defeating Japan, the Chinese government's army in Taiwan considered Taiwanese wearing Japanese-style clothes as Japanese who had taken their lands and houses, and they called the Taiwanese Japanese slaves. Cultural differences caused such attitudes.



I will explain the causes of the February 28 Massacre. Please look at the photo. On February 27, 1947, a woman selling black market cigarettes was caught by the police. The woman knelt on the ground and begged for forgiveness; however, the police officer hit her with the handle of his bayonet as he confiscated the cigarettes and the money she had.



Following the war, China continued the monopolism established during the period of Japanese rule in Taiwan and controlled the right to sell alcohol, cigarettes, sugar, and salt. However, in Mainland China, the sale of cigarettes was not regulated in such a way, which the Taiwanese saw as a discriminatory measure. Many Taiwanese gathered to show their support for the woman. In response, a police officer fired a warning shot into the crowd and hit a Taiwanese citizen who had nothing to do with the gathering. The person died and the police official escaped.



Uprisings spread to many areas and on May 15, they came to an end. The number of victims was estimated at between 10,000 and 20,000.

This incident caused Taiwanese anger toward China to explode. On the following day, February 28, people demonstrated to protest the police at the then Taiwan Provincial Governor residence. The government office guards fired machine guns from the roof, killing many citizens.

News of this incident spread throughout Taiwan over the radio, resulting in widespread protests against the government.



administration and jurisdiction were transferred to the military. By the time martial law was lifted in 1987, it had been in force for over 38 years. It was the longest period of martial law by a regime anywhere in the world in the 20th century.

During the period of martial law, the Nationalist Party forced people in Taiwan to spy on one another and report information to repress anti-government forces. It was considered state terrorism that came to be known as the White Terror. During this White Terror, 140,000 Taiwanese were imprisoned, and 3,000 to 4,000 were executed for their real or perceived opposition to the Chinese National Party government led by Chiang Kai-shek.

The Chinese National Party government imprisoned Taiwan's intellectual and social elite out of fear that they might resist government rule or sympathize with communism. Most of those prosecuted were labeled by the government as spies for Chinese Communists and punished. This terrified the entire society. In 1996, after 38 years of martial law, the Taiwanese chose a president through a democratic election. The first popularly elected President of the Republic of China was Li Denghui, as you know.

Such democratization in Taiwan may have been influenced by the February 28 Massacre.

In 1949, after the February 28 Massacre, with the members of the Nationalist Party, which was defeated by the Communist Party in the Chinese Civil War, the number of people fleeing to Taiwan increased drastically. This resulted in martial law being declared throughout Taiwan in 1949. Martial law is the temporary imposition of direct military control to enforce the government's rule to maintain public order in response to a war or emergency. Therefore, in this period, Taiwanese law was suspended nationwide, and part or all of the administration and jurisdiction were transferred to the military.



Next, I will talk about commemorative movements for the February 28 Massacre.

After martial law was lifted in 1987, people in Taiwan gradually started talking about the February 28 Massacre and the White Terror. Speaking for the government in 1995, President Li Denghui officially apologized to the people of Taiwan and established the Memorial Foundation of 228 to mourn for and compensate the victims and their families. February 28 became Peace Memorial Day, which is also a national holiday.

There are 24 memorial museums, parks, and monuments in Taiwan.



I will talk about the efforts to pass down peace in Taiwan.

One of the issues in Taiwan today is that many are no longer interested in the February 28 Massacre. Elementary, junior high, and high school textbooks in Taiwan devote a page or less to the February 28 Massacre. People know that it occurred, but they do not know what the details of the incident are, which leads to decreased interest.

The second issue is that people who do not know the details of the February 28 Massacre cannot empathize

with the victims. The biggest problem in Taiwan is a lack of identity as Taiwanese.

Please look at the graph shown below. Taiwan was first ruled by the Netherlands, then Ming China, Qing China, and Japan. In 1945, the Chinese Nationalist Party fled to Taiwan. From long ago, Taiwan experienced foreign rule and history of multiracial conflicts.

With such a complicated history, identity as Taiwanese is lacking. Individual Taiwanese have different thoughts about their history.



A Video – Police officials are suppressing the general public.

This video is a reenactment of an incident that occurred at a train station one month after the February 28 Massacre. This was made to tell people in Taiwan what really happened.

A wide variety of movies, dramas, and videos describing the February 28 Massacre have been made and broadcasted to pass down the history.



Thank you for listening.

Q & A ◆ February 28 Massacre

Q I have felt an identity crisis as a Japanese and an Okinawan. How about you? How much Taiwanese do you think you have in you? (Okinawa)

A (In regard to having been ruled by other countries,) I guess almost no student has a crisis of identity, and we probably all think that we are 100% Taiwanese.

Q Do you think each generation has a different idea about their identity? (Okinawa)

A Almost all of the younger generation feel they are Taiwanese. Meanwhile, our parents' generation and older including people who came from China, or their second or third generation offspring, they may think of themselves as Chinese.

Q The Japanese think Taiwan is friendly toward Japan. At the same time, it is tended to overlook what Japan did to Taiwanese during the war. What do Taiwanese think about the period under Japanese control? (Hiroshima)

A Many in the second or third generations who lived in Taiwan before the period of Japanese rule have a good impression of the Japanese. However, people who moved to Taiwan from China have a history of fighting against Japan, so they seem to have a bad impression of Japan.





Vietnam Topic: Vietnam War

ベトナム戦争

ホーチミン市、2020年11月26日
ベトナム国立ホーチミン市師範大学日本語学部

Hello, everyone. We are students from the Department of Japanese, Ho Chi Minh City University of Education, in Vietnam. We would like to talk about the Vietnam War.



Vietnam is in Southeast Asia, and the capital is Hanoi. The official name of the country is the Socialist Republic of Vietnam. The total distance from north to south is 1,650 kilometers.

目次

- I. 概要
- II. 歴史的出来事があった背景
- III. 特別な出来事
- IV. 戦争の犯罪
- V. 得られる教訓
- VI. 平和な社会の創造・維持

This is the content of today's presentation.

概要



The Vietnam War occurred between North Vietnam, or the Democratic Republic of Vietnam, and South Vietnam, or the Republic of Vietnam, from 1955 to 1975.

概要

- アメリカ資本家の利益を得るための侵略戦争
- 社会主義諸国の影響と威力を衰えさせる



不正義戦争

There were two reasons for the war. It occurred partially because of American capitalism, and partially because anti-communist allies wanted to reduce the influence and power of communist countries. For these reasons, it was unjust interference.

概要

ベトナム
共産党の
統率者



ホー・チ・ミン



ヴォー・グエン・ザツ

The leaders of the Communist Party of Vietnam at that time were Ho Chi Minh and Vo Nguyen Giap.

概要

抗戦勢力：ベトナム国民
ベトナムでの抗米救国戦争は人民戦争ともいわれる



正義戦争

The people who fought were called the Vietcong. All of the citizens of the Democratic Republic of Vietnam were involved. Therefore, all Vietnamese were involved in the war. This is why the war was believed to have been fighting for justice.

背景

- ジュネーブ休戦協定が調印された
- フランス軍の敗北で植民地制度が終わり、インドシナに全軍が撤退した
- 1956年、アメリカはフランスのかわりに南ベトナム戦争に介入した
- アメリカの軍事経済援助を受け、ゴ・ディン・ジエンはベトナム共和国の大統領になった

Let us provide a little information on the background of the war. The Geneva Accords were signed in 1954 and the period of colonial rule ended after France was expelled following the battle at Dien Bien Phu. As the French were forced out of Indochina, the United States intervened in the War in South Vietnam on behalf of France in 1956. Ngo Dinh Diem became the President of the Republic of Vietnam with financial backing for military operations from the United States.

北緯17度線を停戦ラインとして一時的にベトナムを南北に分けた



The area in red became North Vietnam under the leadership of the Communist Party of Vietnam.



The area in yellow became South Vietnam under the leadership of the Republic of Vietnam. Vietnam was temporarily partitioned into South and North at the 17th parallel.

背景

北ベトナム (後方)	南ベトナム (前線)
<ul style="list-style-type: none"> • 社会主義への過渡期 • 経済、文化、新技術科学を開発 • 南ベトナムの後方を担当する 	<ul style="list-style-type: none"> • 南ベトナム解放のために、民族民主の革命を続け、アメリカとベトナム共和制度の統治を倒す

During that time, North Vietnam entered a transition period to socialism, and gradually developed its economy, culture, technology, and science. In addition, North Vietnam was providing logistic support to South Vietnam.

At the same time, North Vietnam was gestating plans to defeat the republic and the United States through revolution for the liberation of South Vietnam.

特別な出来事

1. ドンコイ運動の勝利
2. ステイリ・テイラー計画・統合作戦の戦争
3. ディエン・ピエン・フーによる空爆作戦
4. 4月30日の事件

We will now outline some major incidents.

ドンコイ運動の勝利 (1959~1960)



「アメリカ軍！南ベトナムから出て行け」

「長髪軍隊」伝説

The Dong Khoi Movement was the first in revolt against the United States. This movement started at the end of 1959 and finished successfully in 1960. The photo shows a unit known as the “Long-Haired Army” consisting of women.

ドンコイ運動の勝利 (1959~1960)



「ロンアン学生はアメリカ軍・ベトナム共和国を蜂起する仏教徒とフエ学生を熱心に応援」

ステイリ・テイラー計画 (1961 - 1965)



ヘリコプターで上陸している傀儡政権の軍隊

The second was the Staley Taylor Plan.

統合作戦の戦争 (1965~1968)



アメリカ軍の集合

This photo shows a scene from the so-called integrated operation. The two incidents above took place with the aim of destroying the Vietnam revolution and making Vietnam a new colony of the United States; however, both failed.

ディエン・ビエン・フーによる空爆作戦

北ベトナムが社会主義に過度するうちに、2回、アメリカ軍を攻撃した

一回目
1965年～1968年
二回目
1972年(12日間)



ハノイを破壊していたアメリカのB52大型爆弾機

The third one was the battle of Dien Bien Phu in the Air in which the United States fought against North Vietnam. Between 1965 and 1972, the United States conducted air raids against North Vietnam many times with B-52 Bombers to prevent South Vietnam from supporting North Vietnam.

ディエン・ビエン・フーによる空爆作戦



アメリカ軍に対抗している北ベトナムの軍民

However, the North Vietnamese Army resisted the United States Army, and the United States failed.

ディエン・ビエン・フーによる空爆作戦



ハノイでの壊れた街

This photo shows Hanoi destroyed by the United States Air Force bombing raids.

ディエン・ビエン・フーによる空爆作戦



墜落させたB52攻撃機の一部



今まで残ったB52
攻撃機の一部

Visiting Hanoi, you will find part of a B-52 Bomber that was shot down.

4月30日の事件



大統領官邸の門を倒し、突入している「南部開放軍」の戦車

Finally, we would like to talk about the Ho Chi Minh Campaign, or the April 30 Incident, the most important incident and one that determined the unification of North and South Vietnam.

The Ho Chi Minh Campaign was a coordinated attack that occurred in 1975, and one of the priority offensive operations. On the morning of April 30, an armored unit of the Vietcong clashed with South Vietnamese army forces, captured government officials and forced the resignation of President Duong Van Minh of South Vietnam.

4月30日の事件



館内に走り込んでいる「南部開放軍」の軍人

At 11:30 a.m., the flag of Vietnam was raised above the roof of the Presidential Palace. The United States and South Vietnam were defeated, and the Vietnam War was over.

4月30日の事件

結果：
21年間にわたる「ベトナム戦争」
が終結した
ベトナムは南北を統一するよう
になった

After the success of the operation on April 30, the 21-year-long Vietnam War ended, and South and North Vietnam were unified.

戦争の犯罪



ナパームガール

We will now talk about the criminality of the war. First, we'll talk about a photo of a girl entitled "Napalm Girl" taken by a Vietnamese American photographer in 1972. The girl was 9 years old, and she had been burned by napalm dropped by South Vietnamese planes. This photo was recognized as the most influential news photo in the world at that time.

戦争の犯罪



ベトナムに枯葉剤を投下するアメリカ軍

Next, we'll talk about defoliant.
This photo shows American planes spewing defoliant in Vietnam.

戦争の犯罪



枯葉剤の悪影響をした障害者

The defoliant has had a terrible effect on the Vietnamese.

戦争の犯罪



悪影響を及ぼした環境

It also damaged the environment. This photo shows that almost everything was destroyed by the defoliant.

戦争の犯罪



ミ・ライでの虐殺(1968/03/16)
死体だらけ

Next, we'll talk about the My Lai Massacre, which occurred in 1968. This photo shows dead bodies. Only three survived the massacre.

※ The U.S. troops attacked My Lai in Son Tinh District, South Vietnam, and murdered 504 unarmed civilians.

戦争の余波



被爆者、地雷障害者

We'll now talk about the aftermath of the war. Unexploded bombs dropped by the American military still remain. People stepping on the unexploded shells have been horribly injured.

戦争の余波

死者	310万人
傷者	260万人
中毒した人	200万人
遺骨が見つからない人	30万人
虐殺事件	320件
投下された爆弾の量	785万トン
投下された枯葉剤の量	7510万リットル
...	

According to the graph, following the number of deaths, the number of people injured is significant. The number of deaths includes both soldiers and civilians. War left us only sorrow, disappointment, and pain.

ティック・クアン・ドック事件



ベトナム共和政権が行った仏教に対する弾圧政策に抗議するため、焼身自殺したティック・クアン・ドック

Finally, we'll talk about the Thich Quang Duc incident. Who do you think will not be touched by war? Most would say priests. However, priests were also victims during the Vietnam War.

The most famous of these was Thich Quang Duc. Thich Quang Duc burned himself to death in protest of the policy of suppressing Buddhism by the South Vietnamese administration.

得られた教訓

- 侵略戦争は不正義戦争
→ 敗北するに違いない
- 愛国心のあるベトナム人は「自由」、「独立」、「平和」を守るため、自分の命を捧げぬく
- 統率力に優れたベトナム共産党のホー・チ・ミン
- 民族団結、特に人民戦争
- 海外からのサポート

As we already mentioned in the overview, what we learned from the Vietnam War is that a war of aggression is unjust and, therefore, ends in the defeat of the invader. As you know, so many people died in the war. However, with a patriotic spirit, not only soldiers, but all Vietnamese devoted their lives to fighting for their country. The great leadership of the Communist Party of Vietnam led by Ho Chi Minh, and the spirit of unity of the Vietnamese who fought in the war regardless of age and gender were the key to winning the war along with support from China, Soviet Union, and Cuba.

平和な社会の創造・維持

- 若者に戦争が残した苦しさ、被害の認識を深める
- 世界各国は主権、国土、歴史、文化、信仰、宗教などを尊重しあう。人種差別や領土紛争などのような行為、発言を避ける
- 紛争問題を平和で解決する
- 文化理解を分かり合うために、OPACのような交流会を行う

We have examined what we should do to develop and maintain a peaceful society.

The young generation in Vietnam does not have the experience of war. Therefore, it is important for them to learn about war and deepen their understanding of the damage caused by war by visiting museums, reading books, and participating in volunteer activities for people affected by the defoliant.

Social networking is now common and different versions of what we write are quickly transmitted to many

people. Therefore, we must be careful about what we write and how we write. Carelessness may cause worsening relationships among countries. We must avoid expressing opinions regarding territorial disputes and racial discrimination.

It is also important for us to respect the rights, territory, history, culture, beliefs and religion of others.

There are quite a few countries experiencing disputes. Vietnam follows a policy of peaceful negotiation to solve such problems.

Many ethnic groups live in Vietnam; however, there is almost no internal strife and 54 ethnic groups live in peace together.

To maintain a peaceful society, we think it is important to carry out projects that deepen cultural understanding. For example, the Ho Chi Minh City University of Education welcomes people from Japanese universities and jointly carries out field research to deepen mutual understanding each year.

Wars were something that happened in the past for the Vietnamese. We do not have anything against anyone. We cannot change our past, so we believe that it is better to move forward to create a brighter future.

ご清聴
ありがとうございました

Thank you for listening.

Q & A ◆ The Vietnam War

Q How does today's Vietnamese feel about the United States? (Taiwan)

A We know the war ended long ago. The Vietnamese today value peace, and the relationship with the United States has gradually become better and stronger.

Q What effects have been left caused by the defoliant at the Vietnam War ? Are the effects ongoing? (Nagasaki)

A The defoliant damaged people and nature. Dead trees were replaced with new ones and nature has gradually recovered. However, there are some continuing effects such as water in the areas where the defoliant was used remaining unpotable.

Q I heard that Vietnam filed a lawsuit against the United States for damages caused by the defoliant, and that the claim was rejected. Could you please tell us about that? (Nagasaki)

A It was filed in 2004. The United States has not yet compensated for the damage. However, some American organizations have provided financial support to Vietnam.

Q Why were so many civilians in My Lai killed? (Okinawa)

A Civilians were killed not only in My Lai, but also in 230 other areas in Vietnam. Because most of the villagers in My Lai died, My Lai became the most infamous massacre.

Q The South Korean army was also deployed to the Vietnam War and committed war crimes. How was this historical fact understood by the Vietnamese? How do the Vietnamese feel about South Korea? (South Korea)

A Vietnam has built better relations with the United States and South Korea, and we think people do not have bad memories of or bitter feelings toward South Korea. Students love Korean dramas and have no bad impression of South Korea.



(5) Day 4 – Discussions (Why Do We Have Conflict?-What is a State of Peace?)

**** Session 1 ****

Subject	Why Do We Have Conflict?
Date	Friday, November 27th, 2020
Lecturer	Okinawa Peace Assistance Center (OPAC)
Location	Naha City Human Resources Development Support Center Maimai Naha

Discussion:

◆Opinions about “Why Do We Have Conflict?”

- It is difficult to prevent conflicts among individuals, so it is necessary to consider how we can solve problems among people by peaceful means.
- Conflicts among individuals are basically associated with differences in culture, sense of value, justice, ethnicity, and issues related to capitalism.
- Conflicts are not always bad. Both sides can sometimes improve themselves through conflict, which will not lead to the use of force.
- One peaceful solution for conflicts is negotiation. However, this is not always possible because one side sometimes does not want to negotiate for a solution.
- If one side does not respond to the call for negotiation, negotiation in such areas as the abolishment of nuclear weapons, it is necessary to change the point of the issue and appeal to their sense of values or humanity, or to establish rules among countries that do not possess atomic bombs.

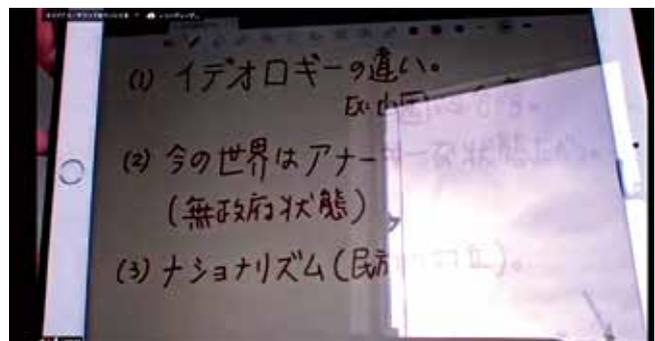
— — — Discussions (Why Do We Have Conflict?) — — —

OPAC

Discussion for today is separated into two sessions. We've learned about a wide range of wars and incidents through the presentations given by each region. Today, we will think about why we have conflict.

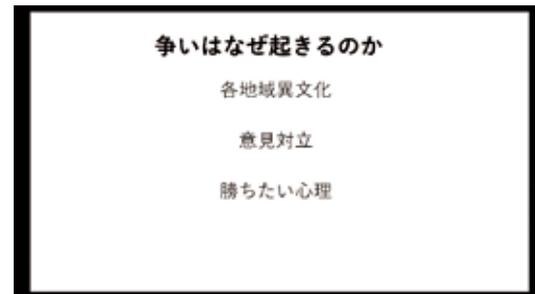
Taiwan Team

We think there are three major reasons for conflicts. One is differences in ideology (e.g. China and Taiwan), the second is anarchical states, and the last is nationalism (conflicts among ethnic groups). Speaking of the difference in ideology, the United States and the Soviet Union were once in the state of the cold war due to differences in ideology. An anarchical state means that there is no system that controls the world beyond the country or region, and that is why no one can prevent wars between countries. Nationalism has caused conflicts among ethnic groups after the cold war such as conflicts among Muslims in the Middle East and other areas.



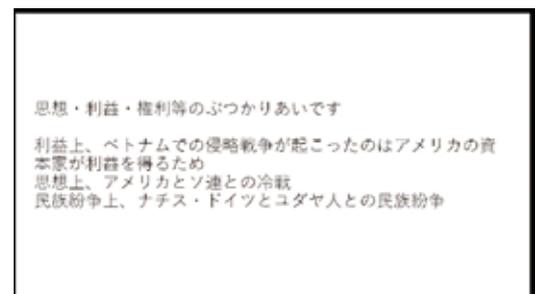
Vietnam Team

The reason why we have wars is in the psychology of people wanting to win against people in other regions or with a different culture and opinions. There are more than 100 countries in the world and the differences in cultures and ways of thinking cause difficulties for mutual understanding. In addition, when encountering different opinions, people tend to want their opinion to prevail, and this may cause conflicts.



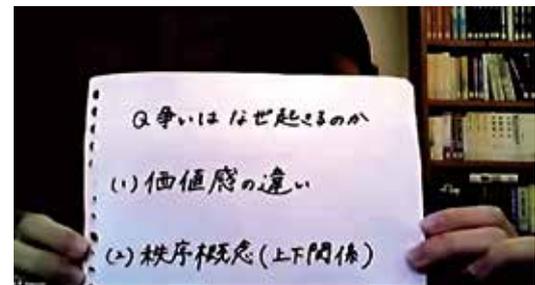
Vietnam Team

Some also think that conflicts over ways of thinking, rights, and profit may cause conflicts among countries and regions. For example, the Vietnam War was partially because American capitalists were seeking profits, and there was a difference in thinking between the United States and the Soviet Union. One example of ethnic conflict is the one between Nazi Germany and the Jewish People.



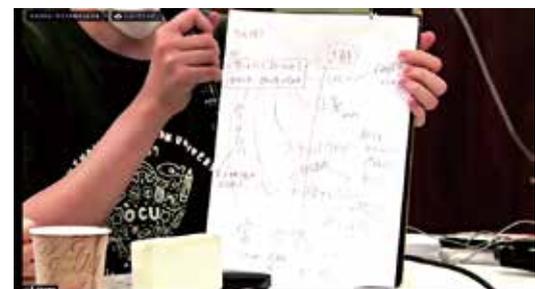
Nagasaki Team

We think there are two reasons for conflicts. One is differences in the sense of values. Differences in ethnicity, religion, and childhood environment cause conflicts. The other is differences in order. Social inequality accelerates the desire to stay ahead of others, which leads to conflict.



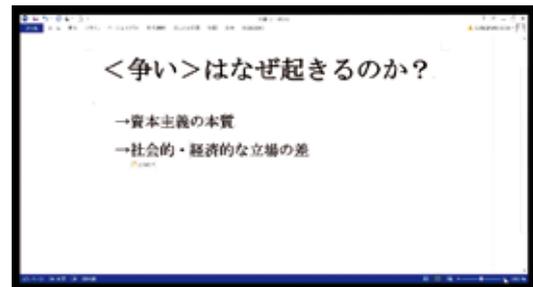
Okinawa Team

We think one cause of conflict is misunderstanding and differences in the sense of values. There also may have been a lack of interest in or learning from history. Differences in justice that individuals believe in may cause conflict. A lack of communication may be a cause as well. For example, a wife wanted her husband to wash dishes, but he didn't. People may expect too much from others without asking them clearly.



South Korea Team

We think there are two major causes of conflict. In a capitalist society, people profit from the loss of others, which causes conflict. Another reason we think is the difference in social and economic standing among countries. The Okinawa Team mentioned that a lack of interest may cause conflicts. We agree with this. To be interested in something requires time, money and effort, which is inconsistent with the nature of capitalism. Therefore, a lack of interest is the nature of capitalism.



Hiroshima Team

We have two different opinions in the team. One is the opinion about the definition of conflicts, and the other is the opinion about the belief that human nature is fundamentally good or bad. We have different opinions about the definition of conflicts such as conflicts that may lead to war, conflicts that can improve capability or competitiveness, or conflicts in opinions that are not associated with armed force. What are the differences among these? We think mutual understanding and respect for others who have different opinions, and the selection of ways to engage with others are the keys to preventing conflicts. We also discussed whether the nature of humankind is conflict or cooperation. We reached the conclusion that people always have different opinions, which means in a way that we always have conflicts; however, people try to create peaceful relationships on the foundation of conflict.

OPAC

Thank you. We have put the opinions on the screen, but if you have anything to add, please tell us. I personally think that poverty is included in the causes of conflict. What do you think?



Nagasaki Team

During our discussions, some mentioned that differences in the academic background may have caused poverty.

OPAC

You mean that disparities in academic background and income cause poverty. If there are some other different opinions, please share them with us.

Okinawa Team

We wonder if people can understand each other without experiencing conflict. For example, both parties argue at a trial and sometimes understand each other better because of this. It is possible that conflicts sometimes arise for the purpose of understanding others. In modern society, we need to choose better ways to handle conflict. In the past, people forced others to obey them through war. However, in the present world, we must use discussion to resolve conflicts.

OPAC

You mean that it is impossible to do away with conflict but that we can change the way to resolve them. What do other teams think about this?

Taiwan Team

We generally agree with the Okinawa Team. Conflicts among people arise in day-to-day life, such as between a girlfriend and a boyfriend. Conflicts among countries often led to wars in the past; however, we need to resolve them through peaceful means, including communication, from now.

OPAC

Thank you. If anyone has a question about the opinions presented until now, please share it with us here.

Vietnam Team

I have a question for the Okinawa Team. I can understand the difference in the sense of value, but the sense of justice differs depending on the person. Would you please tell me what justice is for the Okinawa Team?



Okinawa Team

I personally think that justice is a belief or what each of us thinks is precious, though it is hard to define. During the Battle of Okinawa, justice for people was reverence for the Emperor. It is the belief of an individual person or country. I would like to ask the Vietnam Team what justice for you is.

Vietnam Team

We think justice for us is to protect our country at the risk of our life.

Okinawa Team

Thank you for your answer. We can understand the thinking of the Vietnam Team; but Okinawa lost one out of four people in the Battle of Okinawa, and we learned "Nuchi do Takara," which means life is more important than the country. Therefore, we felt a little difference in the sense of value from the Vietnam Team. Thank you.

OPAC

The exchange between the Okinawa and Vietnam teams is a great example of communication, and I would like to hear more comments about the opinions that have been presented. I'd like each team to ask a question or give an opinion. First, the Okinawa Team, please.



Okinawa Team

We would like to ask each team if your country has a compulsory enlistment system in military service. (Vietnam, Taiwan, and South Korean teams raised their hands to say "Yes.") Japan does not have military conscription. We would like to ask the team from the countries with the military draft system how you felt about the service when you first joined the training.

Vietnam Team

Vietnam has military conscription. Currently, all men are required to serve, but women are not. In addition, Vietnam is at peace now and some people are against the service, but the number of such people is very few.

Taiwan Team

Taiwan also has military conscription. I've just finished the training. During the training, we use weapons. I personally think it is not necessary to ask all Taiwanese to participate in the training because it is a waste of time.

South Korea Team

When I turned 20, I joined the army. Up until I graduated from high school, I was taught by my teachers and parents how to help others and to live with people peacefully. However, as soon as I joined the army, I learned how to kill people and how we should effectively control people. At the age of 20, I got very confused.

Okinawa Team

Some people on the South Korea and Taiwan teams had military training. I would like to ask your feeling about military training before and after.

Taiwan Team

I was in training for about four months, which is too short to change anything. I think it was a waste of my time.

South Korea Team

We learn a wide range of things in training, including how to kill. Some of what I learned from training, things like ways of thinking and habits, have continued to influence me. After joining a company, what we call the military culture remained with me, which I think leads to a certain male-oriented culture. Therefore, I feel the male-oriented culture is equal to military culture.



OPAC

Would the Vietnam Team like to ask a question?

Vietnam Team

We would like to ask if there are any positive aspects of conflict.

OPAC

The Hiroshima Team stated an opinion related to this question. Would you like to answer this question?

Hiroshima Team

As for whether there are any good aspects of conflict, we think that conflicts can give us a chance to understand each other better and improve together. Coming to understand the good parts of the other side, we can argue, but make ourselves better without using violence.

OPAC

Thank you. Would the Taiwan Team like to ask a question?

Taiwan Team

We were asked about compulsory military service. We would like to ask the Japan Team what Japanese people in their 20s and other students feel about compulsory military service.



Okinawa Team

Frankly speaking, Japan once had compulsory military service, but we do not have a good impression of it and don't want to have it again. The Japanese Constitution is also based on pacifism. Preparing for war is not accepted by people in Japan now.

Nagasaki Team

We know there are different opinions about this, but I do not want to be drafted. If war breaks out, someone needs to fight. But I'm scared and never want to fight.

Hiroshima Team

I agree with the Okinawa Team. I dislike the idea and do not want to prepare for war. However, while I'm not for compulsory military service, I feel an inconsistency between the existence of the Self-Defense Forces of Japan and the concept that it's not military. I feel Japan and people also realize the inconsistency.

OPAC

Thank you, then, the Nagasaki Team, please.

Nagasaki Team

The Okinawa Team said that it is hard to do away with conflict, but it is important to choose better ways of addressing it when it arises. What ways do you think there are to resolve conflict?

Okinawa Team

We think conflict resolved through discussion or other peaceful means helps us to understand each other.

Nagasaki Team

We also think it is important to communicate with each other, but what do you think we should do if the other party does not want to engage?

Okinawa Team

Failing to communicate with the other party in spite of continual efforts to do so is a problem. It is wise to be willing to accept compromises to prevent disadvantage for both sides. But this is, I think, an eternal task for humans.

Nagasaki Team

I think negotiation requires the best timing and occasions. When the other party does not come to the table, we are already being asked to be patient, and that is a sort of negotiation. Therefore, it is necessary for us to consider a wide range of ways to resolve conflict.

OPAC

I remember that the Hiroshima Team also mentioned ways of resolving conflicts. Based on the opinions given by the Nagasaki and Okinawa teams, what does the Hiroshima Team think is an appropriate approach when the other party does not come to the table?

Hiroshima Team

For example, considering conflicts among countries, we possibly have many ways of leading to a solution. These include the use of power, negotiating advantages for both sides, and the establishment of international rules. In regard to nuclear weapons, there was a conflict over nuclear deterrence between the United States and the Soviet Union during the Cold War, but they were able to limit it. In addition, other countries developing nuclear weapons did not negotiate with them. Many countries tried multilateral negotiations and countries without nuclear weapons established the Treaty on the Prohibition of Nuclear Weapons from the viewpoint of humanity. As seen in these examples, it is also necessary for us to change viewpoints and make different approaches to resolve conflicts.

Nagasaki Team

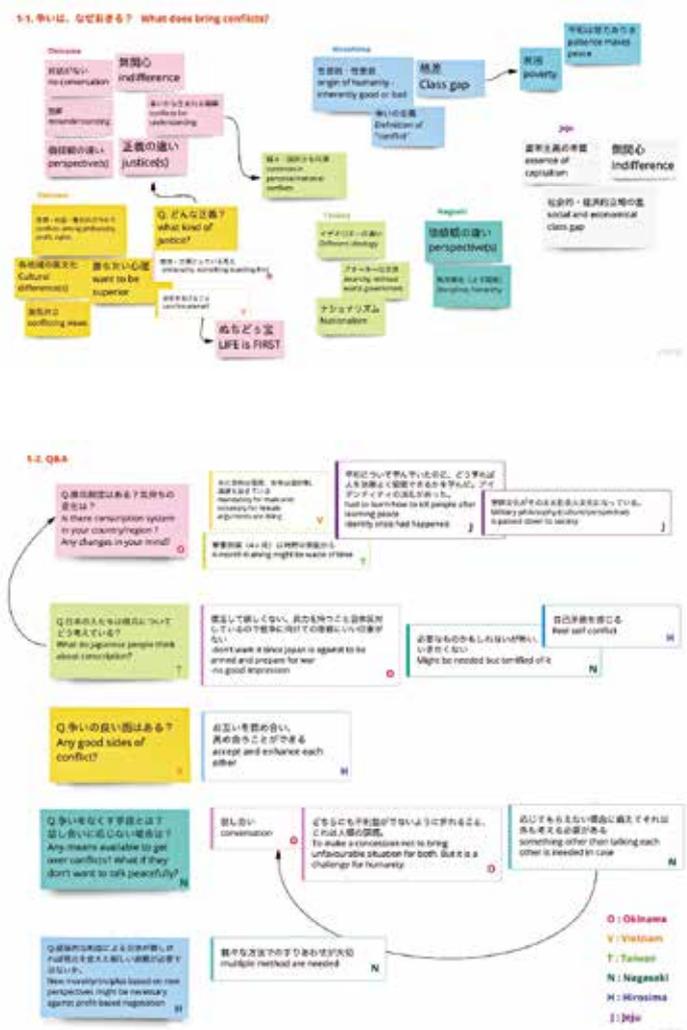
We think it is difficult to find a single solution. It may be necessary for us not only to communicate, but also to combine a wide range of ways to resolve conflicts.

OPAC

We've discussed "Why Do We Have Conflict?", and we are now going to bring our discussion to a close.

Some mentioned that it is hard to avoid conflicts among individuals. And some also mentioned that we need to consider better ways to resolve conflicts. Furthermore, some mentioned that differences in the sense of value or academic background and income may cause conflicts among people.

What is very interesting is that many of you think a state of conflict is normal, and we need to exert efforts to create a peaceful state. This means, I think, a peaceful state cannot be established without great effort. It was a very interesting session. Thank you.



***** Session 2 *****

Subject	What is a State of Peace?
Date	Friday, November 27th, 2020
Lecturer	Okinawa Peace Assistance Center (OPAC)
Location	Naha City Human Resources Development Support Center Maimai Naha

Discussion:

◆Opinions about the State of Peace

- Having no wars does not mean a state of peace. It means that individuals have the desire to achieve a state of peace under circumstances that protect basic human rights and happiness.
- The concept of a state of peace may have changed over time as threats to peace have changed. Therefore, it may be difficult to consider a state of peace shared by everyone as everyone has his/her own idea about it.

◆Opinions about Ways to Develop Peace

- It is essential for us to create an environment in which we can discuss our differences peacefully from positions of equality regardless of social status, economic development, gender, or disabilities.
- It is necessary to have cooperative relationships among countries to work on environmental and economic issues together.

— — — Discussions (What is a State of Peace?) — — —

OPAC

In the second session, we will discuss what the state of peace is. Please present your team's opinions.

Vietnam Team

Peace in general means the absence of war; however, that is insufficient. The state of peace means a state in which basic human rights are protected, a state in which there is no war, violence, or starvation, and a state in which all people have access to good healthcare. In other words, peace means to have stable social, political, and international relationships.

平和とは

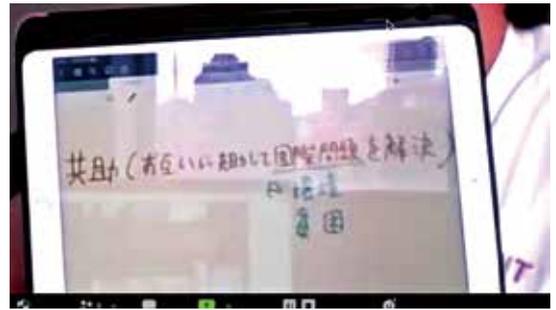
平和といえば、戦争がない、戦争がなくなるというイメージが いっぱい

平和とは基本的人権を守られる、戦争・暴力・飢饉がない、医療が良いなどという状態

社会、政治、国際関係など、全面的安定

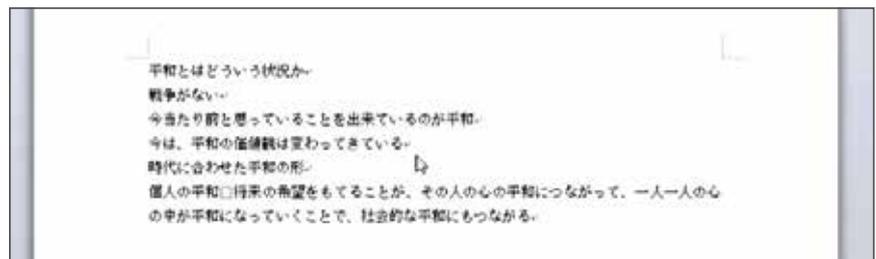
Taiwan Team

Our response is mutual assistance. We can cooperate in international efforts on such issues as environment and poverty. We think such international cooperation is a form of peace.



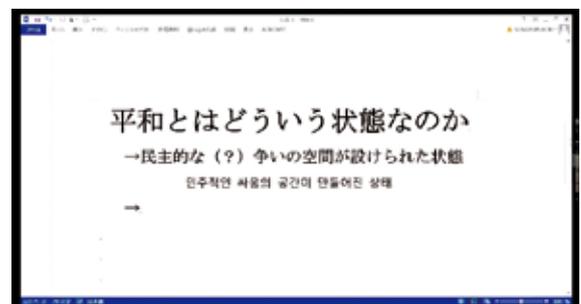
Nagasaki Team

During the discussion on our team, some mentioned that peace means the absence of war or a state in which everyone can live an ordinary life. Because the concept of peace has changed, some mentioned that it is necessary to adjust the form of peace suitable to the times. Some also mentioned that peace usually means the state of society; but focusing on individuals, peace means that each of us can have desires, and that will lead to peace in society.



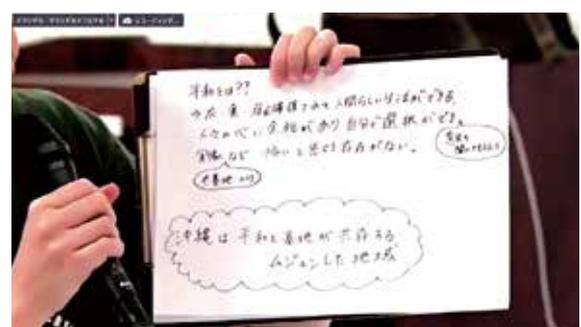
South Korea Team

We think peace and conflict are not in direct opposition. Having a space or environment for a certain democratic conflict means a state of peace. Such a peaceful state is a state that provides the state in which people in conflict are assured equal standing regardless of their income, gender, or disabilities.



Okinawa Team

We had many different opinions on the team. In general, however, we think that peace means that everyone is able to live a life that meets certain basic standards with sufficient clothing, food, and a place to live. A state of peace means a state in which people can be relaxed and kind to others, are free to decide what they want to do, have someone who listens to what they say, and have no threats like army bases or helicopters. Okinawa secures the environment for us to live a life that meets certain basic standards. Therefore, we have peace; but we also have army bases and helicopters in our daily life. Okinawa experiences a contradiction because of the coexistence of peace and army bases.



Hiroshima Team

Our team discussed whether people have ever really had a state of peace in human history. Our conclusion is that we have never achieved a state of peace. We do not know if this example is correct or not, but we believe that a state of peace means a state in which each of us believes in an absolute existence like a god, that we can talk about what we individually believe and understand each other, and that this will lead to a state of peace.

OPAC

All teams shared their opinions. If you have other opinions and questions, please share them with us here.

Vietnam Team

We have a question for the Nagasaki Team. You mentioned that the form of peace changes over time. What forms do you think exist?



Nagasaki Team

Not long ago, the absence of war was thought to be a state of peace; however, we think a state that prompts us to consider poverty and protect individual happiness may be peace.

OPAC

Next is a question from the South Korea Team.

South Korea Team

We think the state of not needing Online Collaborative Learning is peace.

OPAC

You mean that peace is a state in which people do not need to worry about how they will pass peace down to the next generation as we are now through this Online Collaborative Learning. In other words, it's the state in which peace is already in society.

OPAC

Next is the Hiroshima Team, please.

Hiroshima Team

We discussed the South Korea Team's opinion about not needing Online Collaborative Learning. We think the opportunity to study or exchange opinions is necessary even if we finally achieve a state of peace. For example, the Hiroshima Peace Memorial Museum tells us about the horror of atomic bombs. We think it is important to keep telling people about the horror of atomic bombs even if they are eliminated from our world because they could be produced again. Even if we achieve a state of peace throughout the world, it is necessary to continue discussing peace together.

South Korea Team

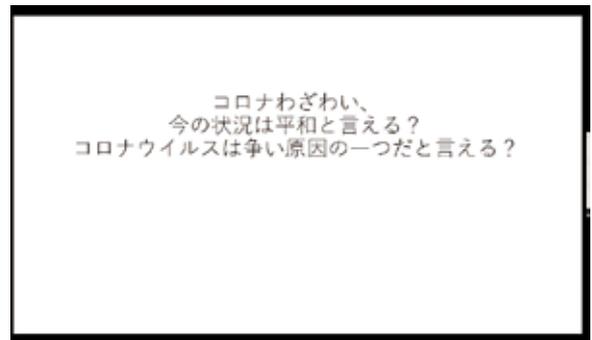
There may be different opinions about the need to hold Online Collaborative Learning as an indicator of the state of peace. But what we meant was that the current situation around us is not safe and peaceful due to COVID-19, which prevents us from being together to dance, drink, and study. However, as the Vietnam Team mentioned, from the standpoint of healthcare and wellbeing, our current state can be considered a state of peace.

OPAC

I apologize for misunderstanding what the South Korea Team was trying to say.
Next, would the Vietnam Team please give us a question?

Vietnam Team

COVID-19 is now a threat. Do you think the virus will be a cause of conflicts?



Okinawa Team

We don't think that COVID-19 has caused big conflicts. However, COVID-19 infection in smaller communities may cause discrimination and conflict.

South Korea Team

Some mentioned healthcare. The disparity in income and wealth may influence who receives vaccinations first. What do you think is necessary in order to do away with inequality in healthcare?

OPAC

South Korea Team asked a question, but instead of working for an answer, please let me ask other teams first for their questions and opinion because we are running out of time. If we have some time left over after all teams have had a chance to ask a question and share their opinion, I would like to ask everyone opinions about the South Korea Team's question. I am very sorry about the time. Now let's listen to what the Taiwan Team has to say.

Taiwan Team

We agree with the Okinawa Team that having no threats is a state of peace. We assume that the Okinawa Team recognizes the U.S. military base as a big threat. Taiwan also has a similar threat. Does the Okinawa Team think Taiwan is in a state of peace?

Okinawa Team

I was in Taiwan for three months last year and felt that it was very peaceful. However, I also heard from one of my friends that it is pressured by other countries and that one friend's parents' generation talked about elections. I also felt that Taiwan's situation is similar to Okinawa.

Okinawa Team

We have a question for the Hiroshima Team. When they talked about the state of peace, they said that it would be important to continue communication in a democratic environment for it to develop. I think Okinawa may not have such an environment to discuss issues. So, I would like to ask everyone how Okinawa might create an environment for democratic discussions.



Hiroshima Team

Although this is not a specific idea, I personally prioritize understanding others during communication. A wide range of issues arises both at home and abroad. Knowing what is going on and sharing our feelings with others can help us move forward. Therefore, it is important to learn more about different regions and countries through opportunities for opinion exchange like this project. Nowadays, SNS helps us to increase the number of friends we have, and this leads to chances for communication within a large group of people at a regional or national level.

Okinawa Team

Thank you for your opinion.

OPAC

Next is the Nagasaki Team, please.

Nagasaki Team

I think either the Vietnam or South Korea Team mentioned healthcare under COVID-19. Under the Japanese healthcare system, patients are only required to pay a part of the cost. I would like to know about the healthcare systems in other countries. I especially want to know if healthcare in other countries is also provided to everyone regardless of the ability to pay.



OPAC

This is a question for teams from outside of Japan.

Taiwan Team

As far as I know, Taiwan also has a medical insurance system called the National Health Insurance, which is available not only to Taiwanese citizens but also to people coming from abroad, though a certain premium may be required. Considering recent news, I feel the Taiwanese health insurance system is well developed.

South Korea Team

The South Korean healthcare system is also similar to those in Japan and Taiwan. A universal healthcare insurance system provides care to the nation.

Vietnam Team

Vietnam has a universal insurance system, Health Insurance, which provides healthcare free of charge or at a reduced rate. COVID-19 treatment was initially provided free of charge. Currently, however, patients need to pay a little bit.

OPAC

Thank you for the information. Unfortunately, we have only a little bit of time left, so I will provide a general summary of the session.

OPAC

First of all, I understood that you have a wide range of feelings about peace. The Okinawa and Nagasaki teams prioritize individual freedom and lifestyle, and an environment in which the individual has free choice. The opinion shared by all teams was that a state of peace is based on individual happiness. The reason that universal peace does not exist is the wide range of threats facing it. For example, Taiwan has worries about security, and the world is facing COVID-19. The world has been in a state that is hard to define as peace. In that meaning, as the Hiroshima Team observed, a peaceful state has not yet been achieved. The Taiwan and South Korea teams made specific proposals. The Taiwan Team suggested that it is necessary to build a relationship that allows mutual assistance among countries. The South Korea Team suggested that it is necessary to develop space or environment for certain democratic discussion to solve problems peacefully. And finally, the Vietnam Team said that both individual happiness and ways to achieve it are important. This is a summary of today's session.



This is all for today. Thank you for your cooperation.



(6) Day 5 – Regional Action Plan Presentations

* * * * Action Plan Presentations * * * *

Date	Saturday, November 28th, 2020
Location	Naha City Human Resources Development Support Center Maimai Naha
Moderator	Okinawa Peace Assistance Center (OPAC)

Overview of Each Team's Action Plans

◆Hiroshima Team

By posting a report on this Online Collaborative Learning to our friends via SNS, we would like to develop a culture in which young people posting opinions about war and politics on SNS is cool.

◆South Korea Team

We would like to establish and operate a platform for peace capable of serving as a bridge for all people around the world regardless of standpoint and social status to transmit, exchange and pass down information about peace, and make it possible to share contents regarding peace.

◆Nagasaki Team

We would like to host online presentations in which atomic bomb victims share their experiences in wars for students both in Japan and overseas, and then have them exchange opinions. This may help people to understand both sides of wars, both the one that suffered significant damage and the one that inflicted significant damage.

◆Taiwan Team

We would like to provide a program that includes a lecture on the February 28 Massacre at universities in Taiwan. During the program, participants would visit memorial parks related to the incident. This would help the young generation in Taiwan deepen their knowledge of the incident and give them a chance to learn about the value of peace and democracy.

◆Vietnam Team

We would like to conduct joint field research with students from Japanese universities to promote their understanding of Vietnam, its culture, and the wars, and deepen the friendship between both countries.

◆Okinawa Team

We would like to make videos about the history and customs of Okinawa to show to people on flights to Okinawa, provide opportunities for students visiting Okinawa to communicate with students there, and offer workshops that promote mutual understanding.

Action Plan Presentation by the Hiroshima Team



> Hiroshima Team

We planned that participants of this Online Collaborative Learning would post the content and their impressions of the program to their friends via SNS. When I was watching the YouTube live content on the Okinawa Memorial Day for this year, we noticed that young people in Okinawa started to think it was great to post about the war on SNS close to Okinawa Memorial Day, writing, for example, that "I want to ask my grandpa about his experience in the war." We thought it would be important for us to develop a culture in which it's OK to talk about politics and war. Therefore, we want to start by doing what we can do; and we feel that posting our impressions about participating in this program would be a good start.

> OPAC

Thank you. What kind of society do you think is going to be developed by implementing this action plan?

> Hiroshima Team

We hope that posting the content and our opinions about the project will encourage young people to think that they too can express their opinions about politics, and that expressing their opinions is good; and in the end, we hope such a circle will grow larger and larger.

> OPAC

Thank you for your additional explanation. We'd like to hear any questions you have for the Hiroshima Team. First, the Okinawa Team. Please.

> Okinawa Team

Around June 23, posts about the Okinawa Memorial Day on SNS increase in Okinawa. How about Hiroshima and Nagasaki? Do young people post comments saying that we should talk about atomic bombs, and so forth on or around the "A-Bomb Day" or the day of the Peace Memorial Ceremony?

> Hiroshima Team

I live in Hiroshima and know many students there. Everyone there knows about the atomic bomb and posting things related to it on SNS sounds too serious and is embarrassing for them. I think only a few people do it.

> Okinawa Team

In Okinawa, we hold the Okinawa Memorial Day ceremony in appreciation of the current state of peace and the beautiful nature we have around us; therefore, people do not feel that discussing war is too serious. Let's expand the topic on SNS together.



> Hiroshima Team

Yes, of course!

> OPAC

The South Korea Team also has a question. Please.

> South Korea Team

Thank you for your presentation. In order to have discussions, we need to address the difficulties of communicating with people from different countries using different languages. Is there any solution?

> Hiroshima Team

Yes, there are difficulties in communication. But photos and pictures can explain a lot without language. Like our presentations in this program, we used lots of photos and pictures. They were very clear and explain what we need to know very nicely. I think that's a way to help people to understand each other.



> OPAC

Thank you. Please give a round of applause to the Hiroshima Team.

Action Plan Presentation by the South Korea Team



> South Korea Team

Our action plan is named “Establishment and Operation of a Peace Platform.” The purpose of this action plan is to establish an internet platform to share the content of this Online Collaborative Learning, including the ideas we have discussed. This platform can serve as a bridge among countries to transmit, exchange, and pass down ideas about peace together in the real world where we encounter discrimination and inequality on a daily basis. Specifically, people around the world, including Asia and the Pacific Region, can share the content about peace in each region and country. For example, we can create a Vlog that allows viewers to freely visit peace memorial museums or other facilities in different regions and countries, and exchange opinions. Everyone can deliver and accept information. This allows us to share any information about conflicts and peace around us.

> OPAC

Thank you. The Vietnam Team has a question about the action plan made by South Korea Team. Please.

> Vietnam Team

Thank you for your presentation. I have a question about who would develop the platform, and who the target would be. Because people around the world, including Asia and the Pacific Region, are very broad, I would like to know which country or which organization would be the target of the platform, and who would make the platform.



> South Korea Team

Thank you. I think an organization like Okinawa Prefecture that has the funds and structure is appropriate to develop a peace platform. The target of the platform may vary each time. The important point is that everyone can post and view opinions freely.

> OPAC

Thank you for answering the question and for the presentation.

Action Plan Presentation by the Nagasaki Team

【長崎チーム】戦争と平和についての理解	
<p>FORMAT</p> <p>プランの目的・ゴール 実際に戦争の被害を受けた地域とそうでない地域の戦争の知識の差をみる。そして、平和について考え、私たちにできることを実際に活動する。 大学生は、戦争や紛争の経験者と知り合おう。戦争を忘るきっかけを作り、交流の場や情報交換を基に、それぞれの国や地域を発信してもらおう。</p>	
Who (誰が)	長崎県内の大学生が
to/with Whom (誰に/誰と/誰に対して)	日本の学生(都道府県にこだわらない)や留学生と
What (何を)	オンラインを通して貴重な被害者による体験談話を聞き、感じたことをディスカッションして、戦争の理解を深め、私たちに何ができるのか考える。交流する機会を作り、プレイクタイムを設けながら仲を深めた上で発表を行い、戦争への理解を深めてもらう。

> Nagasaki Team

Our action plan is called Understanding War and Peace, which is designed to compensate for the gaps in knowledge about wars between the countries and regions that have suffered damage in wars and those that have not. We also want to have time to consider peace, what we can do to maintain peace, and lead to actual activities to promote peace. In addition, we want to let university students know about the cruelty of war and conflict with the aim of encouraging them to disseminate what they've learned in their countries or regions. The targets of this plan are students in Nagasaki and other regions in Japan and students from abroad studying in Japan. They listen to the experience of atomic bomb victims online, discuss opinions, and consider what they can do for peace. We think it is better to promote understanding by listening to somebody we know rather than somebody we do not know. Therefore, we planned to have a break for interactions among students from Nagasaki and other regions to deepen our understanding with one another before the presentation, which we believe will lead to a deeper understanding of wars.

> OPAC

Thank you for the presentation. The South Korea Team has a question for the Nagasaki Team.

> South Korea Team

Thank you for the presentation. We understand your action plan clearly. If you have any specific examples of your plan, would you please tell us about them?

> Nagasaki Team

In Nagasaki, students selected from each high school become Peace Messengers. The messengers visit other prefectures to engage in activities that promote peace. They are global leaders who contribute to the realization of peace in both Japan and other countries and regions around the world beyond the boundaries of countries, ethnic groups, and religions. I think some from Hiroshima are also engaged in peace messenger activities. In addition, Nagasaki is involved in the signature campaign for the abolishment of nuclear weapons, and the collected signatures are sent to the United Nations Department of Peace Operations each year.



> OPAC

Thank you for answering. This is the end of the presentation by the Nagasaki Team.

Action Plan Presentation by the Taiwan Team



> Taiwan Team

The purpose of our action plan is to have more young people in Taiwan know about the February

28 Massacre. Giving young people opportunities to learn about history will lead to an understanding of the value of peace and democracy. We plan to provide opportunities for all university students in Taiwan to visit memorial parks and museums related to the February 28 Massacre as a part of their classes. As we also mentioned in our presentation, many monuments are scattered from north to east in Taiwan. We want students to visit such places to know why February 28 became a national holiday.

> OPAC

Thank you for your presentation. The Nagasaki Team has a question. Please.

> Nagasaki Team

Thank you for the presentation. You mentioned that mainly students in Taiwan will be engaged in the activities. We thought it is also possible to have other students around the world to engage in activities. What do you think about this?



> Taiwan Team

Of course, we would hope that students from all around the world will have chances to interact. But right now, young people in Taiwan do not know about the February 28 Massacre in detail. First, we would like them to know, then, we would like to expand to people in other countries and regions.

> OPAC

Thank you for answering. Okinawa Team has a question. Please.

> Okinawa Team

According to your action plan, university students visit February 28 Massacre monuments. Do you plan other activities after the visit?

> Taiwan Team

We planned to implement our action plan as a part of the classes provided at universities. We are also thinking about asking them to write reports, but the most important thing here is to let them know about the massacre and what led to it. Therefore, we prioritize their visits to sites related to the massacre.

> OPAC

The Okinawa Team understood your answer, but they have another question.

> Okinawa Team

There was a map of Taiwan on the right side of the presentation slide. We felt that memorial parks were mainly located in Taipei. Do you feel that there are differences in knowledge about the February 28 Massacre between Taipei and other regions?

> Taiwan Team

We understand you are asking for a comparison between the people in Taipei area and in the eastern regions that have fewer memorial parks. Perhaps, there doesn't seem to be a great difference in knowledge about the massacre. The biggest problem is that the massacre is not well known throughout the country. Taiwan is a small country, so students in the east can travel to Taipei in a few hours. They can go to Taipei, monuments and memorial parks related to the massacre in other regions on school trips, and so forth. Therefore, we think visits to such parks and monuments will be good occasions for young people in Taiwan.

> OPAC

The Okinawa Team also understood the answer. Thank you, Taiwan Team for your presentation.



Action Plan Presentation by the Vietnam Team

【ベトナム】海外語学社会研修プログラム	
プランの目的・ゴール ベトナム国・文化・人間のことを理解する 戦争に関する知識を高める 両国の友好を深める	
Who (誰が)	ホーチミン市師範大学日本語学部の 教師・学生
to/with Whom (誰に/誰と/誰に対して)	日本の協定大学の学生
What (何をする)	1. 文化・言語の授業を行う 2. 一緒にベトナムでの戦争に関する博物館、名所に訪問する 3. 枯葉剤の被害者に会いに行く

> Vietnam Team

We planned to conduct field research with students visiting Vietnam from partner universities in Japan with support from the students studying at the Department of Japanese of the Ho Chi Minh City University of Education. The primary goal of this program is to understand the Vietnamese culture and people, increase knowledge of war, and deepen friendship between Vietnam and Japan. This program not only provides lectures in Vietnamese and Vietnamese culture, but also introduces remains of the Vietnam War by students. Japanese students visit sites associated with the Vietnam War such as Reunification Palace, the War Remnants Museum, and Cu Chi Tunnels. Students also visit families raising children with disabilities caused by the defoliant and learn about the pain that war has left to us. On the last day of the program, students from both Japanese universities and the Department of Japanese of the Ho Chi Minh City University of Education discuss what they learned, their opinions, and changes before and after participation in the program. We also hope that students who participate in this program will return to Vietnam in 5 or 10 years to visit the families that suffered from the damage caused by the defoliant and engage in volunteer activities in Vietnam.

> OPAC

Thank you for your presentation. The Okinawa Team has a question for the Vietnam Team.

> Okinawa Team

The Vietnam Team targets Japan to deepen friendship between both countries. Why did you choose Japan, not the United States?



> Vietnam Team

We have two reasons for choosing Japan. One reason is that members of the Vietnam Team are enrolled in the Japanese language department and can speak Japanese. The other reason is that while it's of course important to have a good relationship with the United States, at the same time, friendship with Japan and other countries is also important. We do not prioritize any countries.

> OPAC

Thank you. The Okinawa Team understood your answer. This is all for the Vietnam Team. Thank you again.

Action Plan Presentation by the Okinawa Team



> Okinawa Team

The goal of our action plan is to acknowledge each other's differences and eliminate all conflict. In the earlier discussions, probably in the presentation by the Hiroshima Team, they mentioned the importance of accepting differences in religion and policies and of having democratic communication. We agree with their opinion, which became one of the goals of our plan. We chose three activities to help young people recognize such differences among countries and regions. One is that we make videos about Okinawa and show them on flights. For example, focusing on so-called "power spots" in Okinawa, we make videos about etiquette for visits such as "It's a place for prayers, and tourists are not allowed to enter," and show them on flights. This approach has already been taken in Palau. And we hope the tourists who see the videos will tell their friends. Next, we thought about providing people who are studying about Okinawa opportunities to have open and honest talks with university students in Okinawa and students visiting Okinawa on school trips. Lastly, we show photos of Okinawa before and after the war at schools in Okinawa Prefecture, ask them what the photos express, have them discuss in small groups and make a presentation, which is called photo language. After the workshop, we explain each photo. Giving students the chance to think about the photos before being given explanations may be effective in deepening their understanding of war and promoting mutual understanding.

> OPAC

The South Korea and Nagasaki teams have questions for the Okinawa Team.

> South Korea Team

The Okinawa Team mentioned making videos and showing them on flights. Why did you choose flights?

> Okinawa Team

Okinawa is an island and air travel is the main means of transport from other areas of Japan. We thought passengers may watch the videos in the same way they read inflight magazines. Just like the safety information given before taking off, tourists can watch the videos to get general information about Okinawa.

> OPAC

Thank you. Then, next is Nagasaki Team.

> Nagasaki Team

Our question is related to the question asked by the South Korea Team. Do you plan to show videos only on flights to Okinawa? If Okinawa has international flights, we think it would be nice to make videos in English. What do you think about it?

> Okinawa Team

We were considering showing on incoming flights because we would like people to know about Okinawa before arriving. And we agree with the idea of making English versions of the videos.



> OPAC

Thank you. South Korea Team has another question.

> South Korea Team

If those videos are shown on flights, people who afford to travel by air, namely those in the middle class or higher, will be able to watch them. Also, people living far away may not dare to fly into Okinawa with many stop-overs. This means that the potential for releasing information from Okinawa is limited.



> Okinawa Team

Yes, it is true that Okinawa is not so easy to visit from far away. We hadn't thought about that. To those who cannot visit Okinawa easily, we can use, for example, the peace platform suggested by the South Korea Team to introduce and spread information about Okinawa.

> South Korea Team

We think such collaboration is a wonderful idea.

> OPAC

I hope the Okinawa Team will be able to realize collaboration. Thank you for the presentation. All teams have now finished presenting their action plans. Thank you for sharing such wonderful ideas.

Message from Okinawa Prefecture

> OPAC

The Okinawa Prefecture, the host of this project, will now give a message to the participants.

> Okinawa Prefecture

Thank you so much for presenting your action plans. They are filled with many good ideas, and I took many notes. I also participated in the ceremony on the first day, and I feel that all of you have grown from the first day. After the ceremony, the program began with a sanshin performance and Kachaashii dance by the Okinawa Team. It then moved to presentations and discussions on the state of and issues in each country. Following presentations, the teams made and presented action plans. We concluded with detailed questions and answers. Seeing all teams accepting suggestions and asking for cooperation made this both valuable and enjoyable. Based on the action plans presented, I am confident that all of you will use what you've learned here to take a step forward to realize the plan in each country. Thank you.



(7) Day 5 Closing Ceremony

This 5-day Online Collaborative Learning provided participants with the chance to exchange opinions and make action plans to develop a peaceful society. The online environment was stable throughout these five days and we were able to successfully cover the entire agenda of the program.

After closing words from Chinatsu Sakakibara, Director of the Women's Empowerment and Peace Promotion Division of Okinawa Prefecture, participants raised their glasses of soft drink to celebrate their efforts over the past five days.

Each team prepared small symbols of their region and had commemorative pictures taken online.

Okinawa Team members saw off all participants leaving the screen at the end of the program. Although it was just five days, participants seemed to strengthen their friendships.

Closing Words



Chinatsu Sakakibara, Director Women's Empowerment and Peace Promotion Division, Department of Child Care and Social Welfare, Okinawa Prefecture

Toast (Karii in Okinawan)



Part 3

Project

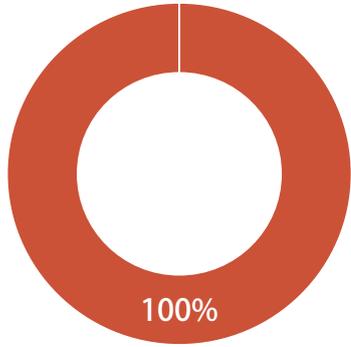
Assessment



1 Survey Results

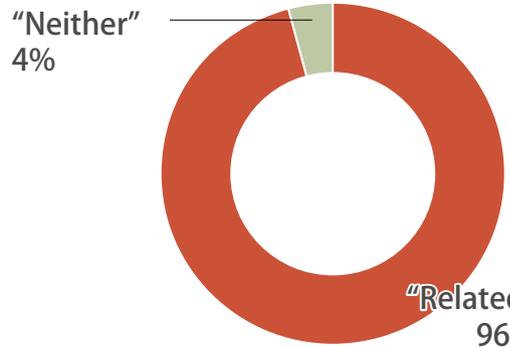
Overall Satisfaction with the Project

Participants who chose "Very satisfied" and "Satisfied"



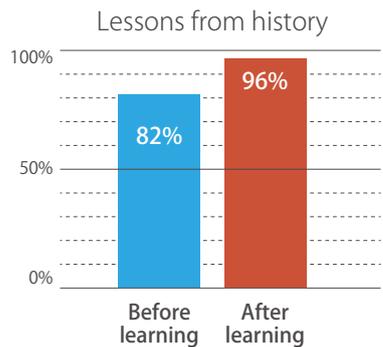
Relationship between the project and individual specialty

Participants who chose "Very related" and "Related"

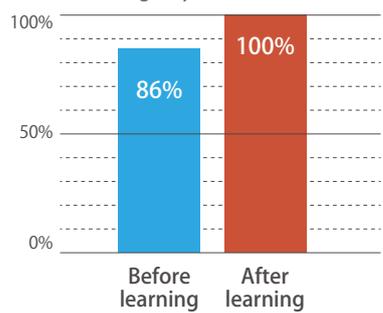


Change in interest by theme

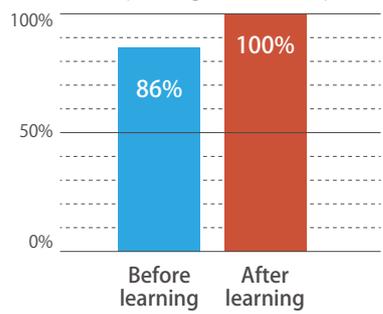
Participants who chose "Very interested in" and "Interested in"



Mutual understanding beyond the boundaries of regions



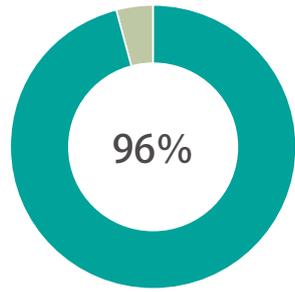
Transmission and passing down of experience of war



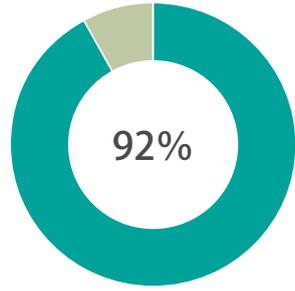
Satisfaction with items regarding Okinawa

Participants who chose "Very satisfied" and "Satisfied"

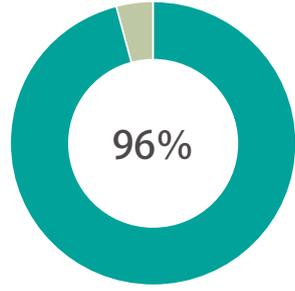
Lecture on Okinawan Culture and History



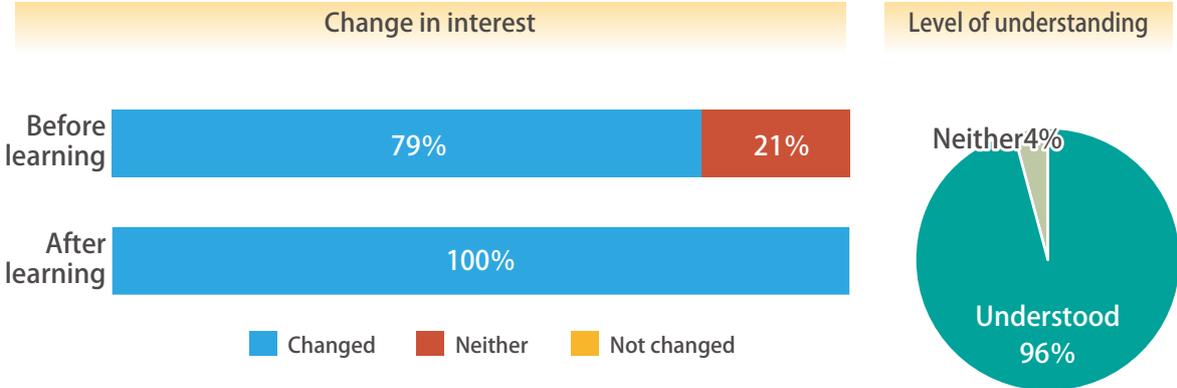
Lecture on Battle of Okinawa and Post-war Recovery



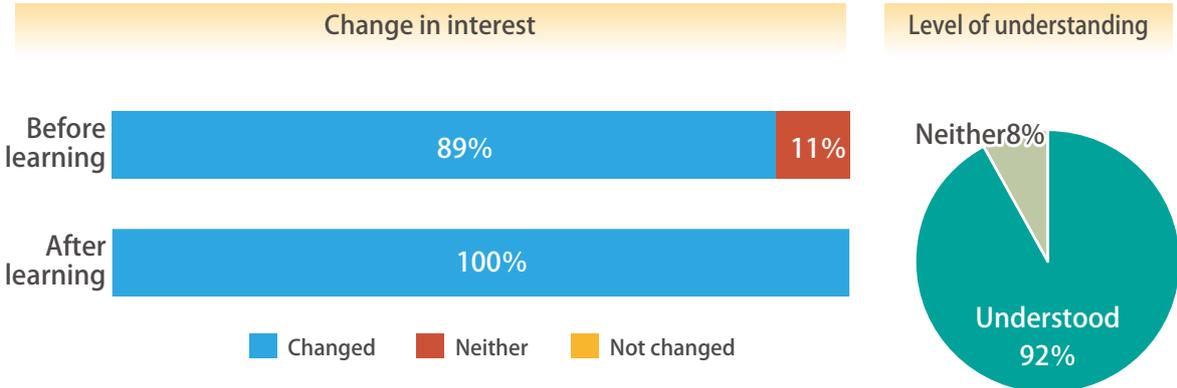
Video made by Okinawa Prefecture



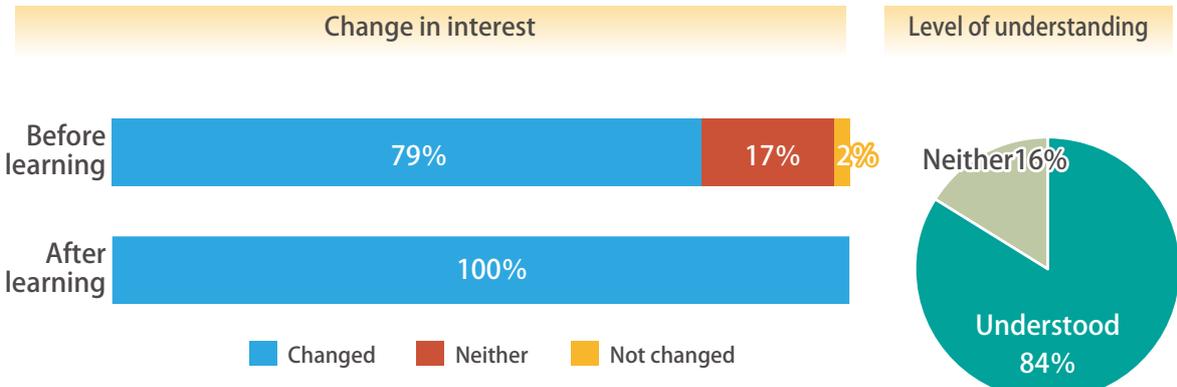
Changes in participant interest and level of understanding [Atomic Bombing of Hiroshima]



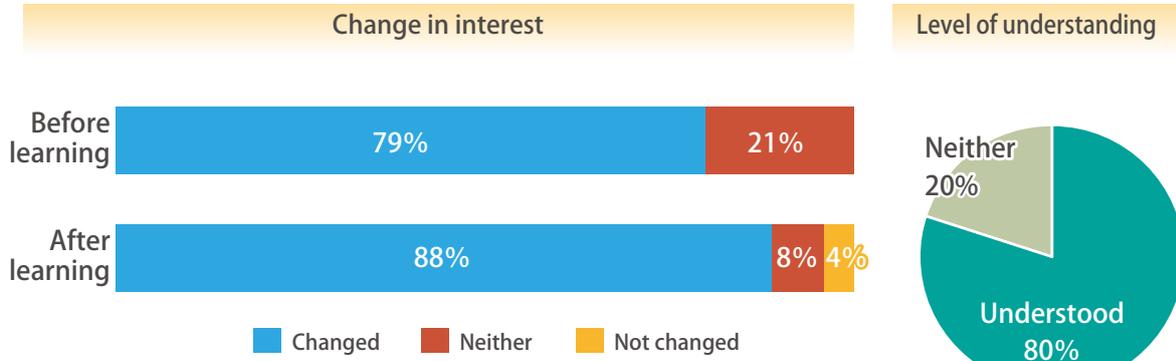
Changes in participant interest and level of understanding [Atomic Bombing of Nagasaki]



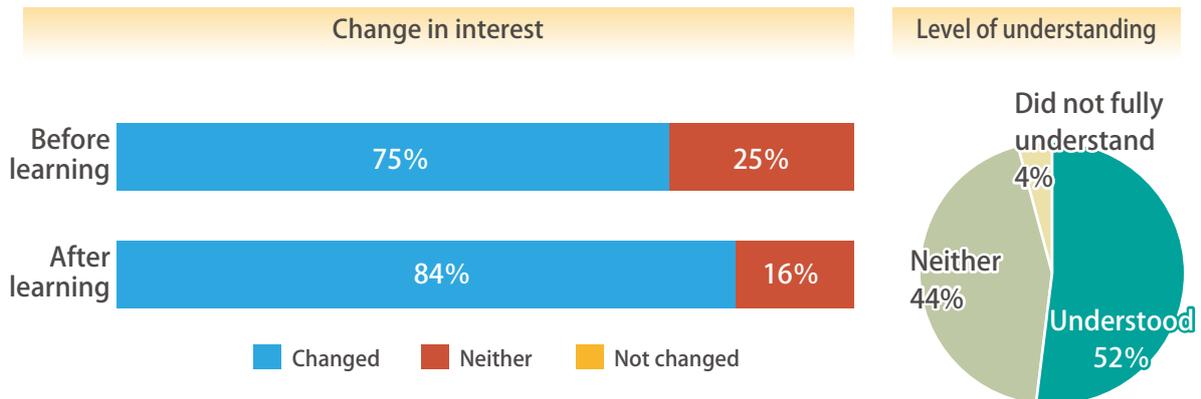
Changes in participant interest and level of understanding [Vietnam War]



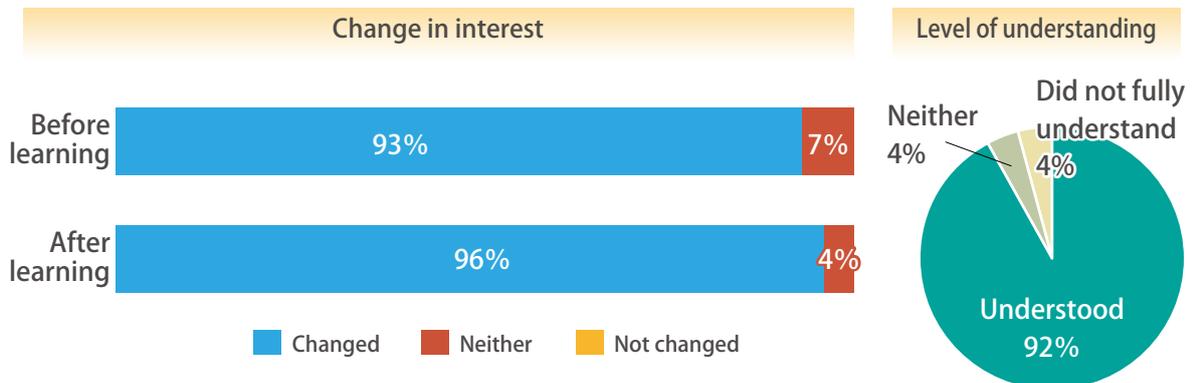
Changes in participant interest and level of understanding [February 28 Massacre in Taiwan]



Changes in participant interest and level of understanding [Jeju 4.3 Massacre]



Changes in participant interest and level of understanding [Battle of Okinawa]



What did you learn through this project?(Write freely)

I learned about the tragedy of war, the importance of peace, and the difficulty in maintaining the state of peace. (Taiwan)

It was a very interesting experience of hearing different opinions about peace from students from different regions. (Hiroshima)

I realized again that being able to live an ordinary life is peace. However, Okinawa has U.S. military bases, and this means we are always at risk of danger. What I learned is what the Hiroshima Team taught us, which is that we usually have conflicts because we are different; but if we want to have a state of peace, it is important to have communication. I completely agreed with this idea. Humans are the ones that start conflicts, so we are the only ones who can prevent them. (Okinawa)

I was happy that I could share cases of conflicts using international relation theory, which is my specialization. It was very fun to participate in the project because I could also hear different opinions, including ways to work toward a state of peace. (Taiwan)

Having different opinions is very natural because we are in different environments and cultures. However, I felt that accepting such differences together will lead to a state of peace. (Nagasaki)

Through this project, I could understand the ideas of young people from different countries and regions in Asia which have experienced wars. I realized that there are different opinions about war and peace. I also learned that there are differences in peace education in different countries. (Vietnam)

I learned about cultural diversity, and different historical viewpoints from students from different countries. (South Korea)

I learned about wars in the past and was happy to be able to share information with young people in different countries. (Nagasaki)

What do you want to do to develop a state of peace through this project? (Write freely)

I would like to communicate more with university students from Okinawa and Nagasaki. Through this program, I feel that connecting with people in different places will lead to developing a state of peace. (Hiroshima)

I want to be able to communicate about peace with others. I want to know more about myself and Okinawa. (Okinawa)

During breaks and in my spare time, I want to start talking about peace with my friends and acquaintances rather than just chatting about nothing special. (Nagasaki)

I want to make lots of friends around the world and deepen mutual understanding of peace. (Vietnam)

I want to tell people around me what I've learned through this project. I'll keep studying. (Okinawa)

I would like to promote mutual understanding and find better ways to spread information. (Hiroshima)

Interactions (South Korea)

I want to make proposals for peace online. (Taiwan)

Peace is important. Conflicts arising between different cultures are the primary cause of the breakdown of peace. Therefore, I would like to participate in international exchange meetings regarding culture and peace like this project as much as possible. I think peace can be established through mutual understanding, empathy and respect. I would also like to place effort into realizing the action plan we have made with other students at the Department of Japanese, Ho Chi Minh City University of Education. (Vietnam)

The Okinawa Team is now working to post our ideas with peace, Okinawa, and identity as keywords, which we hope to be read and understood by many young people. We are also planning to talk about peace with family and friends daily. We would like to realize these activities using photo language, which is included in our action plan, to provide elementary and junior high school students with a chance to think about peace. If we have the chance to work at junior high schools, we would like to implement more advanced peace education through detailed, well-planned programs, to enable students to think about the Battle of Okinawa not only on Okinawa Memorial Day but throughout June. (Okinawa)

Impressions of the project and feedback (Write freely)

Thank you so much for giving us the opportunity to participate in this project. I had peace education from elementary school to high school, but I did not have a chance to participate in such projects at the university. I recognized the fear of war again and learned the importance of prayer for peace. My interest increased, and I gained a new sense of value about peace. Thank you. (Nagasaki)

I wanted to have more time for this project. We can gather online easily and hope to have more time next time. (Vietnam)

It would be better to have the project from Monday to Friday. (Taiwan)

This project gives students in Asia chances to learn the history of different countries and increase mutual understanding, which was very meaningful and important for us. Thank you so much for giving us this precious experience. I also learned a lot about project management, including smooth operation and camera work.

It was provided online, but I had the chance to learn about the history and opinions of people from different countries. It was very fun. I would like to suggest that if we could have time to ask questions, not only to the team making the presentation, but also to other teams—in other words, not only Q&A between the presenter and audience, but also among all teams, the time would be more meaningful. (For example, I wanted to hear more opinions about the themes presented by the Okinawa and South Korea teams, not only from the presenters, but also from other teams.) I am looking forward to seeing everyone not on the screen, but face-to-face next time. (Hiroshima)

I want to share projects regarding sustainable peace held in many places. (South Korea)

Thank you so much for holding this online peace education program under such difficult circumstances. I learned lots of new things and had good experience. (Nagasaki)

At first, I thought five days would be a long time, but it was very quick and filled with great content. If there is an opportunity like this again, I would definitely participate. Thank you. (Hiroshima)

I learned a lot. Thank you. It was a great experience for me. (Taiwan)

It was unfortunate because I could not meet with everyone face to face, but I really appreciate having been able to participate in such a great online project. I could confirm the information that I had before the project. I appreciate OPAC. Thank you. (Vietnam)

Very satisfied. (South Korea)

I was not sure if I should participate in this project because I was in my fourth year and busy writing my graduation thesis, but I was very happy that I decided to participate. I learned and realized new things every day with the program. Because I was interested in the experience of war and in peace education in other countries, this project gave me a chance to learn about them and accept differences among countries. I also had a chance to learn and talk about Okinawa through discussions with peers while preparing our presentation, which helped me to understand a lot more. I want to participate in such projects again. I want to maintain a good relationship with OPAC and participants to establish a state of peace and become a peace maker. (Okinawa)

Thank you so much for having this wonderful Online Collaborative Learning. I had a great time with the other participants. It was a good experience for me. (Taiwan)

I deepened my understanding of peace through the presentations and discussions in the program. (Nagasaki)

Thank you for giving me such a great opportunity to exchange opinions with students in other Asian countries. It was unfortunate that we could not meet each other face to face and did not have enough time to continue the exciting discussions. If we had had more time for discussions, it would have been even better. I really appreciate the OPAC and technical staff for making the online program under COVID-19 possible. Thank you again for giving me a great experience. (Okinawa)

2 Overall Assessment

I would now like to summarize this project based on the results of the questionnaire given to participants and comments from instructors. Everyone gave high marks to the project, indicating that the purpose has been achieved. For the past five days, participants deepened their understanding of war and peace and built strong relationships with other participants through opinion exchange as they increased their understanding and acceptance of different opinions. Time allocation and duration of the Online Collaborative Learning may need to be considered, but these two factors did not lower participants' evaluation. In regard to points to be improved from last year, the allocation of instructors to participants from Okinawa and the ice breaker were well done this year.

In order to prevent the spread of COVID-19, we decided to shift from the in-person camp style to an online format. Special staff were assigned, and other preparations were made. Instead of having field work in Okinawa, the host made videos about the Battle of Okinawa and approaches to the promotion of peace activities.

The following are comments on the presentations and discussions held on the second through fourth days, and action plan presentations on the fifth day.

On the first day, two presentations were given, "Okinawan Culture and History" and "the Battle of Okinawa and Post-war Recovery." Participants gave high evaluations to both presentations. They also expressed a desire to learn more. Therefore, we would like to ensure sufficient time for presentations and Q&A between the presenters and participants for the next project.

On the second and third days, each team gave presentations. Some teams focused on concepts while others covered specific topics. This highlighted the individuality the participants. The complexity of the Jeju 4.3 Massacre was evidenced by a majority of participants reporting this topic as more challenging than other topics.

On the fourth day, participants discussed two themes, "Why Do We Have Conflict?" and "What is a State of Peace?" Because of the online format, participants seemed to hesitate at first. However, as time went by, they became very active in expressing themselves. In future projects, it might be nice to have more time to allow for discussion of opinions. The moderator helped by summarizing the teams' opinions. Some participants also mentioned in the questionnaire that it would have been nice to have more time for discussions. We need to consider better time management for future projects.

On the fifth day, each team presented their action plans. While the time for preparation was short, all six teams presented clear and well-organized action plans from six viewpoints. These included the establishment of an online platform, collaboration among countries, and provision of opportunities to learn about past wars and incidents. Incorporating opinions expressed over the five days, each plan was very interesting and contained flexible ideas using existing technologies and systems.

Instructors for each team provided feedback. They pointed out that gathering participants was a challenge because the project was held during the school semester. However, they also praised the project. They provided specific proposals about discussion methods and future directions. We truly appreciate the instructors' understanding of the purposes of the project and are grateful for their cooperation. We also appreciate their suggestions for improvement.

As we finish this year's session, we have a message for participants. It is clear that everyone was very confident throughout these five days. We also recognized that continual efforts are required to establish a state of peace. Participants also mentioned that it would be very difficult to resolve all conflicts in daily life, but we need to consider peaceful ways to solve problems through communication and make parties of conflict into good rivals who improve one another. Participants perceive society objectively and have positive ideas about what they should do to make it better. How about us, the older generation? It's obvious that we haven't yet developed a state of peace. We had to straighten ourselves while listening to their presentations and opinions because we realized again and again that we

of the older generation also need to continue doing our best to provide a better social environment for the young generation. We will continue improving the project. We thank everyone engaged in this project.

Part 4

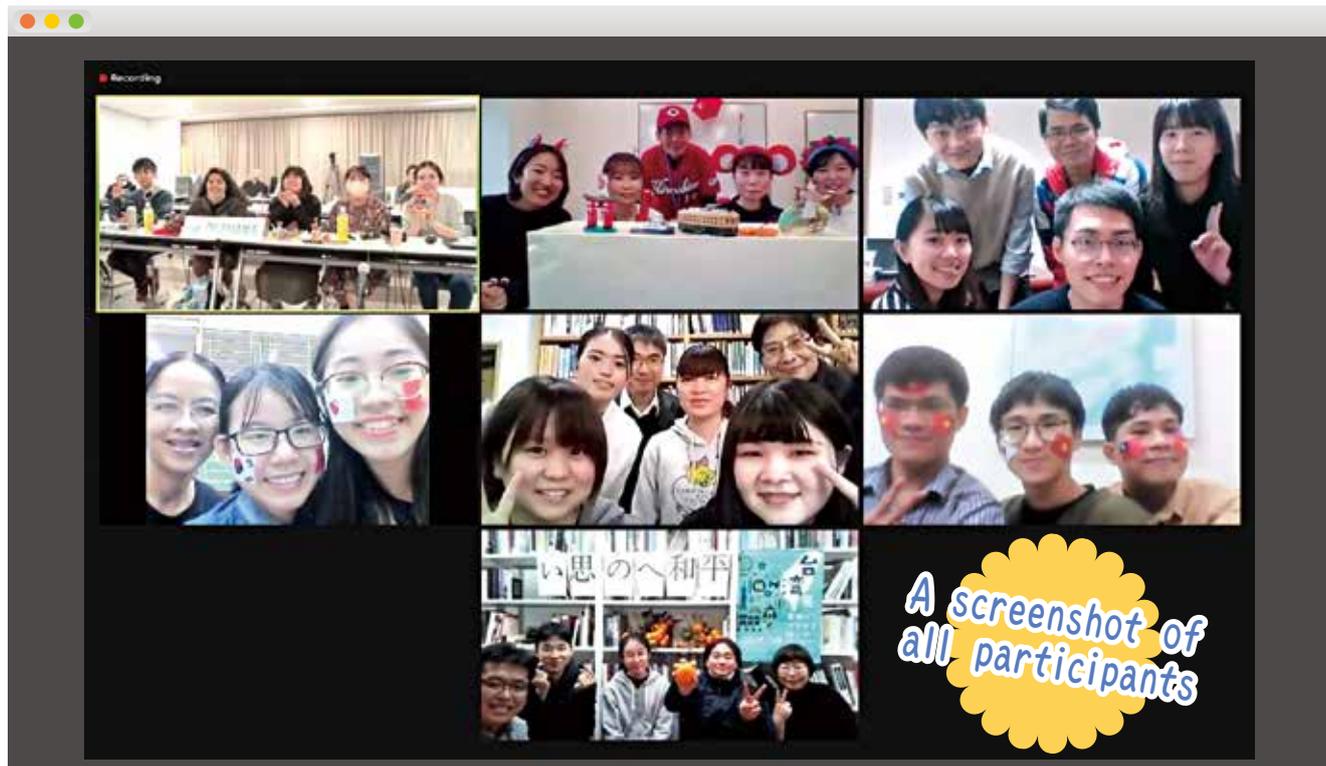
References



1 Images from the Online Collaborative Learning







* Introduction of Each Region *



* South Korea Team *

Jeju Island produces delicious oranges.
Please come and taste them.



* Nagasaki Team *

These are our university's research journal.



* Hiroshima Team *

We of course support the Hiroshima Carp!



* Taiwan Team *

Tapioca drink is from Taiwan!!



* Vietnam Team *

We painted the national flags of the participating countries on our faces to show our friendship!



* Okinawa Team *

Shisa guardian lion, Okinawa soba noodles, fans for Ryukyu dance... everything is from Okinawa!!!

2 Press Reports

悲惨な歴史継承 学生がアイデア オンライン報告会

戦争や弾圧が起きた国や地域の学生が平和について考える「平和への思い」のオンライン学習報告会が28日、那覇市内であった。沖縄や長崎、台湾などの学生計29人が参加。各地で起きた悲惨な過去を学び、歴史を継承するために若い世代



が取り組むべきことなどについて考えを共有した。県内からは沖縄キリスト教学院大学と琉球大学の学生計5人が参加。争い事なくすには、違いを認め合うことが重要だと主張。沖縄を知ってもらうために機内で動画を流し、歴史や文化を観光客が事前に学ぶアイデアを提案した。

台湾の学生たちは、当時の国民党政権が住民の抵抗運動を弾圧した「2・28事件」を紹介し、台湾の若い

各地の学生らとオンラインで意見交換する県内の大学生ら28日、那覇市上間・市人材育成支援センターまーいまーいNaha
世代で同事件を知らない人が多いと問題視。レポートだけでなく、事件にまつわる場所を訪れて歴史を直接学ぶ必要性を訴えた。
県の交流事業で、今年2回目。広島やベトナム、韓国・濟州島からも学生が参加し、5日間の日程をオンラインで開催した。

Provided by Okinawa Times

国境超え平和議論 那覇 学生らオンライン共同学習



県は27日、戦争体験の継承に取り込む地域やアジアの学生を対象にした、オンライン共同学習を那覇市上間の市人材育成支援センターまーいまーいNahaで開いた。平和構築のためのネットワーク形成と人材育成が目的。沖縄、広島、長崎や韓国、台湾、ベトナムの学生ら29人が参加した。共同学習は24日から28日の5日間実施した。27日は地域ごとにチームを組んで「なぜ争いは起きるのか」「徴兵制についてどう思うか」などテーマを設定し、議論した。「なぜ争いが起きるのか」というテーマでは、沖縄チ

オンライン共同学習で、チームを組んで議論を交わす学生ら=27日、那覇市上間の市人材育成支援センターまーいまーいNaha

ームから「正義の違いから起きるのでは」という意見が出た。各国チームから同意する意見が出た一方、何が正義なのかという問いに「命を愛し、命をささげ守ること」とする回答もあった。その回答に対し、沖縄チームは沖縄戦で県民の4人に1人が犠牲になったことを挙げて、違和感を伝えるなど活発な議論を展開した。
沖縄キリスト教学院大学の津波古明瑞さんの28日野湾市は「他国の人の価値観や信念を聞くことで、さらに他人を理解しようと思った」と話した。共同学習を通して得た知識やつながりを生かし、28日には今後どのように平和を構築するかなど、アクションプランを策定した。

Provided by Ryukyu Shinposha

**“Hope (Umui) for Peace”
Promotion, Exchange, and Passing Down Project 2020
Report**

Okinawa Prefecture

<Administered by>

Women's Empowerment and Peace Promotion Division,
Department of Child Care and Social Welfare, Okinawa Prefecture

<Organized by>

“Hope for Peace” Promotion, Exchange, and Passing Down Project Operations Consortium
(NPO Okinawa Peace Assistance Center, Uruma Audio & Visual Center Co.)

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