



平和への
思い ウムイ

FOR A BRIDGE TO ACROSS THE OCEAN

“Hope (Umui) for Peace”

Promotion, Exchange, and Passing Down Project 2021

Report



Okinawa Prefecture

Foreword

The year 2021 marks the 76th anniversary since 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, as 90% of the population was born post-war, it has now become a difficult task to pass on to the future generations the reality of the battle and the stories of those who experienced it.

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 travel 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, it is also true that, other than direct violence such as regional conflicts and terrorism, there are structural violence including poverty, hunger, discrimination, the suppression of human rights, and the destruction of environment. From 2020, the COVID-19 infection has been spreading like wildfire all over the world, threatening people's lives and day-to-day living. The spread of the infection has drastically changed the way of life and the economy. Moreover, fear of infectious diseases created anxiety, which then has caused discrimination and prejudice among us. Now we all know that such increased anxiety is capable of dividing our society.

These issues pose a threat to our efforts to realize a peaceful society, and this is not something that one country alone could solve. What is important is that the international community works together hand in hand. In this way, I believe that we could build a peaceful and truly prosperous society.

With such a philosophy in mind, Okinawa Prefecture implemented the "Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project," in order to build a network of relationships with neighboring countries who have experienced a similar history to our own and to foster those global-minded and peace-loving individuals who can contribute to a realization of a peaceful society. This project brought together 34 students from such countries and regions across Asia that had experienced a great loss of people in war: Okinawa, South Korea, Taiwan, Vietnam, Cambodia, Hiroshima, and Nagasaki. These countries gathered together via the internet, and 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." It is a record of the activities undergone by students from Okinawa, throughout Asia, and from Hiroshima and Nagasaki to engage one another, deepen their relationships and share their "hope for 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, the student participants cultivated through this project around the philosophy of "Hope (Umui) for Peace" beyond the differences in their nationality, language, and culture, will act as a "Bridge for Peace" to bring about a society of peace, not only for Asia but also for the entire world.

Lastly, I would like to extend my sincerest thanks to the universities and museums both local and in the participating countries, who have assisted this project by recruiting, selecting, and prepping the student participants. My deepest thanks also to our lecturers, Okinawa history education researcher, Mr. Wataru Oshiro, Ms. Michiko Uehara of the Okinawa Prefectural Peace Memorial Museum Fellowship, Ms. Noriko Koga and Ms. Hiromi Onabe of the Himeyuri Peace Museum, and Mr. Shinichiro Isa of the Okinawa City Museum of Postwar Culture and History "Histreet." I would like to express my deepest appreciation to Professor Makoto Arakaki of the Okinawa Christian University for taking on the role of moderator for the project result presentation.

February 2022
Okinawa Prefectural Peace Memorial Museum
Director Fumio Kijihana

Table of Contents

Foreword

Part I Project Overview

1. Objectives	2
2. Organizational Bodies	2
3. Project Content	2
4. Project Period and Venue	3
5. Project Structure	3
(1) Organizational Staffing	3
(2) Preventive Measures for COVID-19 and Safety Management	4
6. Project Operation Procedures in Participating Regions	5
(1) Participant Selection	5
(2) Preparatory Study	6
(3) Follow-up Study	9
7. Collaborative Learning Schedule	10

Part 2 Collaborative Learning

1. Participant	12
(1) Participant Introductions	12
(2) Participating Countries / Regions	26
2. Collaborative Learning	27
(1) Collaborative Learning Overview	27
(2) Day 1: Opening Ceremony, Lecture	30
(3) Day 2: Study Tour, Presentation (Hiroshima, Taiwan, Vietnam)	42
(4) Day 3: Study Tour	66
(5) Day 4: Study Tour, Presentation (Nagasaki, South Korea, Cambodia)	67
(6) Day 5: Presentation (Okinawa), Discussion	89
3. Project Result Presentation & Closing Ceremony	107
(1) Project Result Presentation	108
(2) Closing Ceremony	120

Part 3 Project Evaluation

1. Survey Results	124
2. Overall Assessment	131

Part 4 References

1. Photos	134
2. Press Reports	137



Part I

Project Overview



1 Objectives

76 years ago, the people of Okinawa Prefecture experienced a tragedy called the Battle of Okinawa, and lost countless lives. As the war survivors continue to age, it grows increasingly difficult to convey the cruel reality of that time. 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 Asian countries and Japan with similar tragic war experiences to Okinawa to learn together, deepen the mutual understandings between them, and reflect on peace. The hope is that this will be conducive to peace education and initiatives in each country and region. In addition, it will establish a peace-building network through the bonds cultivated in this project, and foster human resources which can work for peace. Lastly, it will continuously make use of the results of this project for peace education. In this project, the following three objectives were set to accomplish these goals.

(1) Contribute to the promotion of mutual understanding among participants and peace education and initiatives in each region. This will be done by providing an opportunity to reflect on peace from various perspectives by learning about wars and incidents that have occurred in each region.

(2) Contribute to the establishment of human networks and the development of human resources for peace efforts. This will be achieved by fostering bonds among participants.

(3) Use the project results in peace education.

2 Organizational Bodies

Organizer Okinawa Prefectural Peace Memorial Museum
Commissioned Institution NPO Okinawa Peace Assistance Center (OPAC)

3 Project Content

"The 'Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project" was launched in 2019 and is now in its third year. This project has provided opportunities for students from Asian countries and Japan with similar tragic war experiences as Okinawa to learn together, deepen the mutual understandings among them, and reflect on peace.

In 2019, participants from five regions from Cambodia, South Korea, Taiwan, Vietnam and Okinawa all gathered in Okinawa Prefecture. They exchanged their views on tragic experiences of war or incidents each region had gone through and on how to pass down those experiences. In 2020, a total of seven regions participated in the project, welcoming Hiroshima and Nagasaki. However, in order to prevent further spread of COVID-19, it was not possible for participants to meet in Okinawa, and the Cambodian team had to withdraw from the project halfway through. Instead of holding the project face to face, each region connected online to carry out the "Online Collaborative Learning."

In 2021, the project was carried out in hybrid, a mix of both in-person and online. Participants from abroad attended online, while those from Hiroshima, Nagasaki, and Okinawa attended in-person in Okinawa after sufficient COVID-19 preventive measures were put in place. The participants from Japan were able to not only present to each other the tragic events of wars or incidents via hybrid meetings, but also gained a deeper understanding of the reality of the Battle of Okinawa through visits to the Okinawa Prefectural Peace Memorial Museum, the Cornerstone of Peace, and the Himeyuri Peace Museum.

4 Project Period and Venue

November 22 (Mon.) – 27 (Sat.), 2021 *Excluding traveling days

The collaborative learning was set to be held between 14:00 and 17:00 in Japan time. Taiwan, Vietnam, and Cambodia, have different time settings as shown below since they have time differences from Japan:

Taiwan: started at 13:00

Vietnam and Cambodia: started at 12:00

Streaming Venue: Okinawa Karate Kaikan (Tomigusuku City, Okinawa Prefecture)

5 Project Structure

Project Leads

Kaoru Iha, Supervisor Okinawa Prefectural Peace Memorial Museum
Yohei Higuchi, Secretary-General, Okinawa Peace Assistance Center

Okinawa Prefectural Peace Memorial Museum

Section Chief, Curator Team Takayuki Kinjo
Supervisor Kaoru Iha

Okinawa Peace Assistance Center (OPAC)

Director Kazue Nakadomari
Secretary-General Yohei Higuchi (Head Project Lead)
Researcher Aino Kinjo

Okicom co., Ltd.,

Executive Officer Makoto Takeda Videography Manager Shinya Kise
Chief Engineer Masanobu Nishi Video Production Manager Shiro Takara
Webcast Management Manager Koji Miyagi

International Travel Service Inc.

Assistant General Manager, Business Division
Kazutoshi Moromizato

(1) Organizational Staffing

Head Project Lead (Project Supervision & Operation)

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

- In 2019 and 2020, he participated in the "Hope (Umui) for Peace' promotion, Exchange, and Passing Down Project" as an aide (project management assistant and online collaborative learning manager). Prior to the current position, he served as a researcher/advisor at the Ministry of Foreign Affairs of Japan at the Embassy of Japan in Timor-Leste from 2016 to 2019, engaging in coordination with the Ministry of Foreign Affairs on progress management and planning changes of NPO projects.

Leader ① (Supervision Aide, Collaborative Learning Management, Budget Management)

Kazue Nakadomari (Director, Okinawa Peace Assistance Center)

- Head Project Lead of the "Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project" 2020. She worked as assistant project manager for the JICA Grassroots Technical Cooperation Project of "Cambodia-Okinawa 'Peace Museum' Cooperation Project" run by the Okinawa Prefectural Peace Memorial Museum and the Okinawa Prefectural Museum & Art Museum from 2009 to 2014. In addition, she provided lectures on the Battle of Okinawa and postwar reconstruction to students on school trips and foreigners.

Leader ② (Collaborative Learning Management, Public Relations)

Aino Kinjo (Researcher, Okinawa Peace Assistance Center)

- She participated in the “‘Hope (Umui) for Peace’ promotion, Exchange, and Passing Down Project” 2020 as an aide in charge of video production, public relations, and meeting management. Prior to the current position, she served as University Educational Administrator at the University of the Ryukyus from 2016 to 2019, and administered the “Pacific Island Region Special Exchange Program.” She involved in production and design of videos, leaflets, and reports of the program results to promote them to overseas universities.

(2) Preventive Measures for COVID-19 and Safety Management

① Preventive Measures for COVID-19

An infection preventive manual was prepared in advance, and the preventive measures were carried out accordingly. Examples of preventive measures are shown below.

First, when participating in preparatory study and collaborative learning, participants in each region were asked to wear masks and practice social distancing. At all venues, hand sanitizer was made available and proper ventilation was ensured. In particular, participants from Hiroshima, Nagasaki, and Okinawa, who attended in-person gatherings of the project, were required to keep a daily record of their health condition and body temperature to monitor their condition. They were also recommended to get vaccinated prior to the collaborative learning. In addition, all participants, including students, instructors and organizers, who attended the project in-person, took PCR or antigen tests for COVID-19 prior to the event. Furthermore, during the period of the collaborative learning, all participants kept a daily record of body temperature, and practiced social distancing. When traveling together by bus, they were asked to leave a seat between each person. Not only that, for infection control purposes participants and concerned parties were required to check their body temperature for another week after the collaborative learning meetings.

② Safety Management

During the training period, one attendant was assigned from the travel agency in charge of travel services for participants from outside Okinawa. The attendant accompanied the participants during the time other than crewing a bus vehicle, being in charge of arranging meals, including lunch, and drinking waters, and emergency response if participants felt ill.

6 Project Operation Procedures in Participating Regions

(1) Participant Selection

Five participants were selected from each country/region based on the following eligibility requirements. In South Korea, there were four applicants, partly due to the project period overlapping with university classes.

- ① In principle, participants should be university students residing in participating countries/regions.
- ② Participants should be those who understand the purpose and goals of the project, who are motivated to engage in peace education/peace activities in their own country in the future, and who are willing to contribute to spreading peace together with the youth from the other participating countries.
- ③ Participants should be able to attend all programs such as preparatory study, follow-up study, and collaborative learning. In principle, participants from Japan are required to attend all schedules of the collaborative learning.

【Outsourcing Student Recruitment & Selection in participating countries and regions】

The same organizations as last year were re-requested to be contact points for participant recruitment and selection this year as well because they fully understand the project goals and purpose. However, as for Nagasaki this year, the request was made to the Nagasaki Foundation for the Promotion of Peace, which had been interested in this project since last year. Those contact organizations were also asked to assign instructors to assist in the learning of participating students. The instructors attended the collaborative learning as well.

In Okinawa, the project organization notified local universities and openly recruited participants. Recruitment and contact organizations for participants are shown in the table below.

	Country/Region	Recruitment/Contact Organizations
1	Japan (Okinawa Prefecture)	The project organization directly carried out open recruitment at local universities University of the Ryukyus, Okinawa University, Okinawa Christian University, Okinawa International University, Okinawa Women's Junior College, Meio University
2	Japan (Hiroshima Prefecture)	Hiroshima City University
3	Japan (Nagasaki Prefecture)	Nagasaki Foundation for the Promotion of Peace
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

(2) Preparatory Study

【Preparation of PowerPoint Material】

Ahead of the Collaborative Learning, the commissioned organizations responsible for recruitment and participant selection were instructed to provide the selected students with lectures as preparatory study. The aim of the study was to focus on wars or incidents that had occurred in their country or region. In the preparatory study, the students did not simply learn about the history. With the support from the instructors, the students also created a PowerPoint presentation for the Collaborative Learning. The content of the material included an overview on each country or region, their views on the importance of passing down the lessons from the history, how such can be done, and their "thoughts on peace."

【Video Production】

Ahead of the Collaborative Learning, each participating team was tasked with producing under five-minute video introducing their countries or regions. With the intention to help participants feel closer to each other since there was no opportunity to meet in person this year, students introduced themselves and the areas they come from in the video. These videos also presented wars or incidents related local historical sites, museums, and memorials in their regions.

Country/Region	Focus of Preparatory Study
Japan (Okinawa Prefecture)	Battle of Okinawa
Japan (Hiroshima Prefecture)	Atomic Bombing of Hiroshima
Japan (Nagasaki Prefecture)	Atomic Bombing of Nagasaki
Cambodia	Cambodian Genocide (genocide by Pol Pot's regime)
South Korea	Juju 4.3 Massacre
Taiwan	February 28 Massacre
Vietnam	Vietnam War



◆ Okinawa

Location: Okinawa Peace Assistance Center

Dates: October 9 and 31, 2021 (and other dates)

Instructor: Wataru Oshiro, Social Studies Teacher and Okinawa History Education Researcher, Part-time lecturer at Konan High School





◆ Hiroshima

Locations: Hiroshima City, Hiroshima Peace Memorial Museum, etc.

Dates: October 16, 24, and 30, 2021 (and other dates)

Instructor: Kazumi Mizumoto, Professor Graduate School of Peace Studies, Hiroshima City University



◆ Nagasaki

Location: Online

Dates: October 13, 22, 27, 2021 (and other dates)

Instructor: Michiko Yokoyama, Head of International Group, Business Section, Ayaka Nakamura, Passing Down Section Staff, the Nagasaki Foundation for the Promotion of Peace



◆ South Korea

Locations: Jeju National University, Alddreu Airfield (former Japanese military airfield site), etc.

Dates: September 10th, November 19, 2021 (and other dates)

Instructor: Koh Sung Man Ph.D., Associate Professor College of Humanity, Department of Sociology, Jeju National University





◆ Taiwan

Locations: National Chengchi University, National 228 Memorial Museum

Dates: October 7, 14, 2021 (and other dates)

Instructor: Li Shih-Hui Ph.D., Professor Program in Japan Studies, College of International Affairs, National Chengchi University



◆ Vietnam

Location: Online

Dates: September 19 & 25, 2021 (and other dates)

Instructor: Cao Le Dung Nghi, a faculty member for Japanese language, Department of Japanese, Ho Chi Minh City University of Education



◆ Cambodia

Location: Tuol Sleng Genocide Museum

Dates: October 19, November 1, 2021 (and other dates)

Instructor: Heng Sophara, Head of Education Team, Tuol Sleng Genocide Museum



(3) Follow-up Study

After the Collaborative Learning, each team conducted a follow-up study to reflect on what they had learned. They worked on producing peace education material for elementary, junior high and high school students in Okinawa. Themes and targets of the materials created by each team are as follows.

Country/Region	Theme of Teaching Materials	Targeted students
Japan (Okinawa)	Peacebuilding thought through interaction with Asian students	Junior high and high school students
Japan (Hiroshima)	Atomic bombing of Hiroshima Prefecture	Junior high school students
Japan (Nagasaki)	Atomic bombing of Nagasaki Prefecture	Elementary and junior high school students
Cambodia	Cambodian Genocide (genocide by Pol Pot's regime)	High school students
South Korea	Juju 4.3 Massacre	High school students
Taiwan	February 28 Massacre	High school students
Vietnam	Vietnam War	High school students

These teaching materials can be downloaded from the Okinawa Prefectural Peace Memorial Museum official website. The website can be accessed from the QR code below.



Hope(Umui) for Peace website URL
<http://peace-museum.okinawa.jp/umui/index.html>

7 Collaborative Learning Schedule

Nov.22(Mon.) – 27 (Sat.), 2021 Collaborative Learning Venue : Okinawa Karate Kaikan

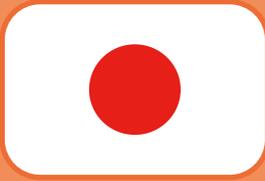
Date	Time (JST)	Details	Notes	
Nov.21 (Sun)	Traveling day	Hiroshima and Nagasaki teams arrive in Okinawa	International Travel Service Inc.	
Nov.22 (Mon)	10 : 00 ~ 11 : 00	Orientation for Participants	OPAC	
	11 : 00 ~ 12 : 00	Lunch (Hotel)		
	12 : 30 ~ 13 : 00	Transfer: Hotel → Okinawa Karate Kaikan		
	13 : 00 ~ 14 : 00	Collaborative Learning	Setting up Venue	Okinawa Prefectural Peace Memorial Museum, OPAC, Okicom
	14 : 00 ~ 14 : 45		Opening Ceremony, Member introduction	
	14 : 45 ~ 15 : 15		Icebreaking	
	15 : 15 ~ 15 : 30		Break	
	15 : 30 ~ 16 : 30		Lecture (Mr. Oshiro)	
	16 : 30 ~ 16 : 50		Welcoming Ceremony (Demonstration of Karate and welcome song by Okinawa Team)	Okinawa Team
	17 : 00 ~ 17 : 30	Transfer: Karate Kaikan → Hotel		
17 : 30 ~ 18 : 00	Meeting with instructors			
Nov.23 (Tues)	9 : 00 ~ 9 : 30	Transfer: Hotel → Okinawa Prefectural Peace Memorial Museum		
	9 : 30 ~ 10 : 30	Visit: Okinawa Prefectural Peace Memorial Museum	Okinawa Prefectural Peace Memorial Museum	
	10 : 30 ~ 11 : 30	Lecture: Okinawa Prefectural Peace Memorial Museum Fellowship, Q&A	Ms. Michiko Uehara (Okinawa Prefectural Peace Memorial Museum Fellowship)	
	11 : 30 ~ 12 : 15	Visit: Cornerstone of Peace	Okinawa Prefectural Peace Memorial Museum	
	12 : 15 ~ 12 : 45	Transfer: Okinawa Prefectural Peace Memorial Museum → Okinawa Karate Kaikan		
	12 : 45 ~ 13 : 30	Lunch (Bento)		
	13 : 30 ~ 14 : 00	Collaborative Learning	Preparation for Collaborative Learning	OPAC, Okicom
	14 : 00 ~ 14 : 50		Presentation from Hiroshima Team, Q&A	
	14 : 50 ~ 15 : 00		Break, Presentation Preparation	
	15 : 00 ~ 15 : 50		Presentation from Taiwan Team, Q&A	
15 : 50 ~ 16 : 00	Break, Presentation Preparation			
16 : 00 ~ 16 : 50		Presentation from Vietnam Team, Q&A		
17 : 30 ~ 18 : 00	Transfer: Okinawa Karate Kaikan → Hotel			
18 : 00 ~ 18 : 30	Meeting with instructors			
Nov.24(Wed)	9 : 00 ~ 9 : 30	Transfer: Hotel → Himeyuri Peace Museum		
	9 : 30 ~ 11 : 00	Visit: watch animated film Visit: Himeyuri Peace Museum	Himeyuri Peace Museum	
	11 : 00 ~ 12 : 00	Lecture: Overview of the Himeyuri Peace Museum and its efforts to pass down stories to next generations	Himeyuri Peace Museum	
	12 : 00 ~ 13 : 30	Transfer: Himeyuri Peace Museum → Plaza House		
	13 : 30 ~ 14 : 30	Lunch (Plaza House)		
	14 : 30 ~ 14 : 45	Transfer: Plaza House → Goya Gate Street		
	14 : 45 ~ 16 : 15	Visit/Lecture: Okinawa City Museum of Postwar Culture and History "Histreet"& Gate Street	Histreet staff	
	16 : 30 ~ 17 : 30	Transfer: Goya Gate Street → Hotel		
17 : 30 ~ 18 : 00	Meeting with Instructors			
Nov.25(Thurs)	9 : 00 ~ 9 : 30	Transfer: Hotel → Shurijyo Castle Park		
	9 : 30 ~ 11 : 40	Visit/Lecture: Shurijyo Castle Park, 32nd Army HQ Site (Shuri)	OPAC, Naha City Machikado Guide	
	11 : 40 ~ 12 : 10	Transfer: Shurijyo Castle Park → Okinawa Karate Kaikan		
	12 : 10 ~ 13 : 10	Lunch (Bento)		
	13 : 00 ~ 14 : 00	Collaborative Learning	Break, Preparation for Collaborative Learning	OPAC, Okicom
	14 : 00 ~ 14 : 50		Presentation from Nagasaki Team, Q&A	
	14 : 50 ~ 15 : 00		Break, Presentation Preparation	
	15 : 00 ~ 15 : 50		Presentation from South Korea Team, Q&A	
	15 : 50 ~ 16 : 00		Break, Presentation Preparation	
	16 : 00 ~ 16 : 50		Presentation from Cambodia Team, Q&A	
16 : 50 ~ 17 : 00	Administrative Announcement			
17 : 30 ~ 18 : 00	Transfer: Okinawa Karate Kaikan → Hotel			
17 : 30 ~ 18 : 00	Meeting with Instructors			
Nov.26(Fri)	10 : 30 ~ 11 : 30	Self-Study		
	11 : 30 ~ 12 : 00	Transfer: Hotel → Shurei Soba Restaurant		
	12 : 00 ~ 13 : 00	Lunch (Shurei Soba Restaurant)		
	13 : 00 ~ 13 : 30	Transfer: Shurei Soba restaurant → Okinawa Karate Kaikan		
	13 : 30 ~ 14 : 00	Collaborative Learning	Presentation Preparation	OPAC, Okicom
	14 : 00 ~ 14 : 50		Presentation from Okinawa team, Q&A	
	14 : 50 ~ 15 : 00		Break	
	15 : 00 ~ 16 : 40		Discussion	
17 : 00 ~ 17 : 30	Transfer: Okinawa Karate Kaikan → Hotel			
17 : 30 ~ 18 : 00	Meeting with instructors			
Nov. 27(Sat)	9 : 00 ~ 11 : 30	Preparation for the Project Result Presentation		
	11 : 30 ~ 12 : 00	Transfer: Hotel → Okinawa Karate Kaikan		
	12 : 00 ~ 13 : 00	Project Result Presentation Rehearsal	OPAC, Okicom	
	13 : 00 ~ 13 : 30	Lunch (Bento)		
	13 : 30 ~ 14 : 00	Preparation for the Project Result Presentation		
	14 : 00 ~ 15 : 20	Project Result Presentation Part 1: Participants' Presentation	OPAC, Okicom	
	15 : 30 ~ 16 : 30	Project Result Presentation Part 2: Panel Discussion	Professor Makoto Arakaki, Okinawa Christian University	
	16 : 30	Closing of the Project Result Presentation		
17 : 00 ~ 18 : 00	Closing Session & Ceremony	Okinawa Prefectural Peace Memorial Museum, OPAC, Okicom		
18 : 30 ~ 19 : 00	Transfer: Okinawa Karate Kaikan → Hotel			
19 : 20 ~ 20 : 30	Dinner			
Nov.28(Sun)	Traveling Day	Hiroshima and Nagasaki teams depart Okinawa	International Travel Service Inc	



Part 2
Collaborative
Learning

1 Participant

(1) Participant Introductions



Hiroshima JAPAN



Arai Natsuko

University/Faculty

Hiroshima City University, Faculty of International Studies, 2nd year

3-Phrase Self Description

Easy-going, self-paced, grandmotherly

Ambition After the Pandemic

I want to take a trip to Hokkaido and visit Ainu-related museums. I also want to go on a trip with my friends or visit the homes of friends who have gone to school outside of the prefecture. I hope to visit sites where I can learn about Japan.

My A-Little-Proud-of Things

The platelet count in my blood seemed to be higher than the standard level, and I was praised by a nurse at a blood donation.

Comments

I'm really happy to be able to do this face-to-face. I look forward to working with you.



Sato Yu

University/Faculty

Hiroshima City University, Faculty of International Studies, 2nd year

3-Phrase Self Description

Smile, sing, move

Ambition After the Pandemic

I want to visit my grandparents, relatives, friends, and other special people in my life.

My A-Little-Proud-of Things

I have acquaintances in many different places since my family has moved around a lot.

Comments

I'm looking forward to this opportunity to share what I've learned in my prior study, listen to what people in other regions are learning, and learn about each other's ideas at the same time.



Omiya Hikaru

University/Faculty

Hiroshima City University, Faculty of International Studies, 2nd year

3-Phrase Self Description

Dynamic, responsible, self-paced

Ambition After the Pandemic

I would like to study abroad in the Middle East and the Arab world. I also want to go abroad as soon as the coronavirus is over, as I am currently a member of a volunteer group that builds houses in Southeast Asia.

My A-Little-Proud-of Things

I am proud to say that I have participated in a variety of projects. In particular, during my senior year of high school, I participated in Global Classmate Summit 2019. At this event, 12 students from Japan and the United States gathered to discuss various international issues. It was a tough experience for me as a high school student, but I did gain a lot of skills.

Comments

Last year, we participated online, and while there were some difficulties, we were able to interact and learn a lot from each other, and after that, we were able to communicate through SNS and other means. This year, we will have a face-to-face meeting in Japan, which will allow us to have deeper discussions and exchanges. I look forward to working with you.



Fujimoto Kai

University/Faculty
Hiroshima City University, Faculty of Arts, 2nd year

3-Phrase Self Description
Freedom, attention to dispersion, intellectual desire

Ambition After the Pandemic
I would like to talk with students and teachers at my university about painting and my experiences in different countries over dinner.

My A-Little-Proud-of Things
My parents are surfers and I am also good at moving in the water. I have been going to the beach since before I could walk, and have done swimming and water polo from elementary school through high school.

Comments
The opportunity to meet and talk with people of my generation from different parts of the world is really valuable, so I would like to make this a week of listening and talking a lot.



Higashi Riko

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

3-Phrase Self Description
Talkative, idle, straight line

Ambition After the Pandemic
First of all, I want to travel outside the country, especially to Korea. And I want to play with my friends without a mask. I love festivals, and I can't wait to go to one. I also want to participate in the Peace Memorial Ceremony.

My A-Little-Proud-of Things
I can pursue my interests to the fullest extent. Whether it's a hobby or an academic subject, I like to put a lot of time and effort into what I'm interested in. Also, I can talk with anyone.

Comments
It's invaluable to actually be able to study in Okinawa, and I'm looking forward to getting to know people from other countries! I'll do my best!



Mizumoto Kazumi

Instructor
Professor, Graduate School of Peace Studies, Hiroshima City University



Taipei TAIWAN



Kuo Pin-Feng

University/Faculty

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

3-Phrase Self Description

Hardworking, challenging, encouraging.

Ambition After the Pandemic

I would like to travel to Okinawa and Kyushu.

My A-Little-Proud-of Things

Taiwan National Rugby Tournament 15s Tournament Winner

Comments

I would like to share the idea of world peace.



Tsai Pei-Yu

University/Faculty

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

3-Phrase Self Description

Cheerful, dynamic, calm

Ambition After the Pandemic

I want to go on an exchange program and travel abroad.

My A-Little-Proud-of Things

I can cook many kinds of dishes.

Comments

I'm looking forward to learning about other countries and interacting with the students through the project.



Hu Ze-An

University/Faculty

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

3-Phrase Self Description

Optimistic, cautious, responsible

Ambition After the Pandemic

I want to travel abroad.

My A-Little-Proud-of Things

One thing I am proud of is my flexibility. I have experience in organizing events with many people, so I can think about things from their point of view and other perspectives.

Comments

This time, I would like to exchange views with students from other Asian countries and have a deep discussion about peace.



Liao Yi-Ching

University/Faculty

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

3-Phrase Self Description

Positive, cheerful, kind

Ambition After the Pandemic

I have always interacted with people from other countries through traveling abroad. I would like to deepen my knowledge through an exchange program once the COVID-19 ends.

My A-Little-Proud-of Things

When I was in college, I was a member of the tennis team, and my friends often told me that I have a positive attitude. At first, I couldn't do anything, but after practicing hard on my own, teaching each other and my teammates and improving my communication skills, I have grown enough to be able to play in matches and make a better team together.

Comments

I'm a little disappointed that I couldn't visit Okinawa due to the COVID-19, but I'm looking forward to the presentations that each country has put so much effort into.



Yu Ming-Hsuan

University/Faculty

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

3-Phrase Self Description

Optimistic, positive, impatient

Ambition After the Pandemic

First and foremost, I want to ride a motorcycle around Taiwan.

My A-Little-Proud-of Things

To be able to ride a motorcycle.

Comments

I'm most looking forward to interacting with people from other countries and learning about events and history that I never knew existed.



Li Shih-Hui

Instructor & Interpreter

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



Ho Chi Minh VIETNAM



Tran Thi Ngoc Thuy

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese, 4th year

3-Phrase Self Description

Quiet, sober, hardworking

Ambition After the Pandemic

I am currently at home due to COVID-19, but once it is settled, I would like to look for an internship or do some job hunting.

My A-Little-Proud-of Things

I'm a dancer.

Comments

I am very happy to be a part of this program. Through the program, I deeply felt the pain of war and love peace more. Since I am a university student, I would like to study hard about other races and cultures in order to preserve peace.



Banh Ngoc Lan Nhi

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese, 4th year

3-Phrase Self Description

Easy to cry, empathetic heart, hard-headed

Ambition After the Pandemic

I would like to meet my friends and find a job.

My A-Little-Proud-of Things

It's my patience. When I was a sophomore in college, I was working as a tutor and had to commute from my house to my job, which was 8km away. Every day, even though I was tired, I took the bus to work and did my best to get the job done.

Comments

I am looking forward to the discussion among students from different countries, and sincerely share the emotion and things we learn from the topic.



Ho Minh Hieu

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese, 4th year

3-Phrase Self Description

Family, freedom, foreign languages

Ambition After the Pandemic

I want to travel since I haven't been able to travel for about a year and I miss it. COVID-19 has made me realize the importance of freedom. I would like to travel to the tourist spots in Vietnam first, and then to other countries.

My A-Little-Proud-of Things

I can proudly say that no matter what situation I enter, I never complain and get used to it quickly.

Comments

As a Japanese major, I think this is a great opportunity for me to interact with everyone participating in the program in Japanese. Also, as a Vietnamese student, I am really happy to be able to introduce our history to my friends overseas.



Le Minh Thu

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese, 4th year

3-Phrase Self Description

Creative, communication, friendly

Ambition After the Pandemic

I would like to study in Japan in order to learn more about Japanese history and culture. I want to learn about many different cultures and be able to help people maintain relationships.

My A-Little-Proud-of Things

I don't think I'm a special person, but I do have a great passion for reading books and creating content. If I can find a book something good in, I can read it in one sitting, even if it takes me all day. I can also spend the whole day coming up with ideas or creating videos.

Comments

I hope through this project I can know and understand more about the history of countries. I would love to understand more about the current peacekeeping of countries and the interest of young people in history. Besides, I want to be able to learn the lessons as well as the experiences and messages of the war so that I can contribute to preserving peace or spreading my knowledge to more people.



Le Do Yen Nhi

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese, 4th year

3-Phrase Self Description

Cooperative, hard-working, optimistic

Ambition After the Pandemic

I would like to study in Japan.

My A-Little-Proud-of Things

Since I am interested in culture, in my spare time I watch videos on YouTube about world cultures, and I have learned some interesting things, so I have a little knowledge about them.

Comments

I look forward to learning about the history of the participating countries, learning about the war, and introducing the Vietnam War to you.



Le Thi Hong Nga

Instructor & Interpreter

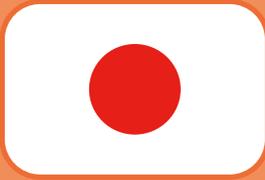
Director of Vietnam Japan Culture and Education Center, Ho Chi Minh City University of Education



Cao Le Dung Nghi

Instructor & Interpreter

Faculty member of Department of Japanese, Ho Chi Minh City University of Education



Nagasaki JAPAN



Yasumoto Noa

University/Faculty

Kwassui Women's University,
Faculty of International Cultural
Studies, Department of English,
1st year

3-Phrase Self Description

Curious, indecisive,
positive thinking

Ambition After the Pandemic

Online activities had their advantages, but they are still not as good as exchanging opinions face-to-face or visiting the site. I would also like to participate in signature activities, which are being refrained from due to COVID-19.

My A-Little-Proud-of Things

I have had many experiences from a very young age such as going abroad or doing equestrian activities. I went to an international school, so I guess I have a bit of an international perspective.

Comments

In this project, there will be participants from Cambodia and Vietnam, which I have never been involved before, and I am very much looking forward to stepping into unknown fields. I hope to have a fruitful exchange.



Ogawa Yuki

University/Faculty

Kwassui Women's University,
Faculty of International Cultural
Studies, Department of English,
3rd year

3-Phrase Self Description

Sponge, cheese, spring

Ambition After the Pandemic

I started spending more time at home with COVID-19, picking up travel magazines and photo books of beautiful buildings and museums around the world. The fact that I couldn't go to study abroad strengthened my desire to go abroad and experience different cultures. I want to see the scenery I've been seeing in photos with my own eyes once the pandemic has settled.

My A-Little-Proud-of Things

I am able to work hard and persistently towards my goals. I regularly take English exams, and in May I was able to achieve the goal I had hoped to achieve by my third year of university. I don't often show my achievements openly, but I felt that I was making steady progress.

Comments

History may seem like a distant past, but there must be something that connects us to the present. This time, I would like to learn about the history of each country and region and have a lively discussion. I hope that we will be able to learn about the history of each country and region and have a lively discussion, which will lead to future peace education and inheritance activities.



Oki Kano

University/Faculty

Nagasaki Junshin Catholic University,
Department of Culture and
Communication, 1st year

3-Phrase Self Description

Hardworking, proactive,
resourceful

Ambition After the Pandemic

I want to travel outside of the prefecture and abroad with ease. I also would like to learn more about and experience each culture other than war and peace.

My A-Little-Proud-of Things

I was a chorus and vocal musician for six years from junior high school to high school. For three years in high school, I sang "Senbazuru" at the annual Peace Memorial Ceremony on August 9. Last year, due to COVID-19, the scale of the ceremony was reduced by a tenth, so only the music club, of which I am a member, participated in the chorus. My efforts as a leader were recognized, and I was given the solo at the beginning of last year's ceremony, and I was able to sing the song with a wish for peace.

Comments

I am very happy to have been given the opportunity to experience the history and culture of various countries and regions, albeit with COVID-19.



Tsuda Masamichi

University/Faculty

Nagasaki Junshin Catholic University, Department of Culture and Communication, 1st year

3-Phrase Self Description

Optimistic, objective, flexible

Ambition After the Pandemic

One of the fields that I can study in depth at my university is the history of Christianity. Through the lectures, I learned that Jochi University is a good place to learn about the history of Christianity in the West. I would like to have the opportunity to study at Jochi University in order to compare Christianity in Asia and the West. I also feel that it is important to visit the local sites, so I hope to be able to freely visit places that are closely related to Christianity.

My A-Little-Proud-of Things

A painting I did when I was an elementary school student won a special prize at a Nagasaki Prefecture exhibition, and was chosen as the cover of the "Ajisai Notebook" that the city's Board of Education distributes to elementary school students in Nagasaki City as a summer vacation study book. In addition, the original painting is stored in the Nagasaki Prefectural Art Museum. So, I believe I am good at work that requires concentration.

Comments

We live in an age of uncertain information. I hope that we can get closer to answering the question of what war is through reliable materials from each region.



Yamaguchi Yukino

University/Faculty

Kwassui Women's University, Faculty of International Cultural Studies, Department of English, 1st year

3-Phrase Self Description

Tomato, positive, outdoors

Ambition After the Pandemic

I want to create a place for dialogue where young people from Japan and abroad can meet offline. I would like to have time to interact with each other while visiting each country.

My A-Little-Proud-of Things

I can switch my focus quickly.

Comments

I am looking forward to being able to interact with young people from other parts of the world with whom I have had little interaction. I am particularly interested in historical events in Okinawa and abroad and appreciate being able to learn from the local people of each.



Yokoyama Michiko

Instructor

Head of International Group, Business Section
Nagasaki Foundation for the Promotion of Peace



Nakamura Ayaka

Instructor

Passing Down Section Staff
Nagasaki Foundation for the Promotion of Peace



Jeju SOUTH KOREA



Hong Eun Hye

University/Faculty

Jeju National University,
Department of Sociology and
Journalism & Public Relation, 4th
year

3-Phrase Self Description

Love, Expression, Insecurity

Ambition After the Pandemic

I want to go to the pool. I haven't been to the ocean for the past two years due to COVID-19. They say that to enjoy the ocean well, you need to be able to swim. So, after the pandemic comes to an end, I want to learn to swim well at the pool first.

My A-Little-Proud-of Things

I am good at expressing myself as I think. I am not afraid to express myself openly and honestly to the sensations that a moment gives me. Perhaps that is why I like to dance, write, and sing so well. It is good for me to be able to devote myself as much as I want to a job that makes my life enjoyable in many ways.

Comments

I have always had a strong interest in international exchange activities, and Dr Koh suggested that there was an attractive project. I was so interested in this and applied for it at the last minute, as it would allow me to communicate about the history, culture, and attitudes of different countries. Even though I live on Jeju Island, I sometimes don't know what kind of history there was, so I would like to take advantage of this project opportunity to understand more about my hometown.



Kim Sung Min

University/Faculty

Jeju National University, Department of Sociology, 3rd year

3-Phrase Self Description

Plan, try, change

Ambition After the Pandemic

I would like to travel abroad.

My A-Little-Proud-of Things

I have a strong sense of challenge. On the other hand, I am also quick to quit.

Comments

I applied for this program to experience the culture and history of my peers in other countries, even if indirectly, through this international exchange opportunity.



Kim Hyun A

University/Faculty

Jeju National University, Department of Sociology, 3rd year

3-Phrase Self Description

Enthusiasm, perseverance, effort

Ambition After the Pandemic

When COVID-19 converges, I would like to go to a concert of my favorite singer. I hope the day will come soon when I can go to a concert and sing along with the singer and be healed.

My A-Little-Proud-of Things

One of my strong points is that I have the "perseverance" to never give up and to finish any task I take on. Even if it is something that I am not always interested in or a problem that is difficult to solve, I am someone who has a positive mindset of "having fun" and will do my best at everything.

Comments

I was so interested in the Jeju 4.3 incident. However, I have always wondered how I could convey the tragic pain of Jeju Island, which is still not well known, to my generation. I believe participating in this project will make my questions clear. In addition, I applied for this project to have an opportunity to look back on the past and learn what peace means to us and what efforts we need to make to achieve it.



Roh Hyeon Gyeong

University/Faculty

Jeju National University, Department of Sociology, 3rd year

3-Phrase Self Description

Brightness, fire, cold

Ambition After the Pandemic

I would like to get together with a group of people and share what we have been up to while enjoying good food. If I wanted to be more ambitious, I would like to go on a trip, either domestic or international. COVID-19 has taught me the lesson that if you don't spare time to take action, you never know when the opportunity will come again. When this situation is over, I will try my best to meet someone and have a variety of experiences instead of procrastinating with excuses.

My A-Little-Proud-of Things

I am a timid person and have many worries and anxieties before starting a job, but once I decide to do it, I will carry it through to the end, even if there are twists and turns along the way. I have people around me who help me in such a situation. I like to interact with people and am sensitive to their feelings. Another part of me that I am proud of is that I have friends and colleagues who are willing to help me when I ask for help in times of crisis.

Comments

I expected to exchange opinions with students from other countries and develop myself.



Koh Sung Man

Instructor&Interpreter

Associate Professor, College of Humanities, Jeju National University



Phnom Penh CAMBODIA



Em Kaknika

University/Faculty

Royal University of Phnom Penh,
Department of History

3-Phrase Self Description

Polite, honest and want to learn something new.

Ambition After the Pandemic

After COVID-19 comes to an end, I would like to go out, because it's bored with the situation nowadays.

My A-Little-Proud-of Things

Because I had the opportunity to participate in this project and share the history of my country, with other participating countries.

Comments

I'm glad to see you all in the upcoming to share information and discuss.



Rin Pich Rath

University/Faculty

Royal University of Phnom Penh,
Department of History, 4th year

3-Phrase Self Description

responsible, honest and helpful.

Ambition After the Pandemic

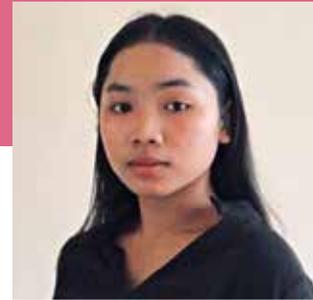
After COVID-19 comes to the end, I want to get a scholarship for history and culture. I want to visit ancient temples, especially Angkor Wat.

My A-Little-Proud-of Things

I am very lucky to have lived in a peaceful country. At the same time, I was fortunate to be born a Cambodian, one of the oldest civilized countries in Southeast Asia.

Comments

I am very happy to be involved in this project because it made me study some history lessons, in particular, exchanging experiences and knowledge from young people from participating countries. Thank you very much



Voun Tara

University/Faculty

Paññāsāstra University of Cambodia,
Faculty of Communication & Media Arts, 2nd year

3-Phrase Self Description

Yolo, Patience, Hungry

Ambition After the Pandemic

For me when the COVID-19 comes to an ending I want to, is exploring about new things and also learn more about history in my countries and other countries around the world in addition to sharing my experience and knowledge that I had to youth and following my goal become an achievement.

My A-Little-Proud-of Things

For me what I am proud of is I have such an opportunity to share my knowledge, experience and history of my countries with youth and people from other countries.

Comments

I am very satisfied and thankful for the Okinawa project, which allowed me to share the history of Cambodia with young people in another country, I am happy to strongly contribute to sharing, and what I expect from this project is that I will get to share historical experiences through young people from different countries. On the other hand, what I enjoy most is participating in hearing about the history of different countries, contributing to reconciliation and helping to bring peace to society. Finally, I enjoy this project because it allows me to share and get new experiences with this project.



Thy Koemhong

University/Faculty

Royal University of Phnom Penh, Department of History, 4th year

3-Phrase Self Description

Patience, responsible, Honest

Ambition After the Pandemic

I want to explore new things and also learn more about history in my countries and other countries around the world in addition to sharing my experience, knowledge that I want to apply for a scholarship abroad.

My A-Little-Proud-of Things

I'm proud to be born a Cambodian. Cambodia is a cultural country. And proud to share my history, culture, and arts with others.

Comments

I'm really happy that Okinawa has come up with a project as I have learned about the history of the neighboring countries. I have been waiting for days for this project to arrive. In order for me to know more about events and regions as well as my own country that will be interpreted to other countries in this project. What has happened in the past has made countries in the region, especially my own, aware of the history as well as the culture of the countries involved in this project. Lastly, I would like to thank Okinawa for creating this project, with the presence of Cambodia in this project, so that Cambodian students like me can participate in interpreting the history of their country to other countries in the region.



Srey Noch Ping

University/Faculty

Royal University of Fine Arts, Faculty of Archeology

3-Phrase Self Description

Friendly, honest, and work hard.

Ambition After the Pandemic

After COVID -19 comes to the end, I want to go out and see the world. I am really tired and bored with the situation nowadays.

My A-Little-Proud-of Things

I am proud to be born a Cambodian. Cambodia is a cultural country. And proud to share my history, culture, and arts with others.

Comments

I really appreciate joining this project because it's such a wonderful program for peace. This project will allow me to know more about other countries, histories, cultures, and exchanges.



Heng Sophara

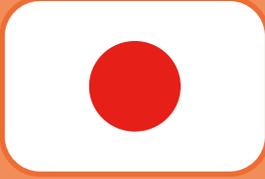
Instructor

Head of Education Team, Tuol Sleng Genocide Museum



Kry Mengang

Interpreter



Okinawa JAPAN



Shimoji Hiyori

University/Faculty

University of the Ryukyus, Faculty of Global and Regional Studies, 1st year

3-Phrase Self Description

Motivation, creativity, and commitment

Ambition After the Pandemic

I would like to visit various places and interact with various people once the situation is settled. COVID-19 has cut off my interaction with people, and at the same time, I have lost the opportunity to exchange opinions. Also, I would like to challenge myself to do various things as I believe there will be more programs like this one in the future.

My A-Little-Proud-of Things

For three years in junior high school, I participated in Itoman City's Peace Guide Training Program, where I learned mainly about the Battle of Okinawa, but also about the nuclear bombs in Nagasaki and Hiroshima. During those three years, I also had the experience of actually being a guide.

Comments

I'm looking forward to learning something new.



Tamaki Minaho

University/Faculty

Okinawa Women's Junior College Department of Child Education 1st year

3-Phrase Self Description

Quick to act, curious, hardworking, hard worker

Ambition After the Pandemic

I want to interact with a diverse group of people!
I want to visit different countries, prefectures, and islands!
I want to challenge myself a lot!

My A-Little-Proud-of Things

To be able to play the Sanshin, be able to make friends with elderly people, love the ocean more than anyone else.

Comments

Through this project, I would like to learn about the events in various countries other than the Battle of Okinawa and find out what happened in the past.



Kuribayashi Miyu

University/Faculty

Meio University, Faculty of International Studies, International Culture Major, 3rd year

3-Phrase Self Description

Seriousness, international cooperation, nature

Ambition After the Pandemic

I want to go back to Hokkaido to see my family.

My A-Little-Proud-of Things

To be able to meet nice people wherever I go.

Comments

I am very excited to finally participate in this project that I have known for two years, and I am happy to be able to learn with my peers from other parts of the world. I believe that this is a valuable experience that will lead to my interests in conflict resolution, conflict prevention, peacebuilding, and refugee assistance. The content of the study in each area is a topic that has not been covered extensively in the previous studies I have taken. I still don't know the topics well and am still inexperienced, but I look forward to working with you.



Miyagi Nanami

University/Faculty

Okinawa University, Faculty of Humanities, 4th year

3-Phrase Self Description

Uchinanchu, self-paced, curious

Ambition After the Pandemic

I want to travel abroad and meet and talk with a lot of people.

My A-Little-Proud-of Things

I have lots of things that I love.

Comments

I'm looking forward to exchanging opinions and interacting with participants from each region.



Nakamoto Wataru

University/Faculty

Okinawa International University, College of Global and Regional Culture, Department of Society and Regional Culture, 4th year

3-Phrase Self Description

Peace, continuity, leadership

Ambition After the Pandemic

I would like to visit war sites and museums in Japan.

My A-Little-Proud-of Things

I've been doing karate for 19 years. I am also involved in peace guide activities and activities against the base issue.

Comments

In Okinawa, we have the "Battle of Okinawa Study" to think about peace, but I felt that just learning about it would not be enough to build peace. I am very much looking forward to learning about conflicts, wars, and incidents in other regions through projects like this one, so that I can have new ideas about peace.

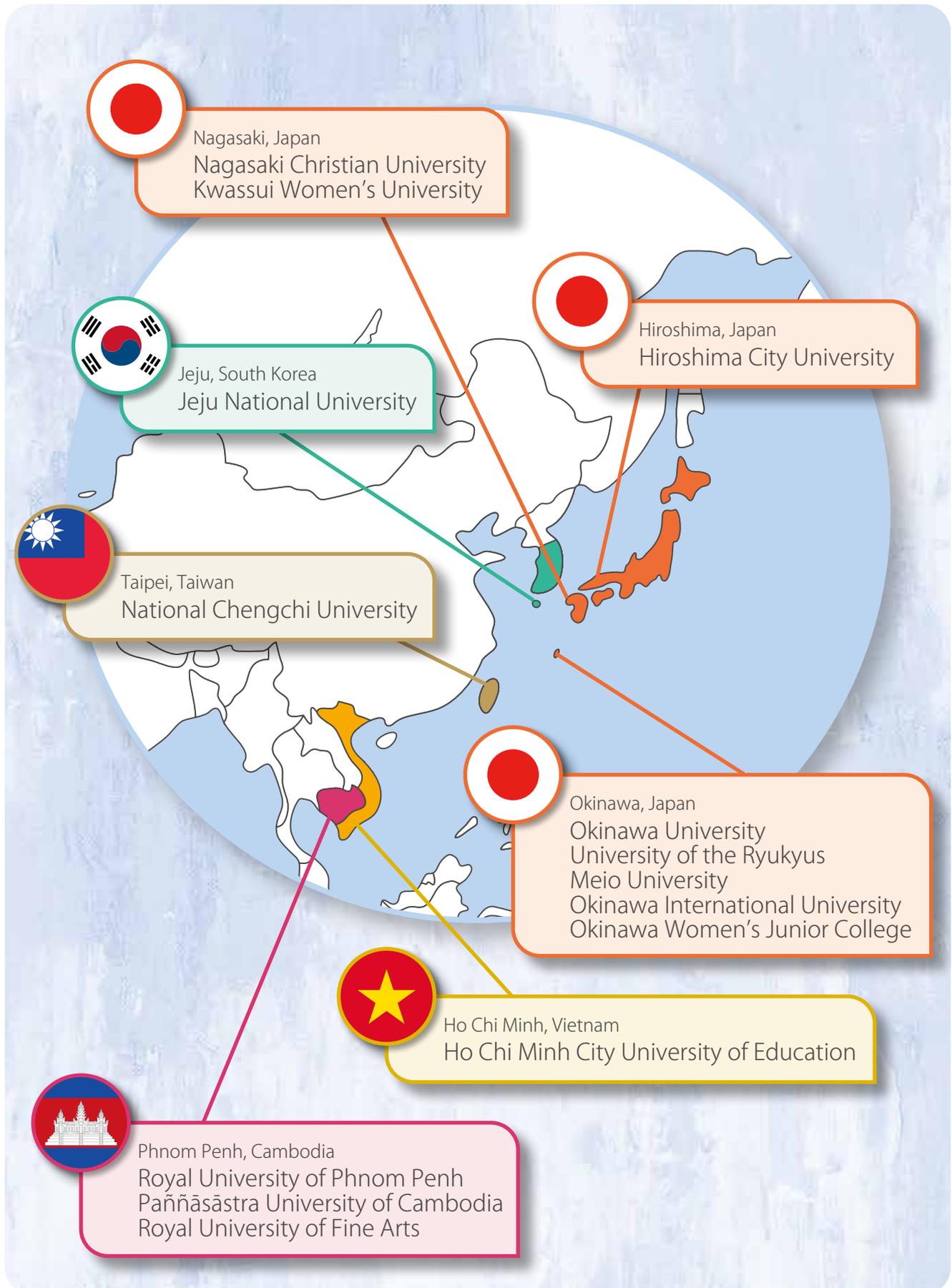


Oshiro Wataru

Instructor

Part-time lecturer at Konan High School
Okinawa History Education Researcher

(2) Participating Countries/Regions



2 Collaborative Learning

(1) Collaborative Learning Overview

【Orientation Meeting】

On September 30, 2021, all regions participated in the online orientation meeting held for instructors. In the meeting, ① instructors met each other for the first time, ② the operational procedure of online meeting applications were outlined, ③ the collaborative learning schedules were confirmed, and ④ the details on preparation of teaching materials were explained. Regarding ④, a sample of a teaching plan was prepared by the project organizer and shared in the meeting, in case foreign instructors were not familiar with the method. Almost all of the instructors had had some experience with this project in the past two years, so the orientation meeting went smoothly.

【Collaborative Learning Schedule & Venue】

Due to the worldwide spread of COVID-19, collaborative learning this year was held in hybrid form, in which participants from abroad attended online and those from Hiroshima, Nagasaki, and Okinawa met each other face-to-face at a venue.

Although there were many confirmed COVID-19 cases in Okinawa at that time, we never gave up on the possibility of holding the event face-to-face. We prepared two options for the collaborative learning dates: ① November 22 to 27 and ② December 13 to 18, in case of unforeseen problems.

In November, as the number of infected people declined across the country, as well as in Okinawa, we informed each contact organization in the participating countries and regions on November 16 that we had decided to go with option ①. A training room in the Okinawa Karate Kaikan was selected for the venue because it could hold both the Collaborative Learning and the project results presentation. In addition, it had sufficient space to implement infection preventive measures.

	Date	Schedule
Day 1	November 22 (Mon.)	Opening Ceremony, Lecture, Welcoming Ceremony
Day 2	November 23 (Tues.)	Visit: Okinawa Prefectural Peace Museum, Cornerstone of Peace Lecture: Okinawa Prefectural Peace Memorial Museum Fellowship Presentation from each participating region: Hiroshima (Atomic Bombing of Hiroshima), Taiwan (February 28 Massacre), Vietnam (Vietnam War)
Day 3	November 24 (Wed.)	Visit: Himeyuri Peace Museum, Okinawa City Museum of Postwar Culture and History "Histreet," Gate Street
Day 4	November 25 (Thurs.)	Visit: Shurijo Castle, 32nd Army HQ site Presentation from each participating region: Nagasaki (Atomic Bombing of Nagasaki), South Korea (Jeju 4.3 Massacre), Cambodia (Massacre by Pol Pot regime)
Day 5	November 26 (Fri.)	Presentation from each participating region: Okinawa (Battle of Okinawa) Discussion: (peaceful society, ways to pass down)
Day 6	November 27 (Sat.)	Project Results Presentation

(see page 10 for the detailed schedule)

After considering the time difference, daily meetings during the hybrid-style Collaborative Learning were set to be three hours, between 14:00 and 17:00 Japan time. Since Japanese participants were able to gather together in Okinawa, they did study tours around Okinawa Prefecture before midday to use the time when they were not in online meeting with participants abroad. Places to visit were selected to help the participants learn not only about the Battle of Okinawa but also about the Ryukyu Kingdom era and the postwar reconstruction of Okinawa.

【Language used in the Collaborative Learning】

Generally, Japanese was used as the first language during the collaborative learning. As the participants from Taiwan and Vietnam were students of Japanese language, they used Japanese in their presentations, Q&A sessions, and the exchange of opinions. Also, instructors in Taiwan and Vietnam, fluent in Japanese, interpreted for the students if necessary. Although South Korea and Vietnam teams each made presentations in their native language, either an instructor or outsourced interpreter provided consecutive interpretations to help the participating students understand each other better.

【Introduction Video by the Participating Students】

Since it was a hybrid event that used face-to-face and online forms of attendance, each team created an introduction video this year too in order to deepen their friendship.

Okinawa Team

Self-introduction, Nature in Okinawa, Okinawan Culture, etc.



Taiwan Team

National 228 Memorial Museum, related images, etc.



South Korea Team

Introduction of Jeju Island, Introduction of Jeju 4.3 Massacre, etc.



Vietnam Team

Self-introduction, images related to the Vietnam War, etc.



Nagasaki Team

Self-introduction, sites related to Atomic Bombing of Nagasaki, etc.



Hiroshima Team

Self-introduction, Video tour of the Hiroshima Peace Memorial Park



Cambodia Team

Self-introduction, Video tour of the Tuol Sleng Genocide Museum, etc.



【Online Connection】

Using the web conference software Zoom allows anyone with an internet connection to join the conference easily from their own PC. However, as this project needed to connect multiple locations abroad with a venue in Okinawa, high-performance equipment was used and a skilled technical team was put in charge of the live streaming to ensure smooth operation. Thanks to the meticulous management by this technical team, the collaborative learning and the project result presentation were carried out without any major problems.



【Live Streaming the Project Result Presentation】

The project result presentation held on November 27 was live-streamed on YouTube. Live-streaming was originally set up to prepare for the case that the COVID-19 situation would not allow us to have an audience at the event; meanwhile, it also made possible for the participants' family and other related parties who could not make it to the venue to watch the event. The event was video recorded and would be distributed both in full and digest versions on-demand at a later date. For foreign audience, English subtitles would be available in the highlight version.

【Preventive Measures for COVID-19】

The manual for infection preventive measures was created (see below); and the project organizer, the implementer and the travel agency worked together to prevent infection.

各地域の指導者・参加者へのお願い

新型コロナウイルス感染症への感染予防のため、令和3年度「平和への思い(ウムイ)」発信・交流・継承事業では、以下の感染対策を実施することといたしました。お手間をおかけしますが、皆様のご協力をお願いいたします。

【事前】 ●各自自治体の状況に合わせて、ワクチン接種を推奨 ●来沖前、12時間以内に各地域でPCR検査の受診及び陽性証明(費用は事業費で負担) ●共同学習期間中を除く、11月5日～12月8日までの間、体調管理アプリにて報告をお願いします。(紙スライドで説明)	【共同学習中】 ●手洗消毒の徹底 ●毎日の検温(旅行社の担当者が行います) ●パスは可能な限り1名2度利用	【共同学習後】 ●帰国後1週間体調管理アプリに報告をお願いします。 ※新型コロナウイルス感染症は感染から4日程度で症状が確認されるといわれています。
【事業実施環境で手配】 ●自主検測が可能な宿泊施設、輸送可搬ハイヤーの事前検診 ●専任抗原検査キットの用意		
【全体】 ・医療従事者行動指針の実施(検温、手洗消毒、ソーシャルディスタンス、マスク着用等)		

【体調管理アプリについて】

体調管理アプリとして、「みんなの体調ノート」を利用いたします。お手数ですが、指導者及び参加者宛に招待メールを送付しますので、毎日記入をお願いいたします。※1回の記入は1分程度で終了いたします※

「みんなの体調ノート」への登録方法

【連絡体制図】



【共同学習中における感染症対応フロー】



(2) Day 1 Opening Ceremony, Lecture

【Opening Ceremony】

After the opening remarks from the Director of the Okinawa Prefectural Peace Memorial Museum, the project participants and other related parties introduced themselves.

After the opening ceremony, time was set aside for the participant teams to ask each other questions in order to get to know other teams better.



Lecture: Wataru Oshiro (part-time lecturer at Konan High School, Okinawa History Education Researcher)

As last year, Mr. Wataru Oshiro provided a special lecture. In the lecture, he touched on not only the overview of the Battle of Okinawa, but also the culture of the Ryukyu Kingdom and its connection to the Southeast Asian region, explaining that Okinawa had been the land of Bankoku Shinryo (Bridge between Nations) from that time. In addition to the battles that occurred on the main island of Okinawa, he explained that not only weapons such as bombshells but also disease took many lives in war, as with the cases in Miyako and Yaeyama where many people lost their lives mainly due to food shortages and the spread of malaria during wartime.

When talking about the postwar reconstruction period of Okinawa, he also described the situations during the Island-wide Struggle and the Vietnam War.

During the Q&A session, participants, particularly from South Korea, Taiwan, and Cambodia, enthusiastically asked questions, showing their keen interest.



【Welcoming Ceremony】

This year, the Okinawa team and Mr. Oshiro together demonstrated Fukyu-Gata 1 and Bassai Dai from Karate's "kata." Also, an Okinawan folk song, "Tinsagu nu Hana," was performed.



The Battle of Okinawa and Postwar Reconstruction

Wataru Oshiro, Part-time lecturer at Konan High School, Okinawa History Education Researcher

“Haisai, Gusuyo, Chuganabira!” Hello, everyone. Nice to meet you. I’m Wataru Oshiro, and I teach social science at Konan High School in Okinawa. I also work on peace study focusing on the history of Ryukyu/Okinawa and the Battle of Okinawa. Today, I would like to talk about the history and culture of Okinawa, and in particular the Battle of Okinawa and how it was fought here 76 years ago. Due to the limited time, I hope you will understand that it would be a fairly brief explanation. Now, I would like to begin. “Yutasarugutu Unigesabira.”



1. Location, History, and Culture of Okinawa

Situated to the east of China, south of Japan, and north of Taiwan, the Okinawa Prefecture consists of many islands. A total of 363 islands, big and small, make up the prefecture, and 49 of those are inhabited. Located farthest west of Okinawa, Yonaguni Island is the westernmost island in Japan, so that Taiwan can be seen on a clear day from the island. Okinawa has a subtropical climate, situated between temperate and tropical regions. Usually, deserts are found in the areas at this latitude, but forests have been developed in Okinawa because it is surrounded by sea, and the Japan Current carries a warm wind. This year, the wide forest area in the northern part of Okinawa Island, called Yanbaru, and Iriomote Island are registered as a World Natural Heritage Site, together with Amami Islands of neighboring Kagoshima Prefecture.

Okinawa was once called Ryukyu Kingdom. In 1404, it officially started to use the name “Ryukyu Koku (Kingdom)” after being conferred a peerage from the Yongle Emperor of the Ming dynasty. Until 1879 when it was annexed by Japan, Ryukyu had formed a country with own culture. The Shurijo Castle was the political center where Ryukyu kings lived, and within which the “Bridge of Nations Bell (Bankoku Shinryo no Kane)” was placed. This bell describes Ryukyu in the period from the late 1300s to 1500s as an agent for transit trade with China, Japan, Korea, and countries in Southeast Asia, and as a place filled with specialties and treasures from various regions. In Okinawa, this period is called the “Golden Age of Maritime Trade.”

As people traveled back and forth between Ryukyu and various regions for trading, a culture that mixed elements of Chinese, Japanese, Korean, and Southeast Asian cultures was formed in Ryukyu. The Shurijo Castle is a good example; however, it unfortunately burned down in 2019. The architecture of the castle incorporated both Chinese and Japanese architectural styles, while I think that its frequent use of the red roof tiles and plaster was unique to Ryukyu.

Okinawa’s representative alcoholic beverage is called Awamori. It has been said that its production techniques arrived from Thailand, according to the “Rekidai Hoan,” a trading record by the Ryukyu Kingdom. As this record also referred to Ryukyu’s trading and diplomatic relations with Southeast Asian countries, it might give you some ideas on the medieval history of Vietnam and Cambodia.

In Okinawa, to mix or stir something is called “Chanpuru.” While being tossed about in the rough seas of history even after the war, Okinawa continues to foster this unique Chanpuru culture ever since the Golden Age of Maritime Trade.

Meantime, the prosperity of the Golden Age of Maritime Trade and the Chanpuru culture would not have been attained by people of Okinawa alone. During that time, those who took charge of foreign policy were the immigrants from China’s Fujian Province and the monks from Japan. Production techniques of ceramics were intro-

duced by Korean potters in 1600s. Thus, Ryukyu was a country and a culture created by people from various countries. I will continue to cherish the spirit of Chanpuru which connects people to people and country to country.

In 1879, annexed by the Japanese government, the Ryukyu Kingdom was perished and it became Okinawa Prefecture. From then on, the assimilation policy was introduced. It was a policy to encourage people of Okinawa to acquire the same custom and culture as Japanese so as to avoid being discriminated against. As far as Vietnam is concerned, Phan Boi Chau wrote about such a situation of Ryukyu in his "New Booklet on Ryukyu written in Tears of Blood." After that, he wrote "the History of the Loss of Vietnam," and advocated a resistance movement against colonial rule.

After Japan started a war against China in 1937, this trend became stronger. Imperialization policy and education began to be carried out, based on the belief that "it is a virtue of Japanese people to be loyal to the Emperor and to offer his or her life when the need arises." Then, the Battle of Okinawa took place.

2. The Battle of Okinawa

The Battle of Okinawa generally refers to the battle fought between Japanese and US forces which ran from the end of March until September 1945. It was one of the battles at the final stage of the Pacific War, a 15-year conflict between Japan and, primarily, China and the United States.

In 1941, the Pacific War broke out, 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 islands of Japan.

US forces launched an attack on Okinawa on March 23, 1945, landing on the Kerama Islands west of Okinawa Island on March 26, and on the central western coast of Okinawa Island on April 1. In the Kerama Islands and Yomitan Village near the US forces landing site, incidents occurred in which local residents chose to take their own life. What unfolded there was so horrific, with scenes of people detonating hand grenades and male members of the family killing their own children, wives or mothers using sickles or rocks if the grenade failed.

Behind these incidents the social context of the time prevailed, in which not only soldiers but also local residents were forbidden to be held captive by the enemy. Also, people were encouraged by propaganda and education at the time to fight to the death, and to kill an enemy soldier. In the Kerama Islands, more than 500 people lost their lives in forced mass suicide. It should be noted here that a large number of those victims were children and elderly women.

US military expanded the invasion in both the north and south of the island. Guerrilla warfare was fought in the north, as there was no large-scale Japanese force there. Some Japanese guerrillas were young people aged between 15 and 18.

In Ie Island, there was an airfield that was said to be the "largest in the East," and fierce battles were fought. There was a report saying that even a woman carrying a child on her back also joined in the battle. This graph shows a comparison of military strength between Japan and the United States. It is clear that the Japanese forces were overwhelmingly disadvantaged, and the Japanese 32nd Army, deployed in Okinawa, was also aware of it. For that reason, the Japanese army mobilized local people one and all to support the troops. The same went for areas in the northern to southern parts of Okinawa Island.

The 32nd Army Headquarters were located underneath Shuri Castle, and the US

military advanced its troops toward the castle. Meanwhile, Japanese military built trenches in areas such as Ginowan, Urasoe, and Nishihara to defend its headquarters in Shuri. Fierce battles took place on Kakazu Hill and the Maeda Escarpment. Some of you might have heard about the Maeda Escarpment because the events that took place there were made into a Hollywood movie called "Hacksaw Ridge" four years ago. Another fierce battle took place at Asato Hill located in Naha Shintoshin, a downtown area where the Okinawa Prefectural Museum & Art Museum is located today. From that battle, the US troops had a large number of casualties, and approximately 1,300 soldiers suffered from combat neurosis. In the Battle of Okinawa, a total of 12,520 US soldiers died, and it is said to be the largest number of deaths in the Pacific War for the US military.

As the US forces were closing in, the headquarters of the Japanese 32nd Army decided to retreat to Mabuni in the southern part of the island, abandoning Shuri. The reasons were that they needed to buy time to prepare for the homeland defense war and that there were many natural caves to be used as shelters in the south. The decision was made even though the Japanese army already knew that there were tens of thousands of local residents in the south, including those who fled from the battlefields in central Okinawa Island. The Japanese army headquarters took no account of the local residents in the first place. What came next was that the south became a battleground where local residents were mixed with troops.

In 1971, people of Okinawa were interviewed about their wartime experiences, and those testimonies were compiled in the "Okinawa Kenshi [History of Okinawa Prefecture]." Among them, I would like to introduce a testimony from a woman aged 20 from Kochinda in the south of Okinawa Island. I have changed a few words to make it easier to be understood. The woman was taking shelter in a natural cave with dozens of other people including her family and the locals.

"The Japanese troops came, and they told us to get out from the cave since soldiers were going to use it. This order caused a big uproar. When someone resisted, soldiers swung their sword to drive everyone away. So, we had no choice but to get out. After that, we found a small cave nearby and stayed there. But again the Japanese troops came and told us to get out since, we refugees, were in their way. Anyway, we did not leave because it was too dangerous to go out. In the cave, little ones kept crying. Soldiers were telling us not to make children cry, and to kill them if they cry. We thought, it was better to get out than for children to be killed. So, yet again, we left the cave." She fled with her mother, and one day they went to get some water.

"All of a sudden, naval bombardments started. We were taking cover behind the stone wall, but shell splinters cut off my mother's leg. A Japanese army medic had just arrived, so we had him treat the wound. But soon the medic also got injured by splinters in his chest, then he ran off. There were several people hiding nearby, but one of them was wounded in his abdomen; guts were loosely spilling out of his body. Then, everyone was gone, and only me and my mother were left there."

"The next day as well, the place was hit by naval bombardments one after another. A shelter across from where we were took a direct hit. Two people in the shelter were killed instantly. Others were all wounded. We were wandering about and running around under the rain of bombshells. And we found ourselves in Makabe Buraku."

Ordinary people of Okinawa were driven out of the cave shelters by the Japanese army, and exposed to indiscriminate attacks from US military. They had to wander about right in the "Typhoon of Steel," and many lost their lives. Mabuni in Itoman City, where the Okinawa Prefectural Peace Memorial Museum is located today, is the place where both cornered residents and Japanese soldiers lost their lives. 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.

Japanese soldiers kept spreading the words saying: any men captured by the US forces would be mowed down by tanks and any women raped and murdered, so it would be better to commit suicide or take a hit from a bullet rather than being captured. This information was deliberately spread by the Japanese government from 1944. At that time, the words often found in the media were "Kichiku Beiei," meaning how US and British soldiers were more brutal than demons or animals, and articles demonizing US forces as well. The youth in their teens believed such information more than others and often ended their own lives or made a suicide charge. One girl only 9 at the time said that when she first saw US soldiers, she was surprised how those who were said to be demons looked so much like humans.

Whether soldiers or residents, nobody was allowed to surrender by the Japanese military. In addition, the Japanese military drove the local residents to commit suicide because of the fear that the military secrets would be leaked from the people of Okinawa who had been working on the construction of airfields with the Japanese military before the US forces landed. When the 32nd Army withdrew to the south from Shuri, those severely injured who remained in the hospital caves were "treated" in such ways that they were made to drink potassium cyanide or shot with a gun. In other words, they were killed by their own military. Since the 1930s, the absolute righteousness in Japan was to defend the emperor-centered state system. It can be said that there was the tragedy of the Battle of Okinawa at the very end of that.

Okinawa Island was not the only place where local residents lost their lives. As the Japanese military were also deployed in Miyako and Ishigaki, those islands suffered from extreme food shortages. On the islands of Ishigaki and Hateruma in particular, the residents were forced to flee into the woods or mountains, resulting in around 3,600 deaths from malaria or malnutrition. The Miyako Islands and the Yaeyama Islands were struck by air raids and naval bombardments, but no ground combat took place there because the US forces never landed on those islands. Yet still, so many people lost their lives. War is not only about the bullets flying through the air. Well, that was my brief overview of the Battle of Okinawa.

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 fell victims to this battle. During the Pacific War, people from Okinawa were also dispatched to the continent and the South Sea Islands and brought destruction to the people of China and other countries of Southeast Asia.

At the beginning of my presentation, I said "Haisai." It is a greeting in Okinawan. In Japanese, you would say "Konnichiwa" or "Konbanwa," meaning "good afternoon" or "good evening." As you can tell, greetings alone are quite different from Japanese. The Japanese military, fearful of any language they could not understand, would execute those who used the Ryukyu language thinking them to be spies. Also in Taiwan, Korea, the countries in Southeast Asia, and the South Sea Islands, the same measure was taken: the military made people learn Japanese thoroughly and forbid local languages. Especially in Taiwan, people in their 90s might still remember the Japanese language. In Japan at the time, there was a widespread discriminatory idea that Japan was the leader of Asia and other Asian ethnic groups were inferior.

In Taiwan, some from Okinawa also acted as Japanese teachers, aiding in colonial rule. Actually, it seems that the techniques used to teach Japanese in Taiwan and Korea were based on the results found when teaching Japanese in Okinawa. So-called dialect cards [hougenfuda] would be a good example. The thing is that the student who had used Okinawan language had to wear a dialect card and was punished if the student had it until the school was over. The same method was used in public

schools in Korea. The people of Okinawa tried to escape from being discriminated against and stand on the ruler's side, by learning Japanese language and becoming Japanese themselves.

In the Okinawa Peace Memorial Park, there stands the Cornerstone of Peace, a monument the names of people who fell victim to the Battle of Okinawa were inscribed on. There we can find names of Korean people being inscribed as well. However, the most part remains unclear. At the time of the Battle of Okinawa, a large number of Koreans were brought into Okinawa, and many of them lost their lives. We still don't know the exact number of these victims mainly because there has been no full-fledged investigation. But it should be thousands of names more to be inscribed there. We Okinawan tend to look at the damage caused upon us. However, we also need to look at the perpetrator side of Japan, including its colonial rule, forced laborers, and comfort women. Yet, these are aspects that are still lacking in our studies about the Battle of Okinawa.

3. Postwar Okinawa and US Military Rule

The Battle of Okinawa resulted in the US military occupation of Okinawa. During the battle, the US military isolated the residents into internment camps, and requisitioned a large portion of land for military use. The establishment of the People's Republic of China in 1949 and the outbreak of the Korean War the following year prompted the US military to perpetuate the military use of Okinawa. When the San Francisco Peace Treaty allowed the United States to retain control of Okinawa in 1953, the US military forcibly confiscated lands from the residents "with bayonets and bulldozers" in order to sustain the expansion of its troops and training areas. They pointed bayonets at residents to stop resisting; they crushed houses and fields with bulldozers and fenced them off. The area of Isahama in Ginowan City, once the largest paddy field in Okinawa, was forcibly confiscated in 1956 and is still used as a US military base. In opposition to this, the people of Okinawa started the so-called "Island-wide Struggles," a large-scale resistance movement. It was from this point that the US military rule was denounced in Okinawa and a "reversion movement" to return Okinawa to Japan began.

In 1965 the US military became fully engaged in the Vietnam War, and its military bases in Okinawa became the largest foothold for its commitment in the war. At Camp Kinser, in the city of Urasoe, "everything from missiles to toilet paper" was stored and shipped off to Vietnam. B-52 strategic bombers took off from Kadena Air Base. Amid this increased activity on the US military bases, Okinawa's economy began to recover particularly within the sectors of base jobs and the restaurant industry. This was called the "Vietnam-related Economic Boom." However, as the cruelty of the Vietnam War and the truth became apparent, that for the United States it was a war without justice through television and other media, anti-Vietnam War movements sprung up around the world. Okinawa was no exception. The resistance movement such as boycotting also took place even among the Okinawan workers in the US military bases. As Okinawa was home to the US military bases involved in the Vietnam War, the people of the islands sided with the aggressor - against the Vietnamese people. At the same time, the people of Okinawa were the victims of US military-related incidents and warplane accidents. From that point on, in order to make Okinawa free of military presence, the reversion movement thrived, and in 1972 Okinawa was returned to Japan, becoming Okinawa Prefecture once again.

During the Vietnam War, the US military used defoliants, and even today there are many people who still suffer from dioxin contamination. It is feared that dioxin was dumped in Okinawa after the Vietnam War. In 2013, a large number of barrels containing such substances were discovered at a soccer field that was built on a former

US base site, and some US veterans testified that they had dumped it also in the waters near Okinawa.

During the Cold War, Okinawa was home to the largest nuclear base in Asia. A documentary TV program produced in 2017 by Japan's public broadcaster, NHK, revealed that the US military was operating nuclear weapons on Okinawa. It reported the number of nuclear weapon stockpiles was 1,300 at their peak. There was an accident that a missile armed with a nuclear warhead was misfired and plunged into the sea near Naha, Okinawa; and a nuclear missile launch was merely seconds away during the Cuban Missile Crisis. According to a newspaper in Okinawa, military exercises involving the simulated use of nuclear weapons are still conducted in Okinawa, and accidents have often occurred during these exercises.

While Okinawa still faces the issue of nuclear weapons today, it can be said that we Okinawans are not paying enough attention to it. So I think it is very meaningful for Okinawa that the participants from Hiroshima and Nagasaki will talk about nuclear weapons on this occasion.

Since 2009, the Okinawa Prefectural Peace Memorial Museum and the Okinawa Peace Assistance Center have worked together with the Tuol Sleng Genocide Museum in Cambodia on projects of peace museum development and promotion of peace education. I think that the damage caused by the Pol Pot regime would still be having impacts on Cambodia even today. For example, the people are still suffering from the psychological damages caused by the genocide, the remaining landmines scattered around the country, and ways to carry out peace education at schools and in society are still being developed.

In Okinawa, there are people still suffering from war-related PTSD. Almost every year, unexploded bombs, still buried in the ground, have been discovered at construction sites. In 2020, one was even found at an elementary school playground. Today, peace education is in a transitional period, in which we have to think about how it should change. There are differences between war, civil war, and genocide to a certain extent, but I think that they are all alike in that the local residents suffered severe damage and that its negative impacts still remain.

As it is shown in the Okinawa Kenshi that I mentioned earlier, an increasing number of people in Okinawa began to tell their war experiences around 33 years after the war. A large amount of those testimonies have been retained for record by the prefecture, municipalities, educational institutions, and newspapers. And these efforts are still being undertaken. The Battle of Okinawa has been studied and passed down not through the government or military records but through the viewpoint of the Okinawan people. That would be the distinctive nature of the research on the Battle of Okinawa and the efforts to pass down the war. In my view, that is the key to peace education. According to a doctor who has treated many patients suffering from war-related PTSD, the act of telling their stories could alleviate symptoms. To tell war experiences would be painful indeed, but so would staying silent. Nearly 50 years have passed since the massacre under the Pol Pot regime, and this might be a crucial period to collect testimonies from the people. To do so, the methods of the studies on the Battle of Okinawa might be useful.

4. Things the people of Okinawa should know about and things about Okinawa you should know about

I have talked about a brief history of the connection between Okinawa and the countries in East Asia. As described, the history of Okinawa has changed while retaining its connection to East Asia. The Battle of Okinawa and subsequent US military occupation in particular were largely influenced by international situations in the region. These show the license plates of US vehicles in Okinawa under the US military

occupation. These plates read “Keystone of the Pacific,” indicating that the US military had positioned Okinawa as a strategic foothold in Asia. And eventually, this ties Okinawa into Taiwan’s February 28 Massacre, the Korean War, the Vietnam War, and nuclear proliferation.

In order for Okinawa to become prosperous and peaceful islands, we must learn about the history and societies of the world, and especially of Asia, acquiring information and making efforts to deal with situations we encounter. For that, I believe that it is extremely significant for people from various countries and regions to interact with each other. Also, learning about Okinawa might be an opportunity to have another look at the history and society of the region you are from. I hope that you will get to know about Okinawa, taking this an opportunity to revisit your origins.

Through its historical experiences with war and military occupation, Okinawan people continue to cherish one phrase first and foremost. “Nuchi do Takara.” It means that life is a treasure. Perhaps, you all might think that this is something obvious. But is that really so?

When we go to war and during war, we appeal to our country, our people, our political system, and our justice as the utmost importance. And we tend to think of lost lives as an inevitable sacrifice to be made for the greater good. People’s lives were downplayed in the Battle of Okinawa, and the dropping of atomic bombs has been justified as something that was needed to be done in order to prevent the deaths of more people. People were sacrificed for the great cause of liberalism or socialism in the Juku 4.3 Massacre, Taiwan’s February 28 Massacre and the Vietnam War as well.

Deaths of those who cannot fight, such as young children, elderly people, and people with disabilities, are unavoidable. Women and children have no choice but to be used. People must work for the military or the government. This is the logic of war.

In addition, there is a tendency among us to view these “sacrifices for the greater good” as “something admirable,” and stories of such are often consumed as entertainment. However, on the battlefield in reality, the weak were the first to fall, and their deaths were always something cruel and miserable. 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 believe that the phrase “Nuchi do Takara” is one that thrusts this grave issue upon us. I hope that this training will present a fruitful exchange that will bring you closer into finding how we can resolve it.

This concludes my presentation. Thank you very much. “Ippe Niffie Deebitan.”

Q & A

When forced to wear a dialect card, how could the student have it removed? (Hiroshima)

The dialect card would be passed onto the next student who spoke using the Okinawan language. So, what you needed to do was to make this happen. For example, hit another student's head making them yell "Aga," ("ouch"). So, a method of mutual surveillance was used. I heard this method was also used in Korea.

How much Okinawan language is spoken today? And, how is the Battle of Okinawa remembered today and passed down? (South Korea)

I don't know the exact number. But those who can understand the Okinawan language would be people in their 50s, at minimum. Half of the people in their 60s are able to speak it. People in their 40s or younger can hardly speak or understand the Okinawan language, and only a few percent of those might be able use the language. In 2008, the Okinawan language was listed as endangered by UNESCO. Regarding how the battle is remembered: I can tell you that all of the war survivors say "we don't want to repeat that ever again." What they went through varies from area to area, and many people who were caught in a fierce battle do not want to talk about their experience. One thing they all share is that they do not want to go through such an experience ever again.

Do the people of Okinawa today have hard feelings toward the US military, such as anger or resentment? (Cambodia)

That's complicated. The local residents who were captured by the US military during the Battle of Okinawa were placed into internment camps. Immediately after the war, some of them were grateful for the US military because the US troops sometimes gave them food and were not brutal, unlike the Japanese troops, they said. However, under the subsequent US military rule, various incidents and accidents occurred, and a movement protesting against the US military started to grow. Currently, there are people in Okinawa who work with or for the US military. The Okinawan people are strongly opposed to the US military organization but not against individual soldiers. Actually, people in Okinawa would like to have a friendly relationship with individual soldiers. So, I think that the Okinawan people have complex feelings toward the US military.

My question is about the image you have of the US military. Between the war survivors and the young generations, are there any differences in ideas or thoughts on the US military? (Taiwan)

I think that the people who have lived through the period of US military occupation have a strong desire to get rid of military bases. But as almost 50 years have passed since Okinawa's return to Japan, for the young people in Okinawa the presence of



US troops and military bases has become nothing special. When young people learn about the history, some begin to think, something isn't right. But I think that the sight of military bases is regarded as something normal for those who don't study the history of Okinawa. (Mr. Oshiro)

People of my generation don't know about the reality at that time during the Battle of Okinawa, the US military occupation, or the period when military bases were imposed upon Okinawa after its reversion to Japan. This kind of knowledge is unknown unless you are inclined to research it. But I think that there are some barriers today to gain such knowledge. In 2004, there was an accident, when one US military helicopter crashed into my university. Also, there have been cases that parts of military aircraft fell onto a nursery school and elementary school. So, we actually have had moments to think about such incidents and accidents. Yet, as long as things remain the same no matter how hard we try, fewer people would think about these issues. (Okinawa Team)

You mentioned that the restaurant business catering to the US military thrived during the Vietnam War. Today, how does the US military connect to the economy of the Okinawa Prefecture?(Nagasaki)

I have heard that business was quite good during the Vietnam War era. Compared to those days, business has now gone quiet. Kadena Air Base was one of the important launch pads for the Vietnam War, and the area around the base flourished at that time. Now, many shops and a local shopping area have been closed down. There have been efforts to revive the town again, but the town has become deserted according to those who knew what it was like during the Vietnam War.

This is a question for the overseas participants. The most important lesson from the Battle of Okinawa would be that the military did not protect the local residents. What did you come to think of your country's military when you were learning about war experiences of your regions? (Okinawa)

The mission of the military is to protect its citizens from external threats. However, in Taiwan's February 28 Massacre, our military were pointing guns at local people, not at the external enemy. From then on, some people started to be distrustful of the military. The government then needed to take time to explain the role of military to its people. In Taiwan, military service is compulsory. There we learn about the roles of military and experience them, and have come to realize the significance of the mil-



itary forces for Taiwan. That has been a valuable experience and we have been able to learn a lot. (Taiwan)

The military is supposed to protect its country and people, as the Taiwan Team said. However, this was not the case for the Khmer Rouge regime. For its soldiers, people were only their slaves or seen as problems. So they eliminated those who didn't obey their policy. (Cambodia)

I think that we need the military to protect the country. In order to protect peace, we need military and police forces. (Vietnam)

South Korea remained under the military government for a long time. But in 1993, we entered into a new era when the people elected the first civilian president. Until then, military rule had been a matter of course for the people. In South Korea today, military service is mandatory for adult male citizens. And people's view on the military has been changing as a result of democratization after the 1980s and the introduction of direct election of the president. (South Korea)

In a movie about Okinawa starring Sayuri Yoshinaga, there was a scene of an air raid. How often did air raids happen? Also, what happened to the corpses of those who died of potassium cyanide in bomb shelters? (Nagasaki)

On October 10, 1944, a year before the Battle of Okinawa, there was a large-scale air raid on and around Naha. It is called 10.10 Air Raid. US military tactics used during the Battle of Okinawa included naval bombardment from ships, machine-gun fire from low-flying aircrafts, and attacks by ground forces armed with flamethrowers and machine guns. So, I think that the portrayal in the movie you mentioned was correct.

In terms of what happened to the corpses, when Japanese troops arrived, the residents were driven out of the caves, and many of them died. About 3 years after the war, people started collecting the remains of those bodies and placing them into cenotaphs. Today, those remains have all been placed at the National War Dead Peace Mausoleum. However, many bodies or remains buried inside caves are still unrecovered. That's because conditions inside caves are dangerous, or the caves themselves have not been discovered yet. There are many places where bones have been left as they were.

Children also fought in the Vietnam War as guerrilla soldiers but they were with their parents. Did children in Okinawa voluntarily join the battle or they were forced? (Vietnam)

At the time, schools for children between the ages of 15 and 19 were called junior high school. Students of those junior high schools, accompanied by the teachers on



a school basis, joined the military and eventually the war. Boys would join the military, carrying bombs and making assault charges with soldiers. Girls would fulfill the role of nurse, taking care of the wounded in hospital caves. It was supposed to be voluntary, so some students went back to their family, unwilling to join the military. In most cases however, it was forced labor using psychological pressure. For example, some students were even told by teachers that they would not graduate unless they joined the military. So, it can be said that there were some sort of obligation even though it was voluntary enlistment on the surface.

Regarding the children aged 15 or under, it was rare that they served in combats. But there were cases in which those children were forced to aide soldiers or high-ranking people in the area while they were fleeing. In addition, there is a testimony saying that a 14 year-old child fought in a guerrilla war in the north as ordered by the military. It's very complicated because each area had different patterns or situations, but at least it was not the case that children aged 14 and under were forced to join the military.

After the Battle of Okinawa, Okinawa became a part of the United States. How did Japan gain back Okinawa? (Vietnam)

This alone is complicated enough to write a book about. To put it simply, at first the people of Okinawa increasingly demanded to be returned to Japan and continued to act upon it. When Japan established the Japanese Constitution to ensure human rights and peace, the people of Okinawa strongly hoped this constitution would be applied to Okinawa. To obtain this, the people of Okinawa continued the reversion movement under the US military rule. In any case, it seems that it was easier for the United States to give Okinawa back to Japan rather than to keep it, since the United States was facing financial difficulties due to the Vietnam War at the time. Other than that, there were many more complicated international aspects, but it's so complicated that I would like to leave them out here.

Various cultures were introduced into Okinawa under the US military rule. Is there any Chanpuru culture fostered after the war? (Hiroshima)

Okinawa's food culture was affected a lot. For example, at supermarkets in Okinawa we can buy foreign chocolates that you cannot find on the Japanese mainland. Also, the milk sold here is bought in 946 ml cartons, instead of 1 liter. We also have American fast-food restaurants such as A&W, unlike the Japanese mainland. Moreover, when eating steak, a lot of Okinawan people like to use A1 Steak Sauce, and there are even some people who would never use other brands. In this respect, I think that the food culture makes Okinawa's Chanpuru culture as well. (Okinawa Team)

Perhaps, the most influenced aspect would be the food culture. Surprisingly, Okinawa was the first place in Japan to start selling fast food, delivery pizza, and soda drinks. Many aspects of Okinawan food culture such as food delivery or drive-through services reflect the American influence. (Mr. Oshiro)



(3) Day 2 Study Tour, Presentation (Hiroshima, Taiwan, Vietnam)

[Visit: Okinawa Prefectural Peace Memorial Museum]

Guided by the staff of the Okinawa Prefectural Peace Memorial Museum, the participants visited the museum's exhibits. During the visit the participants took a serious look through the materials on display and lent their ears to the staff's explanations. In Room 3 they entered a diorama of one of the gama caves and the staff spoke of how the locals hid away in these caves to survive the "typhoon of steel" during the Battle of Okinawa. Then, in Room 4, the participants paged through and read each of the testimonies available in the collection.



[Speech: Ms. Michiko Uehara, Vice President of Okinawa Prefectural Peace Memorial Museum Fellowship]

A survivor of the war herself, Ms. Michiko Uehara spoke about Okinawa both before and during the Battle of Okinawa. She talked of how young she was during the time, how she went with her mother to seek refuge in a dugout near their home since her father was taken for the military, and how they were forced to leave the dugout because her young baby brother kept crying. She also told of how they barely survived by fleeing to northern Okinawa. The participants all carefully listened to her stories and gained a more concrete understanding of the reality of the Battle of Okinawa.



[Visit: Cornerstone of Peace]

After the speech, the participants were told about the Cornerstone of Peace while visiting it at the Peace Memorial Park. They learned that it contains the names of those who died in the Battle of Okinawa, regardless of nationality, totaling over 240 thousand. They also learned that the Flame of Peace set in the center of the park was made by combining fire collected in Zama-mi village, fire from Hiroshima's Peace Flame, and fire from Nagasaki's Flame of Hope. The participants examined the cornerstone while they listened to this explanation.





Hiroshima Topic: The Atomic Bombing of Hiroshima



Our team's presentation is on the damage to Hiroshima caused by the atomic bombing, the damage Hiroshima itself caused through its part as a military center, and Hiroshima as it is today.



The United States made the development of nuclear weapons a national commitment starting in 1942. A mere 21 days after a successful US experiment, an atomic bomb was dropped on Hiroshima at 8:15 a.m. on August 6th, 1945. It is estimated that around 140 thousand people (plus or minus 10 thousand) died as a result of this atomic bombing by the end of December that year. Back then the area was home to many foreign people who had come, either by choice or by force, from places Japan controlled as colonies such as Korea, Taiwan, and the Chinese mainland, as well as students from Southeast Asia and US soldiers held captive. All of these people met the same fate by the atomic bomb.



All the buildings within 2 km of the epicenter, the area shown in reddish-brown on the map, were completely destroyed or burnt down. It was not uncommon for entire families to be wiped out, and with most identifying records also destroyed in the blast, it is incredibly difficult to truly understand the true number of deaths.



Next we will detail what happened as a result of the bombing, dividing things into a few particular categories.



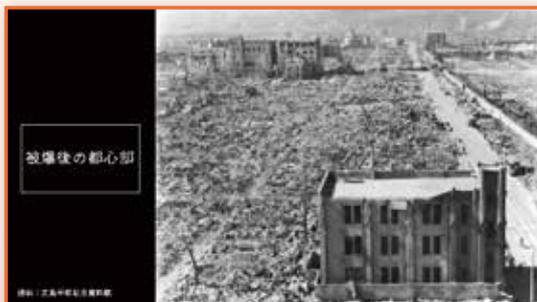
With the explosion of the atomic bomb came a massive and instantaneous fireball which gave off an extreme wave of both heat and radiation. It was as if a small sun had suddenly appeared overhead, causing temperatures on the ground to rise to somewhere between 3,000 to 4,000 degrees Celsius, temperatures which cause instantaneous critical burns to human flesh. This picture shows the situation in a first-aid station at the time.



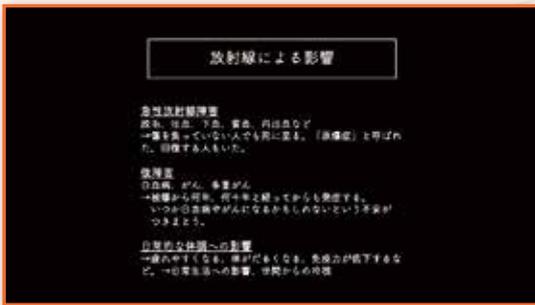
Because people suffered such intense burns over large portions of their bodies, the skin would peel right off. The burn scars made it difficult to grow new normal skin, and would turn into red and raised skin called "keloid." Keloid is not only itchy and painful, but also pulled so tight it is hard to move, and would even fuse fingers together causing functional disabilities. Not only that, but the terrible appearance it caused left victims, especially young women, to suffer mentally as well by the way they were often viewed with disgust by others.



After the immediate burst of heat came the shock waves. The buildings in Japan at the time, especially those of most civilian households, were wooden, made of lumber and paper, and were instantly obliterated by the shock waves. People and objects outside were blown off the ground, and fragments of broken glass and other materials shot through the air like bullets, ripping through people's bodies.



After the destruction of the heat and the shock wave came the fires which consumed the city. People trapped under the debris from fallen buildings were burned alive in the flames. It was much like the scene from "Barefoot Gen" which might stick out in the minds of people in Japan. Those who did manage to break free were forced to flee from the flames which pursued them, leaving behind parents, children, siblings, and friends. There were many survivors who suffered feelings of guilt for what they felt was abandoning those close to them.

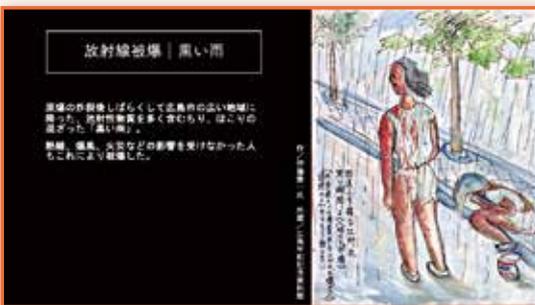


The atomic bomb did not only cause damage from its immediate explosion, but continued to have a massive impact on the lives of the survivors. One such impact was from radiation damage. The radiation from the blast caused a variety of issues.

The first is ARS, or acute radiation syndrome. Massive amounts of radiation absorbed in the body led to a loss of hair or vomiting blood, and even claimed the lives of those with no visible injuries. The people began to talk of it as though it were a plague, and it came to be known as "atomic-bomb sickness" by the people of the city.

Years and decades after the bombing, the survivors were still developing leukemia and other cancers. This stirred up fear and unease in the survivors which stayed with them for the remainder of their lives.

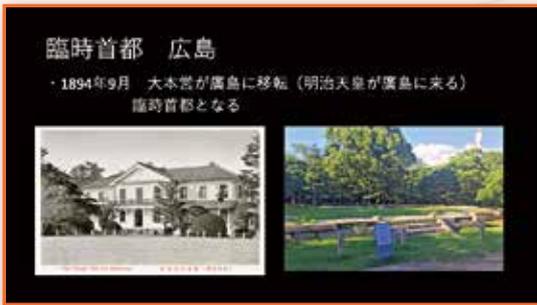
Radiation also physically impacted daily lives. It caused people to grow fatigued more quickly, weakened the immune system, and made wounds in injuries take longer to heal. This left many unable to attend to their work satisfactorily, which would lead them to financial difficulties.



Those hit by the explosion were not the only people affected by the atomic bomb. Many who seemingly had been unharmed also suffered as a result of its radiation. One such way was through exposure from the black rain. The black rain was darkly colored rain full of radioactive material which fell over a wide area of Hiroshima some time after the atomic bombing. Even those who had been spared from the heat blast, the shock wave, and the ensuing fires were exposed to this black rain, whether from the rain itself or from drinking water and food contaminated by it. This black rain was part of a lawsuit in Japan that continued even to this year. We will go into further detail about this later. For now, this concludes our overview of the damage Hiroshima suffered.



Next we will talk about the damage caused by Hiroshima itself. At the time, the city thrived as a military center. There were a number of military facilities located near Hiroshima Castle and in the Ujina area. Let's take a look now at the ties Hiroshima had with the military.



After the start of the First Sino-Japanese War in 1894 the Imperial Headquarters (the location used by the emperor, who acted as commander-in-chief, to issue commands for the war) was moved to Hiroshima, and the city became a temporary capital when the Meiji emperor arrived. The emperor was considered a truly special entity in Japan at the time, so this move was a major event. The image on the left shows the Imperial Headquarters during the early years of the Showa period. The Meiji emperor remained in Hiroshima for 7

months, and the building here was permanently preserved as Ruins of Imperial Headquarters afterwards, drawing in many visitors once it was open to the public. As a wooden construction, however, it was completely destroyed by the atomic bomb. The photo on the right shows the location today.



The command center for the Ship Communication Troops, known as the "Akatsuki Unit," was located in Ujina. From the time of the First Sino-Japanese War millions of soldiers, along with supplies, were shipped from Ujina Port to the battlefields. Many other military facilities were based in Ujina as a result.



This photo shows the Ujina Arc de Museum, located at Ujina Port, which was used to send off and welcome back soldiers as well as gather and attend to military personnel injured in the war.



This photo is of the ruins of the former army pier. Many soldiers were sent off to war from this pier, and the remains of those who fell in battle were brought back to it. The troops and supplies sent from the port headed for battlefields in places like Saigon and Guadalcanal. Many faced attacks en route and were lost on the way.



With the First Sino-Japanese War and the Russo-Japanese War, many more military facilities were constructed in Hiroshima. Among them, the "Rikugun Sansho" (provisions, clothing, and weapons factories) greatly contributed to the Japanese military's means of production. Now we will introduce one of the Rikugun Sansho. The area marked by the red circle here shows the provisions factory. Its original name was the Ujina Army Food and Beverage Canning Factory. Constructed in 1911, it was an important facility used for manufacturing, procuring, and supplying food for soldiers and horses during wartime. One primary product of the canning factory was the cans of "Yamato-ni" beef.



This photo shows the staff at work canning the meat.



This building was located 4.6 km away from the epicenter. Though the shock wave bent the steel rafters supporting the roof inward, the building itself managed to survive.



Today it stands as the Hiroshima City Museum of History and Traditional Crafts, and is designated as an Important Tangible Cultural Property of Hiroshima City. You can see the museum in the photo shown here. While we did not touch on them here, the Rikugun Sansho also included factories for clothing and weapons. These facilities played important roles in the advance of heavy industry as well as the procurement of munitions. When thinking about Japan's involvement in war, one must take note of Ujina. There is much we stand to

learn by examining the fact that Hiroshima was home to many military facilities and involved a lot of military personnel. With that note, we conclude our section on Hiroshima's role in causing damage through war.

被爆者への保障

- ・被爆者に継続される支援
(直接被爆者・入市者・救護や死体処理等に従事した人・胎児)

広島県被爆者支援課

被爆者健康手帳の配布
医療特別手当・特別手当・原子爆弾小頭症手当・
健康管理手当・保険手当・介護手当・葬祭料

Next we will talk about the Hiroshima of today. Support for those who suffer from things like radiation from the bombing still continues to this day. Those officially recognized as victims of the bombing are given atomic bomb survivor health cards which grant them access to certain remuneration. Officially recognized victims include those directly hit by the bomb, those who were in the city, those who offered aid and attended to the dead bodies, and those still in the womb at the time. Such people are granted seven types of remuneration:

special medical allowance, special allowance, atomic bomb related microcephaly allowance, health management allowance, insurance allowance, long-term care allowance, and remuneration for funeral fees.

被爆者への保障

- ・被爆者に継続される支援

医療手当・特別手当・原子爆弾小頭症手当・健康管理手当・保険手当・
介護手当・葬祭料

- ・医療手当
原爆が原因で傷病状態にある人
月142170円
- ・健康手当
11の障害(脳血管障害・白内障など)にかかっている人
月34970円

For example, those who have been certified by the Health, Labor, and Welfare Minister as being injured or sick due to the atomic bomb and are actively injured or sick (certified atomic bomb survivors) are paid a monthly special medical allowance of 142,170 yen. Additionally, a monthly health care allowance of 34,970 yen is issued for diseases familiar to us all such as anemia, diabetes, and cerebral hemorrhage. These allowances do not cover matters which are clearly unrelated to the atomic bombing, but there are still many people

who are granted such remuneration today. However, while the support systems are in place for these victims, there has been a 76 year long lawsuit, from the end of the war to this year, over who is eligible for an atomic bomb survivor health card. This is the black rain lawsuit mentioned earlier. In this lawsuit 84 men and women throughout Hiroshima Prefecture demanded to be issued atomic bomb survivor health cards, claiming they suffered health issues due to the black rain which fell following the bombing. This year the government has decided to forgo the appeal of the Hiroshima High Court ruling which recognized all the plaintiffs as atomic bomb survivors. Essentially, this officially widens the scope of who is defined as an atomic bomb survivor, and grants this status to those who were affected by the black rain.

平和学習

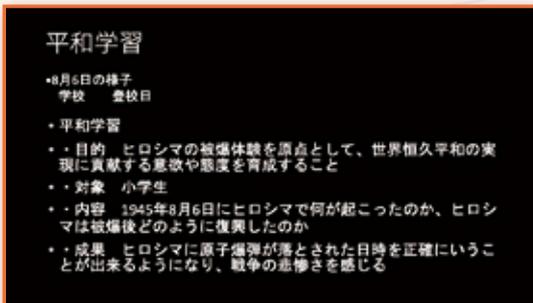
- ・原爆死没者名簿奉納
- ・黙とう・平和の鐘
- ・平和宣言
- ・平和への誓い

・8月6日の様子
平和公園



Next we will talk about peace studies in Hiroshima today. The anniversary of the atomic bombing on August 6th is given much attention each year, with many events carried out around this time. Among such events is the Hiroshima Peace Memorial Ceremony which is held on August 6th at the Hiroshima Peace Memorial Park. The photo here is from this year, when the event was reduced in scale to prevent the further spread of COVID-19, but before the pandemic representatives from around the world would gather here, all

would take part in silent prayer, elementary school students from Hiroshima City would make pledges for peace, and the mayor would offer a declaration of peace as well. In 2019, before the COVID-19 pandemic, 50,000 people attended the ceremony. Our peace studies in Hiroshima primarily focus on elementary school students and strive to "foster motivation and an attitude which contributes to the realization of lasting world peace, working from the experiences of the atomic bombing."



Amid the issues we face with passing down the experiences of those affected by the atomic bomb, Hiroshima City makes use of its own educational materials called "Peace Notebooks." We learn what happened in Hiroshima on August 6th, 1945 and how the city rebuilt itself afterward, and are taught how terrifying and tragic the war and the atomic bombing were. In our classes we hear from those who experienced the bombing and we watch videos on the topic as well. August 6th falls during summer vacation, but all students attend school that day to watch the Hiroshima Peace Memorial Ceremony and fold paper cranes. Our peace studies in Hiroshima leave students able to recite exactly when the bomb hit Hiroshima and give them an understanding of how disastrous war is. This is a more personal observation, but I was educated through such peace studies in Hiroshima, studied what happened here time and time again, and felt I truly had a sense of how terrible war is. But now I realize that we only learned about the damage caused to Hiroshima. It is important for us students living here to learn and deepen our understanding of our history, but because we are so focused solely on the damage here, we are left mistakenly thinking Hiroshima suffered more than anywhere else, even though there is no way to compare such suffering. This also leaves us able to discuss many details about what happened in Hiroshima, but simultaneously leaves many of us with limited knowledge of the air raids on Tokyo, the land battle in Okinawa, the destruction caused by the atomic bomb in Nagasaki, or damages suffered outside of Japan. I believe that students in Hiroshima should learn what happened in our home while also learning about what happened in other prefectures and other countries in order to deepen our understanding of war and move beyond just a simple understanding, and contemplating what we might be able to do for the cause of peace. Examining war from a variety of different angles is an important issue for peace studies in Hiroshima moving forward.



That concludes our presentation on the damage to Hiroshima, the damage caused by Hiroshima, and Hiroshima as it stands today.

As a victim of the atomic bomb Hiroshima does not get many opportunities to speak to the damages it played a role in itself, so this program was an excellent chance to do just that.

Thank you for listening.

Q&A ◆ The Atomic Bombing of Hiroshima

Q You mentioned the Hiroshima City Museum of History and Traditional Crafts building evaded destruction. What was the situation of other buildings in the area? | Okinawa

A I believe all wooden buildings were destroyed or burned down. However, certain structures with strong framework like the Atomic Bomb Dome still remained standing. Certain other buildings such as banks, which were made with reinforced concrete, rare at the time, remain standing today throughout the city. Constructions meant to produce or store things were often built as sturdy structures and remained standing even in areas where most others were destroyed or burned down.

Q In elementary school I learned about the story of Sadako Sasaki and was deeply moved. What do you all think of her story? Also, I would like to know if you learned of her story at school in Hiroshima, or if you've heard about it through family members. | Vietnam

A Sadako Sasaki was a victim of the atomic bombing when she was very young and died of leukemia when she was in elementary school. Her story tells of how she folded paper cranes and prayed to live a long life. After she passed away, her classmates raised money to build a statue of her at Hiroshima Peace Memorial Park, and today folded cranes have become a symbol of peace and are sent from all around the world. I first learned of her story at school when I was in elementary school. We learned about her in grade six, and we taught this story to the younger kids through picture-story shows and simply through talking with them. Her statue is located in a very visible location in the park, and we often talk about her story.

Q You mentioned that students in Hiroshima do not really know about the damage done outside of Hiroshima, but I feel the same is true in Nagasaki. You stated that students need opportunities to learn about war from a variety of angles, but do you have any specific examples of how this might be done? | Nagasaki

A I think this program we are all taking part in now is one such manner we can learn about war in this way. I did visit Nagasaki as an elementary school student, but I think that was simply because we were students from Hiroshima. We need to learn not only about Hiroshima and Japan, but have opportunities to learn about history at school just like the way we do here.



Q Does the radiation still have effects today? Does the black rain still fall? | Cambodia

A There are no effects from the radiation today whatsoever. The black rain was caused by the explosion of the atomic bomb leaving many things on the ground irradiated and causing air to flow outward creating low air pressure in the center. Then, as the air came instantaneously flowing back it was pushed up into the sky along with soot and dust particles which were now radioactive. This caused clouds to form in the sky and turned the rain black with contaminants as it fell back down to the ground. This is what the black rain was. It was a temporary phenomenon caused immediately after the atomic bombing and no longer occurs today.

Q Is the idea of looking at the damage Hiroshima played a role in and diversifying peace studies one of your own or one of Hiroshima at large? | South Korea

A We only learned about Hiroshima's own role in war by doing further research. It is not a topic covered in elementary or junior high peace studies. The "Peace Notebook" used in Hiroshima peace studies does include topics of peace in our daily lives however, so we are beginning to see some change.





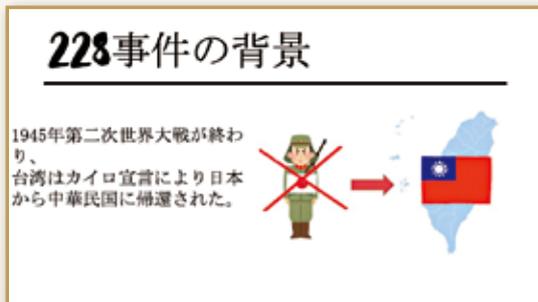
Taiwan Topic: February 28 Massacre



Hello, everyone.

We are Masters' students in Japan Studies, from the College of International Affairs, National Chengchi University.

There are five of us in the Taiwan Team, and today we would like to talk about Taiwan's February 28 Massacre.



Before introducing the February 28 Massacre, we would like to give you a brief history of post-war Taiwan and explain how the incident happened.

When the Second World War ended in 1945, Japan became a defeated country, along with Taiwan, because it had been placed under Japanese colonial rule at the time. However, as the Nationalist Government, led by Chiang Kai-shek, took over Taiwan, the country instantly found itself on the winning side. Taiwan was restored to the Republic of China on the basis of the Cairo Declaration, and for the people of Taiwan it meant that 50 years of Japanese occupation finally ended. In the beginning, the people of Taiwan were very much looking forward to returning to the Republic of China.

Despite their expectations however, various problems came to the surface after the restoration.



One of these problems was the domestic issue of the People's Republic of China. The chief of executive of Taiwan, appointed by the Nationalist Government, held all the powers including executive, legislative, and the military. This concentration of power caused rampant corruption among the bureaucrats of the Nationalist Government, who came to Taiwan at the time. In addition, this was the time when the Chinese Civil War was still being fought between the Nationalist Party and the Communist Party on the Chinese continent. Facing a

shortage of goods and daily necessities, the Nationalist Party was shipping these supplies to the continent from Taiwan, and instead it caused commodity shortages and hyperinflation in Taiwan.



positions, and most of these positions were held by the Mainlanders. However, the educational level of the Mainlanders was lower than that of the Taiwanese in most cases.

Now we would like to talk about the limitations on the economic activities and the ethnic conflict.

In post-war Taiwan, the Provincial Administrative Office, set up by the Nationalist Government, gained monopoly rights over products such as Tobacco, liquor, and sugar, based on the system inherited from the period of Japanese rule. As mentioned earlier, as the Nationalist Government had all the authorities, it monopolized various businesses, limiting the economic activities of the Taiwanese people. They were unable to hold public



On February 27, 1947, in Taipei, there was an incident in which a bystander was accidentally killed by a warning shot fired by the military police, who were investigating a shop clerk selling contraband cigarettes. The next day, a large-scale uprising took place to protest the incident, triggering the February 28 Massacre.



On February 28, 1947, the Native Taiwanese all over Taiwan demonstrated in protest, but were forcibly suppressed by the Nationalist Government. Nevertheless, the following day, protests in places such as Taipei, Keelung, Taichung, Chiayi, and Kaohsiung were increasingly intensified. No longer limited to Taipei, protests against the February 28 Massacre expanded throughout Taiwan.



Here is how the Nationalist Government responded after the February 28 Massacre. Chen Yi, the Chief Executive of the Taiwan Province, accepted the Taiwanese people's demand at the February 28 Incident Settlement Committee, but it was only superficial. Behind the scenes, he told Chiang Kai-shek that there were uprisings with communist influence in Taiwan. As a result, protests by the Taiwanese people were suppressed by military forces sent from the Chinese continent.

1947年嘉義市三二事件

本省人と外省人の間の衝突
 人々は非暴力を叫んだ。本省人は警察署を襲ひ、銃を奪ひ、外省人や公務員を攻撃した。

議和の失敗
 嘉義市での話し合いを開き、228事件委員会を組織した。議和の失敗により、国民党は地方の政府軍や交通を襲撃し始めた。他所から来た人々は激昂に暴動に巻き、銃剣を交戦した。その中では学生や市民なども少なくなかった。

片切り
 政府軍の支援は自衛に過ぎ、武器を渡し、奪った武器を回収した。3月15日嘉義市は戒厳令下に入り、社会秩序は元に戻った。

Now let us tell you about the March 2 Incident in the city of Chiayi.

The uprising and related incidents of the February 28 Massacre began in Taipei. However, many other places also saw intense uprisings, and one of which was the March 2 Incident in Chiayi in the southern part of Taiwan.

On March 2, 1947, a confrontation between the Native Taiwanese and the Mainlanders took place. The Native Taiwanese surrounded the mayor's residence and the police station, robbing guns and attacking the Mainlanders and

government employees. The committee chair of Chiayi City tried to make a peace with the citizens, but soon failed. Then, a citizen's convention was held in Chiayi, establishing a branch of the February 28 Incident Settlement Committee. Meanwhile, local militias began attacking the government forces and the airport. There were people from other areas, and that included quite a few students and Taiwanese indigenous people coming to support the local uprising.

This uprising lasted for 10 days until the government forces, reinforced from the Chinese continent, crushed local militias and retrieved stolen weapons. The City of Chiayi, that had been placed under martial law, recovered its social order, which ended the March 2 Incident.

沖縄人の被害者

日本統治時代に台湾と沖縄の交流が頻繁し、基隆の平和島でさえも沖縄人の集落があった。

中華民国は台湾を統治した後、島内の日本人を激殺し、228事件の間で平和島に住んでいた沖縄人を殺した。



There was a group of people who were embroiled in the February 28 Massacre but not widely known: the settlers from Okinawa living in Keelung. During the period of Japanese rule, Taiwan and Okinawa interacted with each other frequently. Particularly in Keelung, Taiwanese-Okinawan relations were the most active and there was even a settlement of Okinawan people on Heping Island as known as Peace Island. However, after the Republic of China took over Taiwan, Japanese people were regarded with hostility, and the Okinawan settlers on Peace Island were killed by the government on the grounds that they could not speak Chinese

228事件の影響と今の台湾政治の姿

台湾民衆の中で228事件や戒厳期間の被害者の家族が多い。彼らは移行正義が目標として国民党を対峙している。



So far, we have talked about the February 28 Massacre regarding the context, process, and results. Now, we would like to move onto the impact of the incident and the current politics in Taiwan. First, we would like to give you a brief explanation on the current political situation in Taiwan.

Taiwan's two major political parties, the Nationalist Party and the Democratic Progressive Party, have quite different views on the February 28 Massacre. For the Nationalist Party, the major causes of the incident included an increase in the unemployed population, the collapse of public life in Taiwan as a result of the Chinese Civil War, and the rampant corruption of

the Chen Yi-led government. Moreover, the Nationalist Party argued that the incident was ascribed to a conflict triggered by the oppression from the government officials but not to an ethnic conflict. In order to avoid such a conflict as the February 28 Massacre, the Nationalist Party was determined to wipe out the government corruption.

On the other hand, the Democratic Progressive Party argued differently. The 2006 report on the responsibility for the February 28 Massacre claimed that people had fallen victim to violence committed by the government because the incompetence of the Nationalist Government had caused the people's rebellion. It also argued that the incident showed not only people's longing for democracy and freedom but also their rebellion against the non-native government.

Next, we would like to talk about "transitional justice" in Taiwan. Transitional justice is an attempt to achieve fairness and justice in a society which transitioned from authoritarianism to democracy. In the process, the society responds to past human rights violations by: punishing those who were responsible for the violations; restoring victims' honor, and amending previously inherited unfairness and systems.

The Democratic Progressive Party, many of whose members lost loved ones in the February 28 Massacre or the incident in Chiayi, has been contending against the Nationalist Party to achieve this transitional justice.

時間推移下の228と平和への思い

- 国民党と民進党の政党交代の下で立場が違いため、政策が進め難い。
- 228事件が現代台湾の政治と平和に深刻に影響する。
- 私たちは228事件の被害から反省し、台湾人の平和に対しての意識を呼び起こそうと思っている。



It has been more than 70 years since the February 28 Massacre. How has this incident been interpreted over the years? In the political context, we know that there are differences between the Nationalist Party and the Democratic Progressive Party in terms of definition or position regarding this incident. For a long time, Taiwan's politics have been dominated by two major parties that have taken different positions on the incident, which have caused difficulty in implementing consistent policies on this matter. The February 28 Massacre

has had strong impacts on the politics and peace in Taiwan today. Thanks to the efforts made by those who have gone before us, people in our generation are able to enjoy a democratic and free society. It is our hope to increase an awareness of peace in Taiwan by reflecting the damage caused by this incident and learning from it. In Taiwan today, peace and history are being passed down through media such as movies, dramas, and YouTube contents referring to the February 28 Massacre. In order not to repeat this tragedy, we keep working on learning the history of this incident and passing down its lessons to future generations. Moreover, we will make efforts to reach out to the people who are indifferent toward the incident and convey the message of peace.



[The video clip produced by the Taiwan Team is shown]

We hope that this video has helped you to understand more about the February 28 Massacre in Taiwan and its aspiration for peace.

This concludes our presentation. Thank you for your time and kind attention.

Q&A ◆ February 28 Massacre

- Q**
1. What was the Cairo Declaration about?
 2. How many victims were there in this incident?
 3. Were there any punishments for those who allegedly caused the incident? (Cambodia)

- A**
1. It was sort of a peace treaty setting out goals for post-WWII Asia including Taiwan's return to the Republic of China. This was drawn up between the leaders of several countries, such as the Republic of China and the United Kingdom.
 2. The government estimated that 18,000 to 28,000 people were killed or injured in the incident, but I think the numbers would increase if thorough research, interview, and analyses were conducted.
 3. Trials or compensation were not particularly made by the government at the time. These kinds of measures began to be taken after President Lee Teng-hui took office.

- Q**
- You have mentioned that there are videos about the February 28 Massacre. Would it become difficult to use these videos in school education if a different party comes into power? (Hiroshima)

- A**
- We learn about this incident in history classes at junior high and high schools. However, the amount of the description on this part in school textbooks would depend on which party is in power. So, when learning about this incident, political influence plays a huge role.



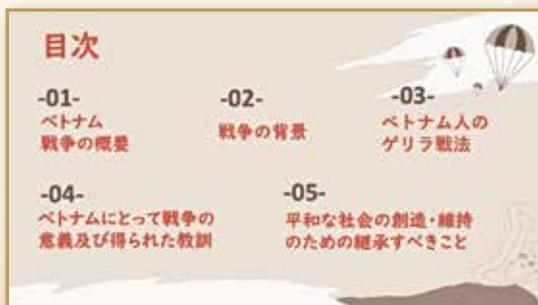


Vietnam Topic: Vietnam War



Hello everyone.

Our team will now give a presentation about the Vietnam War.



Let us start with an overview of our presentation.

We will start with a summary of the Vietnam War. Next we will examine the background behind the war, the guerrilla tactics used by the Vietnamese, and both the significance of war and what lessons were learned from it in Vietnam. Finally, we will close off by discussing what needs to be passed down in order to build and maintain a peaceful society.



We begin with a summary of the Vietnam War.



Vietnam is located in Southeast Asia. Its capital is Hanoi and the country's official name is the Socialist Republic of Vietnam.



The Vietnam War took place in 1955 and continued until 1975 between South and North Vietnam. At that time South Vietnam, or the Republic of Vietnam, was supported by the US military and North Vietnam, or the Democratic Republic of Vietnam, was led by Ho Chi Minh. The war broke out as the United States, feeling threatened by the thought that the communist system forming in North Vietnam might spread throughout Southeast Asia, moved to suppress it.



The Vietnam War saw the high-tech combat of the US military with its use of defoliants, napalm, and helicopters defeated by the Vietnamese army lacking both weapons and rations.



On April 30, 1975 the South Vietnam city of Saigon fell and North Vietnam definitively won the war.



North Vietnam deployed a total of 1.26 million troops versus the 2 million combined South Vietnamese and US troops, and around 200 thousand died or went missing in the fierce fighting.





Next we will examine the background of the war. In 1945, following the end of World War II, France once again turned its sights on taking control of Vietnam and established a new government in the south. The French military fought against the troops of North Vietnam in what became the First Indochina War.

This war lasted 8 years and saw an incredible loss of lives before it finally ended when the French military was defeated in 1954. At this time the 17th parallel north was designated a military demarcation line and Vietnam was temporarily divided into two nations, north and south.



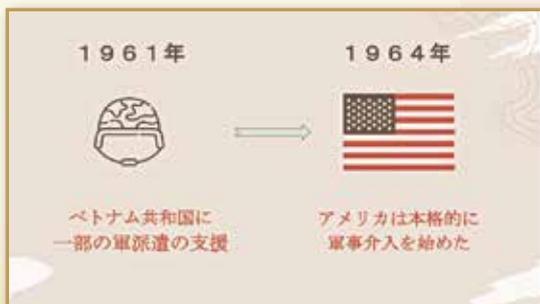
At this time in Vietnam, a man named Ngo Dinh Diem, with the support of the United States, made himself president and established the Republic of Vietnam in the south. He expanded his pro-US anti-communist dictatorship and further deepened Vietnam's north-south divide. The following explains the situation in Vietnam at this time.



To start with, North Vietnam had begun transitioning to socialism and was developing economically, culturally and technologically. In South Vietnam the United States controlled Ngo Dinh Diem and conspired to destroy the Democratic Republic of Vietnam in the north.



North Vietnam then began providing support for the Viet Cong officially known as the National Liberation Front of South Vietnam in South Vietnam. The Viet Cong (VC) was established in 1960 with the support of North Vietnam after seeing emerging support for anti-government activities from the people of South Vietnam.



In 1961 John F. Kennedy dispatched troops to aid the Republic of Vietnam. At this time it was only one small dispatch, but in 1964 the United States began a full-scale military intervention.



Now, how did Vietnam force the US out? What we want to make note of here are the guerrilla tactics used by the VC. Guerrilla warfare was said to be necessary to fight back against the military might of a super power like the United States.



The VC had no clear front line, blended in with civilians by not wearing uniforms, and were capable of quick, small-scale attacks and fast retreats. They were very much unlike the standard military of the US.



The US forces had to run patrols to find the main VC forces. They were divided into small teams and made to walk through the villages and jungles. Traveling in groups only made them more vulnerable to the traps and mines laid out by the guerrillas who knew the local geography much better. They also had to travel carrying all of their necessities, including guns, ammunition, and rations, so even outside of combat mobility was an issue and their walking speeds slowed.

By comparison the guerrilla fighters were able to move and attack swiftly, carrying only weapons or hand grenades.



These were the circumstances which allowed the Vietnamese forces to push back a super power like the United States despite a lack of weapons and food supplies.

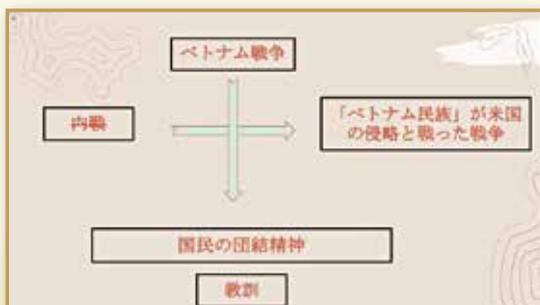


Next we want to speak about the significance of war and what lessons were learned from it. In Vietnam today the war is called the resistance and national salvation war against America because the United States had blocked the unification of North and South Vietnam. The war brought about the establishment of the Socialist Republic of Vietnam and is considered as evidence for the legitimacy of the current communist regime.





The war cost Vietnam an incredible number of lives. The many victims from all situations on the Vietnamese side total 3 million, according to official Vietnamese government estimates, with another 300 thousand said to be missing. Around 1 million people are also said to have suffered from the aftereffects of defoliants used by the US military as well, with up to 150 thousand second and third generation victims as well.



Yet still the Vietnamese people, civilians as much as soldiers, devote their lives to protect the freedom, independence, and peace of our nation. The Vietnam War was not a civil war but one of resistance against the United States, with Vietnamese people fighting off an American invasion. But we cannot deny that the war resulted in Vietnamese people divided into two sides fighting against each other as well. It stands as a lesson to us about the importance of our people being unified.

-05-
平和な社会の創造・維持
のための継承すべきこと

We will end our presentation by discussing what needs to be passed down in order to construct and maintain a peaceful society.

In 1991 Vietnamese diplomacy championed the idea of "closing off the past and orienting for the future" to start normalization of its ties with countries that had once sent their militaries to fight in Vietnam, including those who were involved in the Vietnam War.





With the normalization of US-China relations in 1995, Vietnam also normalized its relations with neighboring Asia-Pacific nations and at last had the international relations it needed to support its economic growth. Vietnam showed that it was not kept back by its past incidents including the Vietnam War. The Vietnamese government has worked day by day to keep the peace that we still enjoy today.

Those of us who live in these peaceful times cannot truly feel and understand the pains of war. Though we only see war through history and modern works, these can help us learn that war only brings pain and loss. We believe that in order to prevent future war we must continue to make the negative effects of warfare known to all. We must also live together in harmony, learning to understand other countries and cultures so we can avoid cultural conflicts.



At the Ho Chi Minh City University of Education, for instance, we hold exchange meetings and do field research with university students from Japan each year. Deepening mutual understanding between Vietnam and Japan is one way we can work to preserve peace.



This concludes our presentation.
Please feel free to ask questions or offer comments.

Q&A ◆ Vietnam War

Q I get the sense that the people of Vietnam feel proud of the fact that they were the victors in the Vietnam War despite the differences in military might. These experiences likely lead to nationalist sentiment and a sense of national unity being passed down, but I think that in Japan such nationalist sentiments were the reason there were so many more victims in the war; more people affirmed and supported the war because of their patriotism. What are your thoughts on this? Do you think there might have been fewer lives lost in Vietnam if such patriotism had been less common? | Okinawa

A The people of Vietnam do feel a strong sense of patriotism. Back then I think everyone, farmers, doctors, students, women, everyone felt comfortable with giving their lives to defend the country. This did perhaps contribute to a greater number of casualties.

Q In South Korea there is literature and cinematography which depicts the terrible things the South Korean army did during the Vietnam War, including the My Lai massacre, and this history is well known. Your presentation today did not touch on harm caused by the South Korean military, but how do you all feel in regards to it? | South Korea

A The reason we did not touch on the subject in our presentation is because we are not familiar enough with the details. When I was in elementary and junior high school and learning about the Vietnam War we never really heard about South Korea's involvement. It was taught to us as a war between Vietnam and the United States. More recently, however, it seems such details are becoming more widely known.

Q I remember when visiting a junior high school in Hanoi there was a picture of Ho Chi Minh hung above the chalkboard in the classroom. Can you tell us how you all view him today? | Hiroshima

A

- Personally, as the man who united Vietnam, I think Ho Chi Minh is an important figure.
- I respect him as someone who greatly contributed to the Vietnam War.
- I believe he is someone we should be grateful for.

Q What was the response of the people living in South Vietnam when the war ended on April 30, 1975? | Cambodia

A

- According to my grandmother, the troops from the north came south to Saigon and quietly declared victory. She did not mention whether she was happy about the situation though, so I think I will try and speak with her again.
- I do not know the details, but considering the fact that there was even an organization called the Viet Cong which wanted to unite the north and south, I think the people must have been happy.

Q You mentioned that 3 million lives were lost during the Vietnam War. Does this include non-Vietnamese as well? | Nagasaki

A That count is only the number of Vietnamese deaths and does not include the deaths of those from other countries.

1) The fighter planes carrying defoliants and things used in the Vietnam War flew from US military bases in Okinawa and I've heard that people back then referred to Okinawa as the "Devil's Island." How do people in Vietnam view Okinawa today? | Okinawa

Q 2) You mentioned that we must "continue to make the negative effects of warfare known to all" in order to prevent future war, but what negative effects did the war have? | Okinawa

3) If the Vietnamese government were to declare war now, would the people take up arms and fight? | Okinawa

A 1) I don't think many people in Vietnam today know about Okinawa. Just as we mentioned earlier in regards to South Korea's involvement in the Vietnam War, I think this sort of information is mostly known by older people here, and not by younger generations. In that same way, people don't really know of Okinawa's involvement in the war, so they don't harbor any negative impressions.

2) We first start learning about the Vietnam War and its history in elementary school. By learning about the horrible effects and just how many lives were lost we come to view peace as something that needs to be protected. As a Vietnamese youth myself, I feel I am obligated to defend the peace we have.

3) We don't believe we should engage in war. However, if another country were to bring war to us in Vietnam, I think we would gladly offer up our lives to defend our nation.

(4) Day 3 Study Tour

【Visit: Himeyuri Peace Museum】

At the Himeyuri Peace Museum the participants got to view the exhibits and hear a talk given by Chief of the Curatorial Office Noriko Koga. While visiting the exhibits, the students read through the available materials and listened to explanations given by museum staff.

In her talk, Koga told the participants how members of the Himeyuri Student Corps. were constantly told they could never allow themselves to be taken prisoner, and how those who did survive lived their lives with a sense of guilt.

Hiromi Onabe, a guide at the Himeyuri Peace Museum, offered explanations and an overview of the museum exhibits and the Himeyuri Memorial Tower to the international participants via zoom.

The participants asked many questions, inquiring about why the Himeyuri Student Corps. were ordered to leave their dugout, how the survivors felt about the Student Corps. growing fame through movies and other media after the war, who runs the museum, and more.



【Visit: Okinawa City Museum of Postwar Culture and History, Histreet, Gate Street in Okinawa City】

The participants visited the Okinawa City Museum of Postwar Culture and History, Histreet and then Gate Street to deepen their understanding of Okinawa's post-war reconstruction. At Histreet, Shinichiro Isa, a staff member of the facility, explained how after the war business began centered around the military bases and the US forces and the city built up as people gathered in these locations. He also talked about the relations between the locals and the US forces, particularly surrounding the Koza Riot. After leaving Histreet, the participants visited Gate Street in Koza area, a location that is still reminiscent of the post-war years, and saw the entrance to Kadena Air Base, the Indian Tailor shop, and a number of dining establishments.



(5) Day 4 Study Tour, Presentation (Nagasaki, South Korea, Cambodia)

【Visit: Shurijo Castle Remains】

The participants learned of the Battle of Okinawa and post-war reconstruction during the first three days, and on the fourth day they visited Shurijo Castle to learn about the Ryukyu Dynasty and the culture of Okinawa which thrived before the war.

The expert guides from NPO Naha City Machikado Guide informed the students about the relations between Ryukyu and China, the important role of cultural heritage locations such as Shureimon, and more.



【Visit: 32nd Army Headquarters Remains (Shuri)】

Shurijo Castle Remains are an important cultural heritage site which represents the history and culture of Okinawa, and below the castle lies the remains of the underground dugouts used by the 32nd Army Headquarters during the Battle of Okinawa.

The participants were able to compare the bright side (the cultural and historical significance of the castle and surrounding area) and the dark side (the castle as a war heritage).





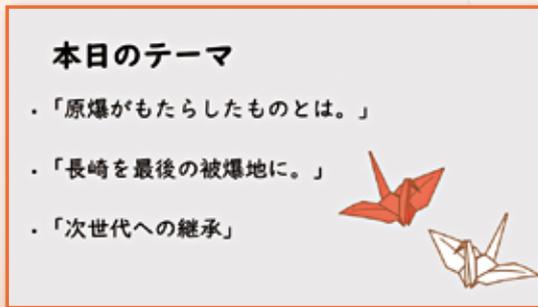
Nagasaki Topic: The Atomic Bombing of Nagasaki



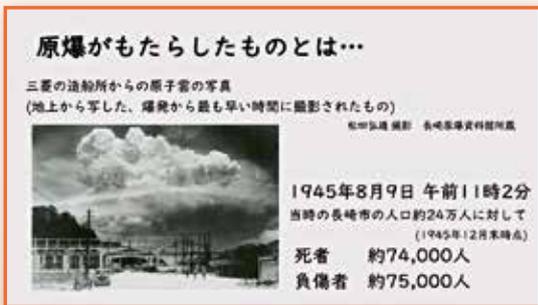
Hello everyone.

Our team is from Nagasaki Prefecture, on the western coast of Japan. Our presentation today is on the atomic bombing of Nagasaki.

The Japanese word "genbaku" is an abbreviated form of genshi-bakudan, or an atomic bomb.



Our presentation is divided up into 3 major topics.



On August 9, 1945 at 11:02 a.m. an atomic bomb was dropped from above the city of Nagasaki. At the time the city was home to a population of around 240 thousand people. Approximately 74 thousand were killed in the bombing, with another 75 thousand injured. The dead and injured made up more than half the entire population of the city. Many lost their entire families and the pain and suffering this caused lasts with us today.



Take a look at these photos here from before and after the bombing.

You can see that before the bomb was dropped there was a track field in the center and many buildings surrounding it on all sides. You can see the difference here in what the area looked like afterwards. Just through this picture of the blast center alone we can see how the daily lives of the people here were ripped away from them in an instant.

熱線



熱線によって瓦の表面が沸騰して泡立っている状態。

写真 原爆資料保存委員会



溶けた6本の瓶

写真 岡田寿吉 原爆資料館所蔵

Next we will talk about the damage caused by the heat blast, shock wave, and radiation. First is the heat. Upon detonation the atomic bomb created a massive fireball which brought ground temperatures to an estimated 3,000 degrees Celsius near the blast zone. It was as if the earth suddenly had a second sun just 500 meters above its surface. Look at these photos here. The heat caused roofing tiles to boil and bubble and glass bottles to melt and fuse together. Human flesh burned and peeled off, bodies turned to charcoal, causing damage unlike any ordinary burn. The heat also caused widespread fires throughout the area.

爆風

環浦中学校付近の倒木



城山国民学校
(爆心地より約500m)



写真 藤田 各地原爆資料館所蔵

Next was the shock wave. Winds in the blast zone reached speeds of 40 meters per second. This is ten times stronger than even the worst typhoon winds. Take a look at these images here. You can see how all the trees were knocked over in the same direction by the powerful blast. The air pressure from the explosion meant that wooden structures within 1 kilometer of the blast were obliterated. The photo on the right is of an elementary school. Such reinforced concrete buildings were left just barely standing, but in a horrible state nonetheless. Many lost their lives crushed beneath buildings knocked over by the shock wave, and glass windows shattered into pieces that were then blasted through the air, hitting people like bullets.

放射線

病院に収容された被爆者



撮影者不明 各地原爆資料館所蔵

急性期の症状
下痢、頭痛、脱毛、倦怠感、吐血など
現在も被爆者は、苦しんでいる。
ガン、白血病など

Then there was the radiation. Unlike ordinary bombs, atomic bombs release radiation upon explosion. Though invisible to the human eye, radiation gets into the body and destroys the cells, causing organs to stop working properly and leaving people ill. In 1945 it caused acute symptoms such as hair loss, diarrhea, and subcutaneous bleeding. Many lost their lives because even those entirely unaffected by the heat blast and shock wave still suffered from the radiation. A black rain fell on Nagasaki as it did in Hiroshima, but in lesser quantities. Impacts of the radiation on the human body and the environment are still not entirely scientifically understood. For instance, my own grandmother experienced the atomic bombing and was tested for genetic level effects when she gave birth to my mother. My mother also underwent the same sort of tests when she gave birth to me. In these ways, the pain has stuck with us for life.



Let's take a look at a map of Japan next. The order for the second atomic bombing was issued on August 8th. The only difference from the order on Hiroshima was the date and location.

Namely, the order was for an attack on August 9th, with the first target set for the Kokura armory and surrounding city and the second set for the city of Nagasaki. After tests in July 1945, the US dropped an atomic bomb on Hiroshima on August 6th. Three days later, on August 9th, a US B29 bomber was meant to drop a second

bomb over Kokura, but since skies were cloudy over the city, the bombing was changed to the secondary target of Nagasaki. The skies were cloudy over the desired target by Meganebashi in Nagasaki as well, and the US forces almost gave up on the attack, but just at the last moment there was a break in the cloud cover and the bomb was dropped from 9,600 meters above. The clouds on August 9th changed the fate of Nagasaki. Hiroshima is a much flatter city and the bomb was dropped at a time of day when people were headed to work, which led to a terrible loss. By comparison Nagasaki is much more mountainous and the bomb was dropped around noon when fewer people were out, leading to comparatively less loss.

原爆投下までの経緯

1941年12月	太平洋戦争が始まる
1944年7月	サイパン陥落
1945年3月10日	東京大空襲
3月～	沖縄戦が始まる
5月	独、無条件降伏
7月26日	ポツダム宣言発表
8月6日	広島への原爆投下
8月9日	長崎への原爆投下

The Pacific War started in 1941 and the Japanese military launched attacks on the US territory on the Malay Peninsula and on Pearl Harbor in Hawaii. In July 1944, Saipan fell, leaving most of Japan fell within the bombing range of the B29 bombers. On March 10th, 1945, air raids on Tokyo left most of eastern Tokyo decimated, with the death toll reaching around 100 thousand. The Battle of Okinawa also began in March, with Allied Forces invading Okinawa and launching a land offensive. Germany surrendered unconditionally in May that

year, but the Japanese military continued to fight. The Japanese government at the time even ignored the Potsdam Declaration, which was issued on July 26th calling for Japan's unconditional surrender. The atomic bombs were then dropped on August 6th in Hiroshima and August 9th in Nagasaki.



There are approximately 13,000 nuclear weapons in the world today. The blue image here shows the count in 2013, while the white image shows the count from this year. You can see from these two images that the number of nuclear warheads has decreased over the years. Today there are 4,170 fewer nuclear warheads in the world than there were in 2013. However, though this number is decreasing, it is still far from zero. Until the day none remain, we all continue to be threatened by these weapons.

長崎の願い、それは 「長崎を最後の被爆地に。」

これからの時代を生きる人に、
核兵器の悲惨さを経験させない。



It is Nagasaki's hope that we remain the site of the last atomic bombing. We cannot accept the retention or use of nuclear weapons which would take countless, precious lives away from us in an instant.

生きた証言の継承



As students in Nagasaki it only seemed natural that we would get to hear from survivors from the bombing each and every year. But this year marks the 76th anniversary and the survivors are getting older, with every day bringing us closer to one when we will no longer have such opportunities available to us. Which is why we believe it to be so important to have such opportunities to speak with them now. The Nagasaki Peace Volunteers have created a cafe for passing down these experiences, where we can talk with the survivors openly not only about the bombing, but about life back then, what they did for fun, and what their normal days were like. We hope to hear all sorts of stories from them, even those unrelated to the atomic bomb. But more than listening and understanding, what we need to do is pass down, promote, and share the experiences and stories they now share with us. Moving into the future, the youth of today will play an important role in making sure this information gets passed on. The survivors have shared with us these experiences, which are difficult for them to remember or talk about even today. While we cannot speak perfectly to their experiences ourselves, we can still speak of them and share what we learn. Doing so will help us pass this history on to the next generation, and allow them to pass it along to those who come after them as well.

同世代、海外の仲間との「共有」



In order to pass this history down, it is important for those of us who will be taking up this mantle to connect with one another. What we can do starting today is to inform people, sharing what we have learned. For instance, there are high schools in Nagasaki which have peace study clubs. When students visit Nagasaki on school trips, the members of these clubs work to teach them about what happened and share their thoughts. Though the visiting students might have only learned about the atomic bombing as a mere paragraph in their textbooks, hearing about this history directly from local students can be an incredibly valuable experience. It is also important to engage and communicate with students from overseas and other youth as well. The picture on the right shows high school students from Norway. According to them, by sharing with them the experiences of my grandfather who survived the bombing, the tragic history goes from being simply an event which happened to other people to one which impacted the family of a student their age right before their eyes, giving it a more personal connection.

We also have ways to share this history in more impactful ways for people with no close connections to the events through books which compile photographs and art.

By building these sort of direct connections to the generations before us and passing down their experiences through relations we build with our peers, we can play a role in expanding worldwide efforts to eradicate nuclear weapons and put an end to all war. And this is not limited to the history of the atomic bombing of Nagasaki, either. We believe it is important to learn the history of the wider world in order to promote and share about where we are from. The small communities in which we learn and share with each other in these ways will go on to spur change in the world, so we hope we can stay connected to all of you from here on out as well.

ご購入ありがとうございました



Every moment that passes today takes us one moment further away from 11:02 a.m. on August 9th, 1945. Those who experienced the events hope that Nagasaki will remain the site of the last atomic bombing, and all of us work to see that it is by sharing the peace we have come to know. We hope that many more people will face the facts of history and stop to think about what they might be able to do to bring our world to peace.

Thank you for listening.

Q&A ◆ The Atomic Bombing of Nagasaki

1) Can you tell us more about the cafe you mentioned for passing down historic experiences? What sorts of people visit? How often are these events held? And are the speakers always the same people each time? | Hiroshima

Q

2) It felt that the Hiroshima team used more photos of people in our presentation while the Nagasaki team used more photos of buildings and objects. Can you tell us what opinions you had regarding the photos used? | Hiroshima

3) The bombing of Hiroshima took place in the morning while people gathered outside for morning assembly and students were outside engaging in building removal work to prevent fire from spreading in the event of air raids, leaving many to suffer from the heat blast of the explosion. What were the people of Nagasaki doing at the time of the explosion there? | Hiroshima

A

1) The cafe is run by the Nagasaki Peace Volunteers, an organization which accepts members between high school age and 30 years old. Because of the pandemic they now meet up only around once per month. The speakers for each meeting are whoever is available at that given time and date.

2) One of the biggest impacts of the atomic bomb was the radiation it released. We wanted to make that particular portion more impactful by using pictures of people only during that section. Many people died from the heat and the shock wave as well, however, and we do not mean to downplay those events.

3) The bomb fell just before lunch time, so many people were likely preparing for lunch. My grandfather and his family were on their way to buy food when the bomb was dropped. I, also, heard many children who were out playing in their yards and in parks while their mothers making lunch were victimized by the bomb.

Q

Was compensation for the victims from the government similar to that in Hiroshima? | Cambodia

A

Those who were issued an Atomic Bomb Survivor's Certificate, are eligible for the systems the government has in place for the atomic bomb survivors. This certificate can still be applied for today, and the location where the applicants being exposed to the bomb is an important information. I believe the extent of compensation is similar to that in Hiroshima, but there have been discussions and lawsuits between the government and the people exposed to the bomb over the requirements to obtain the certificate.



Q What sort of emotions or impressions do you get from hearing victims talk about their experiences? | Vietnam

- A**
- There are fewer survivors left with us each year. They say we are the last generation who will hear from them, but even we can't be certain of such opportunities. My grandfather does not want to recall the events and has never spoken to anyone around him about his experience. It makes me realize how fortunate we are to have the opportunity to hear from survivors at school each year. It is also why I believe it is so important for us to listen and take in what they have to say, because we are tasked with passing their stories on to future generations. I truly feel it is our responsibility and mission as students who grew up learning about these events in Nagasaki.
 - There were many opportunities to speak with victims through volunteer work, but the pandemic has made it hard to meet with them for some time. I am just now confronting the issue of passing down their experiences. Many of the survivors are in their 80s or older, and they always remind us of such. I know now how precious our interactions are and feel compelled to think about what role I can play next.

Q Does your team have any specific ideas, measures, or policies for passing down peace? | South Korea

- A**
- The initiatives to share and pass down this history that we presented today are all ones we ourselves are carrying out already, and we hope to continue to do so moving forward. We work under the idea that while we might not be able to do much, we can absolutely do more than nothing. We hope to offer up more concrete ideas during the symposium, and we hope you will all look forward to that.

Q Has the local government of Nagasaki taken any concrete actions or carried out any peace promotion events in relation to the atomic bombing? | Taiwan

- A**
- The city of Nagasaki has placed an importance on peace studies and invites 400 - 500 people each year to a youth peace forum on August 9th. Around 70 youth peace activists act both as hosts for the event and as guides, carrying out fieldwork related to the atomic bombing. More recently Nagasaki City also subsidizes projects in which young people find new ways to communicate about peace. I think the local government helps support youth activities in these ways.

Q Are the tests for radiation effects before childbirth carried out on everyone, even today? | Okinawa

- A**
- I've only heard about these tests from my mother and grandmother, so at the very least they were carried out back then. I cannot say for sure whether they are today, but they might be.

Q I have heard Nagasaki is home to many Catholics. Were priests and clergy also affected by the bombing? | South Korea

- A**
- I don't know of any statistics specifically on priests, but many died at the famous Urakami Cathedral, and the dates of the deaths of several priests are written in the nearby Archdiocese of Nagasaki. Many young monks and priests were also drafted into battle and died in combat, while others were mobilized to tunnels and factories and were exposed to the bombing there.

Q

Do you feel any resentment towards the US when talking about the Atomic Bombing of Nagasaki with other people in the same generation? Also, how do you ensure what you share from being misunderstood? | Vietnam

A

- I think there are probably very few people in the same generation who resent or feel negative towards the US. However, I think it is wrong to see Japanese as a solely victim given the suffering in the war caused by Japan.
- One thing we make sure to do is that we don't share what we know in a one-sided manner. We don't speak in terms of solely aggressors and victims, but focus on mutual communication in our activities. It's important to both speak and listen, treating the person you are talking to with respect and acknowledgment.

Q

I sensed different attitudes in Hiroshima based on whether someone is from a family who experienced the bombing or not. Is it the same in Nagasaki? | Hiroshima

A

There are people on our team who are 3rd or 4th generation survivors. We are often asked during our activities whether we have family members who were hibakusha, and I have many such friends. As a 3rd generation survivor myself I don't feel any sort of discomfort with this identity. But personally I find that in peace efforts around the country many people tend to believe that most people who take part in such efforts are from these survivor families, so I purposefully don't mention that I am from "X generation of survivors." The opposite is true when doing activities oversea. I speak of stories of my family to offer more of a sense of familiarity.



South Korea Topic - Jeju 4.3 Massacre



Hello fellow participants from Vietnam, Nagasaki, Taiwan, Hiroshima, Cambodia and Okinawa. Our team is from Jeju University.

Before we get to our presentation, we would like to thank Okinawa Prefecture and the staff of OPAC for planning this "Hope for Peace" Promotion, Exchange, and Passing Down Project 2021 to be shared online. Our presentation is on the topic of peace and the Jeju 4.3. Massacre.



Before we get started, we would like to show you this 5-minute introductory video.

[Video clip plays]



Now, what is the Jeju 4.3. Massacre, exactly?

The event was set off by the March 1 Shooting Incident in 1947 and involved conflict between armed guerrillas and security forces as well as the loss of 25 to 30 thousand civilian lives under suppression by the security forces. In total, the conflict lasted seven years and seven months.

< 3.1節発砲事件 >



Next we will outline the course of events. The March 1 Shooting Incident preceded the Jeju 4.3. Massacre. On March 1st, 1947, a young child was kicked and injured by the hoof of a mounted police officer's horse. The police officer attempted to move on, ignoring the child, but the public who saw the incident grew angry and began to resist and throw stones. Then armed officers lined up nearby began to open fire on the crowd. Six civilians were killed by this gunfire, and anger began to sweep across all of Jeju.

< 分断の危機と「アカの島」 >



At this same time the Korean peninsula was in danger of being divided and the United States had its eyes on Jeju, labeling it as "Red Island." This is because a majority of the people of Jeju Island opposed the formation of a single South Korean government that would cement the peninsula's North-South division.

< 武装蜂起 >



Then, on April 3, 1948, the Workers' Party of South Korea Party of Jeju took up arms and rose to fight against the US military strategy in East Asia.

< 焦土化作戦 >



But despite the desires of the people of Jeju Island, in August of 1948 South Korea was established with the areas below the 38th parallel, and in September North Korea was established to the north of the line. As a result, in response to locals fighting to resist its legitimacy, the South Korean government increased its military presence and worked to suppress the people of Jeju Island by force. Things quickly turned extreme, and locals of the island were slaughtered en masse.

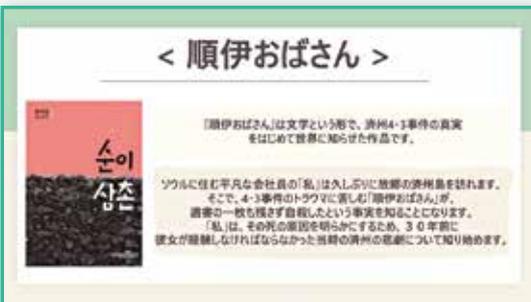
< 済州4・3事件の後遺症 >



The Jeju 4.3. Massacre began under the United States Army Military Government and continued for seven years well into the days after the establishment of the South Korean government. It was the second deadliest historic event in South Korean modern history after the Korean War itself. It is estimated that more than a tenth of the population of Jeju at the time lost their lives. The scorched earth tactics used burned down more than 95% of the mountain villages, and claimed countless lives.

For a long time, the Jeju 4.3. Massacre was not only a taboo subject the Jeju people were not meant to speak of, but also one which had its history twisted and distorted.

< 順伊おばさん >



In 1979, 24 years after the event, a novel titled "Aunt Suni" was published. "Aunt Suni" is the literary work which first shared the truth of the Jeju 4.3. Massacre to the world. In the interest of time we will just briefly describe the book.

The narrator is an ordinary company employee who lives in Seoul and returns home to Jeju Island after a long time away. There the narrator learns that Aunt Suni, who long suffered the trauma from the Jeju 4.3. Massacre, has committed suicide, leaving no trace of a

note or will behind. In order to uncover what drove her to take her own life, the narrator begins to learn of the tragedies Aunt Suni had to face some 30 years ago.

In the chaos of the massacre, Aunt Suni lost every last member of her family except for her unborn child. With all those around her massacred, she alone woke up, covered in blood, and from then on suffered hallucinations and nervous breakdowns. Was taking her own life the only way she could escape the horrible trauma she had been made to suffer?

"Aunt Suni" is a work of literature which teaches those of us today about the events of the Jeju 4.3. Massacre and the tragic experiences and memories of Aunt Suni and the people of Jeju Island who suffered through it.

< 玄基栄 >



A survivor of the Jeju 4.3. Massacre himself, novelist Hyun Ki Young announced "Aunt Suni" at a time when the military-dominated government still viewed the events as taboo. Because of this, his life was made far from peaceful. After writing the novel, he was taken away by military intelligence and brutally tortured, and his novel was banned from the public eye for 14 years. He has experienced much anguish, but describes himself as a shaman who can sooth the souls of those who have fallen through literature, and continues to be an author who writes about the history of Jeju.

< オペラ「順伊おばさん」 >



The novel "Aunt Suni" was the very first work of literature that clearly revealed the events of the Jeju 4.3. Massacre after the subject had been silenced and hidden away by government suppression. It was highly praised for its deep insight into the contradictory situation of the Korean Peninsula at the time, which was hidden in the pain suffered on Jeju. Today "Aunt Suni" has been made into an opera and is known to a great many people.

Here we would like to take a look together at two scenes from the opera version. The first is a scene which depicts the violence the people of Jeju experienced, particularly the inhumane act of snatching a baby from its mother. Please take a look.

< オペラ「順伊おばさん」 >



The next scene is one in which the people of Jeju are shot in a group. The soldiers who give the orders to fire believe that there are insurgents hidden among the village people, and so decide they must all be killed. We will play it for you now.

Even through just these two scenes it is easy to understand why these events have traumatized the people of Jeju for so long. The novel is a significant work in and of itself, but by transforming it into something more visual in the opera, it now resonates much more directly in the hearts of those who have never experienced such events themselves. It seems significant that one work which was once born can be reborn in new ways and in new genres.

< 時代の痛みを表した作品 >



Jeju is not the only home to war and massacres. Your nations, your regions, your friends and family all have had such experiences.

Many civilian lives were lost during the long years of the Vietnam War. As were countless lives under the extreme suppression of the government in the February 28 Massacre in Taiwan.

There are works about the Vietnam War which are much akin to "Aunt Suni," such as the movie "Don't Burn" and the novel "Nếu anh còn được sống (If He Were Still Alive)." The movie "A City of Sadness" is based on the February 28 Massacre in Taiwan as well, and is famous even in South Korea and Japan.

< 칸·요베의『ツバ키の花』 >



The camellia flower became symbolic of the Jeju 4.3 Massacre through a series of paintings by artist Kang Yo Bae entitled "The Camellia Has Fallen," and is meant to represent those of the island whose blood was spilled and voices were silenced. At our university today, for instance, camellia badges are given out each year on April 3. Every student at Jeju University has at least one of these camellia badges.

< 映画「チスル」 >



Today the events of the Jeju 4.3 Massacre are also shown through film. One such important work is "Jiseul." "Jiseul" means potato in the South Korean standard language. Back during the time of the Jeju 4.3 Massacre, the people of Jeju fled to the mountains and caves to take refuge from the brutal tactics of the security forces. The film shows a more human side of the time in which these refugees, despite their circumstances share food and live as families together in the places they have fled to.

< 映画「チスル」 >



"Jiseul" drew an audience of more than 100,000 people in South Korea alone, and once again spotlighted the terrible tragedies of the Jeju 4.3 Massacre. While we wish we could watch through the entire film here together with you, due to time restraints we will instead show just a 1' 20" trailer.

< 「UNFOLDED (アンフォールド) : ツバキの物語」 >



More recently there is even a video game which is based on the events. "Unfolded: Camellia Tales" is a 2D title based on this point in history. In the game you are tasked with defending your village from the security forces and must confront soldiers along the village borders, flee into the mountains to escape pursuit, find food, etc. You can vicariously experience the extreme conditions the people of Jeju Island faced during the time of the massacre.

< コサリ・ユッケジャン >



The Jeju 4.3 Massacre is also used today as a setting for plays. "Gosari Yukgaejang" is a play which portrays how those of us in the generation who have no such experience think of the incident. It depicts the conflict between a character with no interest in the incident and someone who is opposed to him. It is an impressive work which presents hope that the events of our past would continue to be remembered today.



All depictions and expressions of the Jeju 4.3 Massacre were controlled and suppressed until the publication of "Aunt Suni." But with the novel's release, the truth of the events were made known to the world and today there are a diverse number of works on the topic and everyone is free to speak of it. Our understanding of the history has transformed across generations from one made up of repressed and fragmented memories to a more open and abstract one. We look at it not only solemnly, but also through humor and comedic depictions as well, truly enjoying a diversity of forms of expression.



Just as we remember the Jeju 4.3 Massacre through diversely different works, people remember and express in various forms the memories of the Battle of Okinawa, the atomic bombings of Nagasaki and Hiroshima, the February 28 Massacre in Taiwan, the Vietnam War, and the genocide by the Pol Pot regime.

Such expressions of our tragic histories in different ways by those of us who have no such experience are increasingly important as those who did experience and survive these events grow fewer and fewer in number.

Now in different manners than before, as well as in a variety of ways, this history can be passed on, opening us up to new interpretations and discussions from all-new perspectives. Utilizing all the forms of expression available to us will allow these past memories to leave their mark on future generations. In attending this program and preparing our presentation we came to believe that this is how peace might be created.



That concludes the Jeju University team's presentation. Thank you for listening.

Q&A ◆ Jeju 4.3 Massacre

1) You mentioned camellia badges being handed out on your university campus, but are similar events held at elementary schools and high schools? Also, are there any official ceremonies carried out by the government on April 3? | Hiroshima

Q 2) How familiar are the youth of South Korea today with this incident? Also, was there any push back about turning the events into a video game? | Hiroshima

3) You mentioned that this history is being passed down through various forms of expression such as film and literature, rather than by those who directly experienced the events, but which do you find to be more effective? Do you think there are any particular difficulties in turning the events into films? | Hiroshima

A 1) The badges are not only distributed at universities, but at all school levels and to the general public as part of our peace education. There is also an official memorial service held by the government at Jeju's Peace Park every year on April 3. Our president also participates and offers apologies to the people of Jeju and bereaved families. There are even peace ceremonies held in Tokyo and Osaka in late April, because some who fled the massacre stowed away and fled to safety in Japan. This played a part in forming what has grown into the community of Korean residents in Japan today, and so there are memorial services held within Japan as well.

2) The facts about this point in history are more well-known now than they were when the military controlled the government. We all share some understanding of the extent of damage and the inhumane acts which were carried out. There is no clear information on the exact details of the cruelty that was carried out at the hands of the military and police forces, however. Because of this as we were preparing for our presentation we were all strongly taken by the idea that this history should be included in the educational curriculum in South Korea and in our textbooks. As for the video game, it was only released last year and is not yet well-known. This history has been featured in literature, art, film, and theater, but this is the first time it is represented in the form of a game. We are keeping a keen eye on just what sort of response this game might receive as it moves forward.

3) One of the most difficult things about creating visual representations of these events is the fact that we still do not have a generally unified consensus on the matters, even though there are still survivors and bereaved families with us in South Korea and Jeju today. I feel that it is incredibly difficult to come to an agreement through discussions on how to express the memories and experiences of the horrific massacre and torture.

Q How does the South Korean government deal with this history today? | Cambodia

A There is a legal act known as the "Jeju Special Law." As part of it the government offers monetary compensation to those recognized as victims of the incident and has established centers to care for those troubled by the trauma. Our president, secretary of justice, and the head of police also make attempts to settle these past occurrences recently by paying visits to bereaved families. While attitudes towards the incident differ depending on the administration, as a whole the government is making efforts to move beyond this dark history.

Q

I have heard that for a long time those in South Korea who supported communism had to hide their identities for the sake of their families and careers. Is this still the case now?
| Vietnam

A

The Korean War which broke out in 1950 has still not come to an end today. Unfortunately the four nations of South Korea, North Korea, the United States, and China are still at war. We are in a ceasefire at present, but those who support a communist government face strict regulation and oppression in South Korean society. They still call such people "reds" and there are always attempts to screen for such sympathizers.

Q

Are there any differences in how the people of the Korean peninsula and the people of Jeju Island view this history? I've also heard that there are many people who are unfamiliar with the events, but do the people of Jeju feel discriminated against because of this?
| Taiwan

A

In 2000 the Special Act for Investigating the Jeju April 3 Incident and Recovering the Honor of Victims was enacted by the National Assembly. Before that point it was much like you said, and there was a clear gap between the understanding of the people of the mainland (those from the Korean Peninsula) and those of Jeju. But ever since, like mentioned earlier, the government has engaged in a number of efforts and people on the peninsula are much more familiar with the history.

Our team includes members who are from the mainland. Before they came to Jeju, they did not know about these events, but thanks to the social changes of today and the peace education carried out in Jeju they were able to learn more about them. In this same way the gap in familiarity with the history of the Jeju 4.3 Massacre between those from Jeju and those outside it is gradually growing smaller and smaller.



Cambodia Topic: Cambodian Genocide (Genocide by Pol Pot Regime)

カンボジアにおける大虐殺



1975-1979

Our presentation is about the Khmer Rouge Genocide which took place between 1975 and 1979.

概要

クメール・ルージュは、リーダーへの欲と権力に支配された政権で、人々を虐殺しました。誰もがアンカーに支配され、政権の犠牲者となりました。

※Ankor:カンボジア共産党の内部組織を指す。
公式には個人を指す言葉としては使われていないが、一般の人々は使っていた。

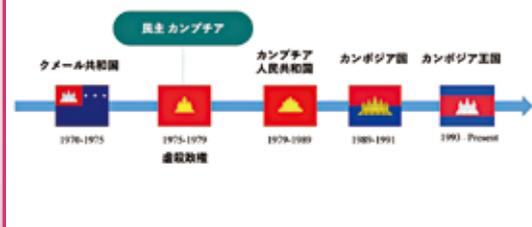
The Khmer Rouge at that time was made up almost entirely of communist-leaning leaders, the upper echelon of which were known as Ankor. "Ankor" is simply a word that refers to the Communist Party of Cambodia at the time, and not any particular person.

東南アジアにおける カンボジアの地理的位置



This map shows where Cambodia is located.

1.カンボジア年表



For around 100 years, Cambodia was colonized by France. From its independence in 1953 until today the country has seen many new political administrations. The Pol Pot regime (Khmer Rouge) is one such administration which held power from 1975 to 1979. Our presentation today is about the genocide which occurred during its reign.

クメール・ルージュの台頭



1975年4月17日
クメール・ルージュが
プノンペン市を解放。

On April 17, 1975, the Pol Pot regime came to power as the Lon Nol Rouge fell. Immediately following their rise to power, the regime forced all those from urban areas outside of Phnom Penh into the countryside.

強制移動

最初の疎開は1975年4月17日。人々はクメール・ルージュからの様々な理由のもと、プノンペン市内から強制的に遠去させられました。疎開中には、下記のようなことが通達されていました。

- アメリカからの爆撃の脅威がある
- 食糧不足になる
- 敵のスパイ組織の解体を目的としている



The top map here shows the routes by which the people were forced out of the cities. The picture on the bottom shows what this forced displacement was like. The majority of people were made to travel on foot. No exceptions were made for anyone, not even those who were hospitalized. All were forced to leave the cities.

クメール・ルージュ 政権下での生活



Next we will talk about life under the Khmer Rouge.

新しい2つの階級

ベースピープル/オールドピープル

クメール・ルージュ解放区 (内戦中にクメール・ルージュ軍が支配していた地域) に住んでいた人々 (1975年4月17日以前)

新人/4月17日人

1975年4月17日までロン・ノル政権が支配していた地域に住んでいた人々

During their guerrilla efforts they pledged to run the country under communist ideals and eliminate class distinctions once they take power. However, once the Khmer Rouge took over the administration, the people found themselves categorized into classes.

Those who had lived in villages before April 17, 1975 were called the "old people," while those who were forced out of the cities were labeled "new people."

強制労働



十分な食料もない中で
過酷な労働生活



子どもの労働力と権利の濫用

People at this time lived in groups. With no kitchens in their homes, they all gathered together in cafeterias to eat, but were not provided with enough food. And without any wages granted to them, the people essentially became slaves to the government. The Pol Pot regime abolished all paper currency and coins.

強制結婚

- 男性も女性も、相手を選ぶことはできませんでした。
- カップルはアンカーによって指定されました。
- 拒否しそうな者は投獄され、拷問され、殺されました。



The men and women of this time were not allowed to marry of their own will, but were assigned into forced marriages in their groups by the Ankor. These weddings were far from ceremonious, and all that would happen was the names of the two to be wed would be read aloud, they would shake hands, and they would be legally married. Refusing these marriages would be met with punishment and sometimes even death.

クメール・ルージュの崩壊

- 弱体化した民衆
- 粛清
- ベトナムとの衝突

1979年1月7日 クメール・ルージュ政権の終焉

The Pol Pot regime fell on January 7, 1979. Approximately 2 million Cambodians died during their reign.

正義への道

人民革命法廷は、クメール・ルージュ政権の元指導者2人を欠席裁判で裁きました。
(1979年8月15日～19日)



This picture shows the upper echelons of the Khmer Rouge being put to trial immediately following the regime's fall. The trial was carried out without the members present, as they were still active at the time it took place.



This image is from 2006 and shows members of the upper echelons of the Khmer Rouge being put to trial outside Phnom Penh under UN guidance.



In the 40 years since the fall of the Khmer Rouge, Cambodia has built itself back up from nothing. Today the economy and political situation in the country are stable, crime has fallen, and the entire country is at peace.



The Cambodian government today actively works to inform future generations of what happened under the Pol Pot regime. The Tuol Sleng Genocide Museum works alongside Cambodia's Ministry of Education to encourage students to visit the museum.



This concludes our presentation.
Thank you.

Q&A ◆ Cambodian Genocide (Genocide by Pol Pot Regime)

Q Can you tell us whether these forced marriages were between the two newly created classes or limited to between those of the same class? | Nagasaki

A The "old people" were allowed to marry one another, but "new people" and "old people" could not intermarry. Both classes were victims, and there was very little in the way of special treatment for either. Even those who were already married could be ordered by the Ankor to marry someone else, and they would be killed if they refused.

Q Were the images used in your slides left by the government from that time? If so, did they understand what they were doing was inhumane? | Hiroshima

A The images were taken by those in the government, and they were aware their actions were inhumane. They committed human rights violations knowingly.

Q I imagine that today people who fought as part of the Khmer Rouge and those who suffered under them now live side by side in Cambodia. Does this have any impact on daily life today? | Okinawa

A There are still those in Cambodia today who were part of the Khmer Rouge, but some have changed their names and identities. The citizens of Cambodia today harbor resentment towards the upper echelons of the regime rather than towards their fellow countrymen. Also, since most of the records which could have identified people were destroyed under the Khmer Rouge, we do not really have any way to know who was or wasn't a Khmer Rouge, and so it's hard for the Khmer Rouge identity to have an impact on life today.

Q The Pol Pot regime massacred the people of Cambodia, but before he took power he had stood as a leader fighting for them. How do people view him today? | Vietnam

A The previous government was incredibly corrupt, so when the Pol Pot regime took over in April 1975, the people of the country rejoiced. But things took a terrible turn from there. As forced displacement was carried out, you would find dead bodies along the sides of the roads. Support for the regime faded away to nothing as these tragic events continued to occur.

Q How do you feel about the way Pol Pot used the idea of communism to create a dictatorship? | Vietnam

A Many of the upper echelon of the regime had studied abroad. Pol Pot himself had studied in France. This is how the ideas of communism were introduced to them, but we do not understand how that then led them to murder our people, abolish our currency, and destroy our country. This is a question I think we should all work through together in the future.

Q The Killing Field is quite famous, but does it draw in lots of tourists? | Nagasaki

A As one of the most famous spots in Cambodia, before the COVID-19 pandemic many visitors from Japan and around the world would pay visit. The predecessor of Toul Sleng Genocide Museum was an internment camp, and those who were tortured there were murdered in the Killing Field. The majority of the people who lost their lives here were from Tuol Sleng, where the museum is today.

1) If a similar situation were to take place today somewhere in the world, how do you think we might resolve it? | Okinawa

Q 2) I cannot help but feel as though if Cambodia's neighboring countries had seen what was happening sooner the situation could have been resolved much faster. This is partly why I think we are all gathered to talk about these topics today, but is there anything you wish people from neighboring countries could have done to help back then? | Okinawa

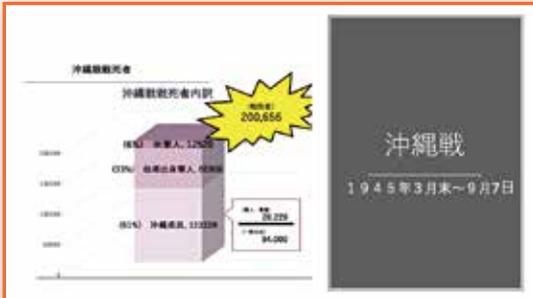
A 1) That's a difficult question. If such a situation were to take place now, the solution would vary depending on the will of the people. It was a fighting among Cambodians. We were not under attack by any foreign peoples or tribes. I also think that as a Buddhist country we find ourselves forgiving the actions of one another. I think whoever could answer this question would be fit to be the next Secretary General of the United Nations.

2) Since the Internet did not exist in the 70s as it does today, there was a lack of information and foreign media could not really get in to report on the situation. Media from former socialist states did make their way in, but even after such information came out and the regime fell, many could not believe that such a government could have ever existed. To this day there are young people in Cambodia who do not believe this history, and many are only finally became aware of it after visiting the Tuol Sleng Genocide Museum.

(6) Day 5 Presentation (Okinawa), Discussion



Okinawa Topic: The Battle of Okinawa



From late March to September 7, 1945, the Japanese and US militaries engaged in violent warfare on the main island of Okinawa in what we now call the Battle of Okinawa. Many soldiers fell in this battle, and many civilians were swept up and lost their lives in the conflict as well. In fact, the number of civilian deaths greatly outnumbered that of the soldiers'. Countless young children were among them.

Before the battle reached the shores of Okinawa, the Japanese military began constructing bases on the main and outlying islands. The people of Okinawa were rounded up and recruited to prepare runways and air-raid shelters. Once the US military landed, the battle truly began. Today we want to share with you some facts about what happened during the Battle of Okinawa.



On April 1, 1945, when the US military landed in the village of Yomitan on the western coast of Okinawa's main island, the people of the village fled to hide in what we call "gama," natural dugouts, and inside turtle-back tombs. Turtle-back tombs are graves like those shown in this picture. People fled to hide inside such tombs.



These pictures show the Yomitan Village back when the US military landed compared to the village of today.



Many of the people of Yomitan's Namihira District fled to seek refuge in Chibichiri Gama Cave and Shimuku Gama Cave. At Chibichiri Gama Cave many locals died in a group suicide, while such did not occur at the nearby Shimuku Gama Cave.



The red dot here shows where the US military landed in Yomitan Village. The two gama caves were located about 4 minutes away from each other by car or 15 minutes on foot. Two caves close by, within the same area, but one defined by death and the other life. So what happened?



チビチリガマ

We will start by detailing Chibichiri Gama Cave. On April 2, 1945, the day after US forces landed on the main island of Okinawa, the people in this cave, frightened of the brutal treatment they were taught to expect from the "savage" US soldiers, ended up taking each other's lives in a group suicide. Of the 140 people who fled to the cave, 83 died. You could claim that these people were made to give up their lives as part of a forced group suicide as well.

チビチリガマ

- 1945年4月2日
鬼畜と数えられたアメリカ兵の残虐な仕打ちを恐れて、肉親相互が殺しあった。
⇒「集団自決」が行なわれた。
⇒布田や毛布に火を付ける男性。煙を吸い沢山の人が亡くなる
⇒避難者約140人の内住民83人が集団死
- 「集団自決」という表現について
国によって殺された命と言えるのではないか

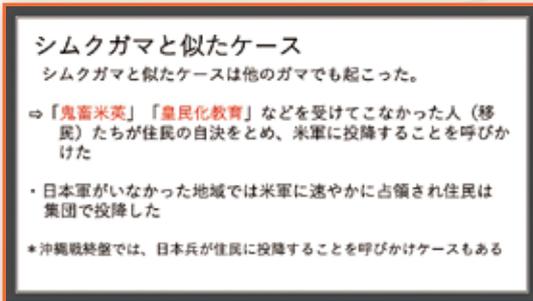


シムクガマ

Next we will detail the events in Shimuku Gama Cave. After the initial violent bombardment when US forces landed on the main island of Okinawa, US soldiers drew near Shimuku Gama, approaching the cave entrance with guns in hands. Fear turned to panic inside and the people were thrown into chaos. Fearing death was eminent, some fled deeper into the cave while others stood to fight. Just then, two people who had returned to Okinawa from Hawaii, Heiji Higa (72 at the time) and Heizo Higa (63 at the time), told the people in the cave, "The Americans will not kill people," calming and convincing the panicked refugees, and leading them to surrender. Nearly 1,000 lives were saved. Many people from Okinawa emigrated abroad to earn money because of the poverty at home.

シムクガマ

- 男性2人
⇒ハワイ帰りの2人でハワイでの経験から鬼畜米英を否定 騒ぐ避難者たちを「アメリカ人は人を殺さないよ」と説得し、自ら米兵と交渉し投降へと導き、1千人前後の避難民が助かる



Next we will cover other situations similar to those in Shimuku Gama Cave. As we just mentioned, some Okinawans who had emigrated abroad returned before the start of the Battle of Okinawa. These people had not been put through Japanization education which taught that Westerners were savages, and were able to save many lives by stopping others from committing suicide and convincing them to surrender to the US forces.

We hope that this serves to help understand how the nationalism of the time, the ideas of Japanization and the Western savages, and social trends worked to strip the people of their options and caused the loss of many lives. Also, many regions where the Japanese military had no presence were quickly occupied by the US military and saw groups of civilians surrender far more frequently, suffering no losses. We have heard that even the Japanese soldiers called on the civilians to surrender in some cases in the final days of the Battle of Okinawa.



Next we will introduce the student army.

The student army was made up of boys and girls in secondary school in Okinawa. It was a group of students mobilized for the war effort.

In fact, all secondary school students throughout Okinawa were mobilized. Before the war they were simply students who had dreams and studied just like all of us.



At the beginning of our presentation we mentioned that the people of Okinawa were rounded up and recruited to help with war preparations before the Battle of Okinawa began. During this time students were put through a form of education that would bring them into the war effort as well. In 1941 the schools in Okinawa switched from being run by their local communities to instead being managed by the central government of Japan. Their studies were changed to follow the philosophy of Japanization, which would prepare the

students to join the war for their emperor and country. As the war drew closer, soldiers began to live in the schools and the children were forced to study in the schoolyards and under the trees on the school grounds. They had to prepare rations at school in case of food shortages, as well as help build air-raid shelters and airfields for the Japanese military.



The headquarters for the Battle of Okinawa, known as the 32nd Army, made schoolboys prepare dugouts for them when the situation started to take a turn for the worse. In the four or so months from October 1944 to just before the start of the Battle of Okinawa in February 1945, the students dug a nearly one-kilometer dugout. The picture on the left shows the dugout created for the 32nd Army headquarters.

The students prepared their own dugouts as well and would spend their nights there. The picture on the right shows Ryukongo dugout, which was built around this time. Then, when the battle truly became fierce, the students were sent off to fight as well.

女子学徒隊

The girls of the student army were made to attend to wounded soldiers, assist with surgeries, attend to burial chores, dig dugouts, and procure food.

壕での看護（元ヒメユリ：津波古ヒサさん）

米軍が本島中部から上陸した4月1日以降、運び込まれる負傷者は急激に増えていった。壕の中では日本軍の医師によって手術が行われた。手術は米軍の攻撃が収まる夜、麻酔がなく、エーテルをかかして手術を切断した。手術が終わるか終わらないかで患者の目が覚め、悲痛で振れる。体ごと押しさへつけろのが役目だった。
「切った割、血は粘りが落ちてできた穴に絞ってたんです」壕には重傷患者が増え、「学生さん、学生さん」と叫ぶ声はやまない。2人で約60人の患者をみていた。水を運び、おせつの手伝いをし、傷口におくワジを取り除いた。やることが途切れず、「まともに寝た記憶がない」。堅い木でできた段ベッドの上下に2、3人がひしめき合い、座ったまま死んでいる人もいた。腰や脚を折り込んだ向に死体も積み上げていった。怖い、悲しい、つらい、と感情が深く鈍削りもなかった。重傷患者は4、5日で息絶えた。「麻酔なしで脚を切られても、手術してもらえただけましだと考えるようになっていた」看護実習では、「私たちが生かしてもするが、いざという時は殺してもする」と教わった。

Here we would like to share a story from one of the girls who was made to act as a nurse in the dugouts.

There was a massive spike in the number of wounded brought to us after the US forces landed on Okinawa on April 1. In the dugouts Japanese military doctors would carry out surgeries at night when the bombardments by the US military would ease. With no anesthetics to use, patients were only allowed to sniff ether before their arms and legs were amputated. No sooner than

the surgery was over or even during it the patients would wake up and get seized with pain. My job was to hold their bodies down. We would toss the severed limbs into the holes created by artillery fire. As the number of the severely wounded rose, we would continually be called around, "You there, schoolgirl!" Two of us looked after nearly 60 patients. We were always busy carrying water, helping with excrement, pulling maggots from wounds. I don't remember ever getting much sleep. Seven or eight people would be crowded on the hard, wooden, two-level bunk beds, and some even died sitting there. We began piling the bodies of the dead in the same holes we tossed the severed arms and legs.

We didn't even have time to feel scared, sad, or distraught. The severely wounded passed away in four to five days. Even though the amputations were carried out without anesthetics, I started to believe that those who got surgery at all were the fortunate ones. In our nursing lessons we were taught that "Sometimes we save lives, but other times we must take them."

男子学徒隊



Now, how was the situation for the boys of the student army, then?

Made to join the battle on the front lines, the older of the boys were known as the "Tekketsu Kinnotai" or the "Iron and Blood Imperial Corps." They carried food and ammunition in and the wounded out. The younger boys were used to run communications between units as bullets rained through the air. As the situation for the Japanese military grew worse, the boys were made to carry crates full of explosives and dive into tanks or were armed with grenades and guns to launch raids on US military encampments in the dark of night.

役に立たない武器

皇民化教育の中で「敵に捕まる前に自ら命をたつ」ことを教えられていた学生は、自決を試みるが、空き缶に爆薬を詰めただけの手榴弾は爆発しなかった。
「敵を攻撃するために与えられた武器は、全く役に立たないものだった。軍は本当に人の命を軽く見ていた」

This next story comes from one of the boys from the student army.

In their lessons they were taught to take their own lives before being captured by the enemy, and they tried to do just that, but when trying to use their "grenade" which was no more than explosive compounds stuffed in an empty can, the device did not detonate. "The weapons they gave us to fight our enemies were of no use at all. The military did make light of human lives," he said.

通信隊

爆弾の音が聞こえて、危険を感じた少年は、隣で寝ていて寝ている友人を起こして逃げようとしたが、重労働に疲れ切った友人は起きることができなかった。
少年は一人で近くの岩陰に隠れた。数秒後に自分がいた場所を見てみると友人の姿はなく少年の目の前で友人は直撃弾を受けた。

The following story is that of Kokichi Miyagi, who was 16 years old at the time.

Fearing danger as he heard bombs going off, Miyagi tried to wake his friend asleep beside him, but the exhaustion from the strenuous labor was too much and his friend would not wake. All alone, Miyagi hid behind a nearby rock. Seconds later, looking back at the spot he had just fled, Miyagi saw his friend not sleeping there but taken a hit right before his eyes. There is no way even to imagine the trauma which will remain for life in the hearts of those who were forced to take part in a war in which they themselves had no bearing on what was right or wrong.

沖縄戦の継承の現状(課題)

- ・体験者が10%以下
- ・記憶→不十分ではあるが記録(アーカイブ)は残している
- ・非体験者が語っている
- ・語れない人は記録を見せるだけ
- ・6月23日の慰霊の日に向けて学校図書館で資料を展示
- ・沖縄県内外で学習機会や知識量に差がある。
- ・戦時中のことだけを学ぶ今日の平和教育では沖縄戦学習は歴史学習にしかならず、平和の構築を考える平和学習にはならない。

To close we will talk about the current situation of passing down the lessons from the Battle of Okinawa, the problems we face, and ideas for how we might resolve them.

Today, 76 years after the end of World War II, survivors account for less than 10% of the population. Up until now, our peace education at school centered around talks by these survivors. But with few of them left today, our schools have fewer opportunities to hear them speak. Now many of our schools simply display refer-

ence materials in their libraries prior to the Okinawa Memorial Day on June 23 each year. Our methods have shifted from listening to survivors speak to instead relying on recorded footage and collections of statements put up for everyone to see. It will not be long now before we can no longer hear from those with direct war experience. From here on those of us who have not experienced the war firsthand will need to rely on the records we have to pass on these lessons. How well our teachers and us, as following generations, can utilize these records in our efforts is key.

One final thought as we close is that one of the major problems facing peace studies in Okinawa is that the peace studies are entirely equated to the study of the Battle of Okinawa. We can learn from the war and understand that we should not allow it to happen again, but we are not provided any instruction on how to foster peace in the present. As such we believe our peace education still face a number of important issues. Tomorrow we will discuss how we might resolve them.

ご清聴ありがとうございました

That concludes our presentation.
Thank you for listening.

Q&A ◆ The Battle of Okinawa

Q Are there more teachers who have interest in and knowledge of the Battle of Okinawa than those who don't? What are classes like with teachers who do? | Hiroshima

A I can't speak to the ratio, but in my own personal experience, I wouldn't say those who do are less than those who don't, whereas I feel the former are decreasing in number. With the COVID-19 pandemic, survivors have been unable to visit schools to give talks and the teachers have had to manage these lessons themselves. In Okinawa we study the Battle of Okinawa for 12 years, from elementary school through high school. One high school even had each of their classes put together stories from survivors in various regions into wall posters. I thought it was interesting that they didn't use the same lessons for the entire school, but individual classes studied the experiences of different people.

Q Could students refuse to help with digging the dugouts? Would they be punished if they did so? How do you feel about this sort of forced labor by the Japanese military? | Cambodia

A

- Students were made to dig these dugouts as part of their school classes. Since they could not be certain what they were doing was in fact preparation for war, I don't believe any tried to resist. There are reports that those who took breaks when tired from the work suffered physical reprimands until they started working again, but I don't think this is evidence that anyone was punished for intentionally refusing to work. Also, while there are testaments of those who followed orders begrudgingly, there are also those of students who were overjoyed to be given their military uniforms, so we can't claim that all were made to work against their will.
- Today in Okinawa, 76 years after the war, our direct experience with the war leaves us talking about the Japanese military as the bad guys. But having not lived through the war myself, I think of even the soldiers more as pawns who were used themselves. I believe the military aggressors and those civilians who suffered under them are all victims of the war. That is why I don't believe we should have a military.

Q Has the Japanese government issued apologies or compensation to Okinawa over the Battle of Okinawa? If not, what hopes or complaints for the government do the people of Okinawa have? | Taiwan

A Every year of the memorial ceremony for all lost in the Battle of Okinawa the Prime Minister offers a message, but the government has not offered any apology for at least the past decade. As far as compensation goes, the government provides relief money to bereaved families of those injured or killed in the war. However, even if someone was killed after being forced out of a dugout by the Japanese military, they are not compensated for being forced out to their deaths, but instead awarded compensation which is said to be for "leaving the dugout of their own accord in order to aid the Japanese military." Because of this there are many families who have refused to take the compensation. Okinawa suffered badly from poverty following the war, so of course there are some who took what was offered, but there are those who do not accept the compensation because of the sentiment which comes with it. Things are not uniform across the board. Therefore, there is no compensation system in place for individual victims. This is the case for not only Okinawa but also for Tokyo and Osaka, which suffered enormous air raids, and the South Sea Islands; there is no compensation for damages suffered by civilians. Military servicemen, soldiers, and officers who died in the war were granted immediate compensation following the war, however, and I believe this is an issue which has still not been resolved in Japan today. (Wataru Oshiro, Konan High School teacher)

In terms of how we feel about the government, speaking as someone who have no war experience, I do think the Japanese government should work to preserve the history of the Battle of Okinawa as part of a means of making up for it. I hope they preserve our history and work both in domestic politics and diplomacy to ensure that Okinawa never again becomes a battlefield. (Okinawa Team)

Q

On Jeju Island our peace studies center mostly around the Jeju 4.3 Massacre, but in Okinawa how do you learn about the wars of other regions than Okinawa? | South Korea

A

- In Okinawa our peace studies revolve almost entirely around the Battle of Okinawa, which we study from elementary school through high school around the Okinawa Memorial Day on June 23 every year. As for war experiences in other regions including the atomic bombings of Hiroshima and Nagasaki, our textbooks briefly touch on the subject to teach us basic information such as the dates, but we don't have opportunities to learn about them in detail like we do in this program.
- In Hokkaido they don't have time set aside for peace studies like we do in Hiroshima, Nagasaki, and Okinawa. They learn of war experiences in other regions as the same way people in Okinawa do: simply learning the basic information during normal school classes.

1) I have read an article which stated that the Battle of Okinawa was the result of the United States retaliating after the attack on Pearl Harbor. Is this true? | Vietnam

Q

2) I have also read documentation that because the fighting was so fierce in the Battle of Okinawa, the war came to an end before the US forces landed in places like Hiroshima and Nagasaki. Am I correct in this understanding? | Vietnam

A

1) We also learn about the attack on Pearl Harbor as part of our studies about the Battle of Okinawa. Based on the timing of the events you can see one as a result of the other, but I also feel it hard to explain away the Battle of Okinawa simply as a follow up to Pearl Harbor. (Okinawa Team)

2-1) I have no idea. I'd like to hear what the teams from Nagasaki and Hiroshima think. (Okinawa Team)

2-2) The official post-war analysis is that it would have taken 1 million US soldiers to take the battle to the Japanese mainland, so the atomic bombs were dropped instead. But many in Hiroshima also claim that we were used as a testing ground for their new weapons. (Hiroshima Team)

2-3) (In response to the Vietnam team's question) The Nagasaki team does not believe this is the case. And with no statement from the US that the atomic bombings were part of a test, we cannot assert that this is true. However, the Japanese translation of the atomic bombing orders says in one part that "In order to observe and record the explosive effects of the bomb, another aircraft will accompany the bomber. This aircraft will remain several miles from the bomb's point of detonation." This does perhaps allude to the possibility that it was part of a test, but the orders do not specifically call the bombing a test use. (Nagasaki Team)



Discussions

**** Session 1 ****

Topic	What Defines a Peaceful Society?
Date	Friday, November 26, 2021
Moderator	Okinawa Peace Assistance Center (OPAC)
Location	Okinawa Karate Kaikan

Discussion Outline

- In order to create a peaceful society, it is important to understand why and how the wars happened and what effects they have on the world we live in today.
- Financial independence and the formation of friendly international relations are required for a peaceful society.
- As is stated in the preamble to the Japanese Constitution, the society must be free from tyranny and slavery, oppression and intolerance, and offer all peoples of the world the right to live in peace, free from fear and want.
- All must concern themselves about not only the wars and tragedies of their home countries but those of other nations and regions as well, learning lessons from them and passing them on.
- Our ability to relish in the small joys of our daily lives is a sign of a peaceful society, and maintaining our "post-war" world helps the society continue to be peaceful.
- A peaceful society is one without war and one in which we must maintain our stance of protecting peace.
- Perhaps a peaceful society is one in which all individuals are free to express whatever thoughts they have.

— — — Discussion (What Defines a Peaceful Society?) — — —

OPAC

We will now begin our first discussion. In this program we believe it is important to pass down the lessons we have learned so that we never again suffer the wars and conflicts which have brought tragedy to so many in our societies. Surely all the participants understand why it is key to pass down such knowledge and understanding. During the program, however, we did not touch upon the topic of what sort of peaceful society we should be striving for through this process. So we would like to take this time now to hear from everyone about what they believe defines a society which is at peace. Each of the regions and countries you come from has its own unique history and societal structure, so we imagine that your views of what a peaceful society might differ as well. Our hope is that this discussion might bring such differences to light. Let us start by hearing from each of our participating regions.

Could the Okinawa team start us off? During your presentation earlier you mentioned that learning about how a peaceful society should be built is still an issue in the peace studies carried out in Okinawa. Would you tell us now what sort of society you hope to aim for?

Okinawa Team

During our presentation we spoke about how peace studies which focus solely on the Battle of Okinawa are not enough to teach us how to build a peaceful society. What we want our peace studies to do is to teach us about the war so we can learn of its tragedies and come to understand why we should never allow such to happen again.

We need to learn the circumstances which brought about the war and reflect on how our society today came to be following the war, going back and forth between past and present to deepen our understanding. Also, the citizens were made to believe through education that the American soldiers were savages during the Battle of Okinawa, but it is important that the general public including us take the information that is available to all of us and compare it to see where the truth in fact lays. The Okinawa team believes that in doing so we can prevent further needless death and suffering.



OPAC

This opinion places an importance on learning from our past, understanding how past events and our present societies are connected, and critically analyzing the information we are given. That is one view on how we might create a peaceful society.

Next we would like to hear from the Taiwan team. Your presentation covered the February 28 Massacre, so I imagine you already recognize the importance of passing on the lessons of the past. Could you tell us now what sort of society we might create by passing down these lessons?

Taiwan Team

Ever since the February 28 Massacre, Taiwan faces tense international relations due to external influences. In addition, Taiwan today is home to many differing organizations and opinions, and the populace is split into differing lines of thought. That is why we hope for a society in which all the members come to an agreement of thought, in which the nation is financially independent, and which enjoys peaceful international relations.



OPAC

Taiwan is home to various differing opinions, but it seems their team hopes to build a society in which all can move in the same direction with their nation financially independent and home to favorable relations with other countries. Next we would like to hear from the Hiroshima team.

Hiroshima Team

We believe the sort of peaceful society we should strive for is probably as obvious as it seems. The preamble to the Japanese Constitution states, "We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize that all peoples of the world have the right to live in peace, free from fear and want," and we believe this is exactly the sort of peaceful society we should work towards.



OPAC

Thank you. Next we would like to hear from the Cambodia team.

Cambodia Team

First and foremost we believe that it is incredibly important to learn the history of Cambodia and other countries and understand the harm war causes. With that knowledge we believe we can work to create a peaceful society through our understanding of the causes of war. In our minds, informing coming generations of the tragedies of war acts would contribute to a peaceful future society.



OPAC

Thank you. Next I would like to hear from the Nagasaki team, here with us on-site in Okinawa today.

Nagasaki Team

We believe a peaceful society is one in which we can go about our ordinary lives with the expectation that such is how things will always be. When reflecting on what represents times of peace, most of us would think of spending time with family, eating together, and other "ordinary" things like that. But war and conflict leaves people unsure whether they will be able to spend their days in such a way. This reinforces in us the understanding that peace truly is when what we consider to be "ordinary" can be exactly that.

We have discussed passing down this post-war state we are in today to the next generation. But in order to make this less misleading, I think we need to clarify that we need to first understand that there are still wars underway in the world today, and with that understanding work to pass down and learn from the lessons we have learned from the wars of our pasts in order to create peace.

That might sound a bit confusing, but we hope you will understand what we mean to say: we believe in passing down the knowledge and understanding of the post-war societies we live in now, which have seemingly moved beyond war.



OPAC

Thank you. I take that to mean a peaceful society is one in which the wars of our past remain just that, events of the past. Next I would like to hear from the Vietnam team.

Vietnam Team

Our idea of a peaceful society is one that is without war. That is why we believe that understanding the reality of war is key in preventing future ones. War spawns from human greed and competition. As long as humanity clings to such desires, the threat of war will be forever present. Today especially war can break out in a variety of manners and is not just limited to combat with weapons. This is precisely why we believe it is so important to pass along our stance of defending peace.



OPAC

Finally, I would like to hear the thoughts of the South Korea team.

South Korea Team

Our presentation yesterday spotlighted the importance of a diversity of expression, and we believe that peace itself is a condition in which individuals can share their ideas and express themselves freely. However, we believe this can only be achieved by first studying and fully understanding the experiences of those who lived through the wars and conflicts of our past.

OPAC

We have now heard opinions on what defines peace from all our teams. Thank you all for your answers. I have a few questions of my own I want to ask you all, so let me get straight to them. First is for the Nagasaki team. You defined peace as a state in which we can peacefully carry out our daily lives, but our society today still faces a number of problems despite the fact we are not at war. Does your team consider society today, with all its issues, to be in a state of peace?

Nagasaki Team

We can't say for certain whether the environment we live in now is one of peace, but what we were trying to say is that we experience moments of peace in our daily lives and that we are able to sleep each night without worry, spend our days without fear of harm, and experience small moments of happiness.

OPAC

Thank you. On the subject of there being no looming threat, I would like to turn a question to the Taiwan team next. I imagine that there are many times in Taiwan when you might feel your national security is threatened. Yet despite that I think you still enjoy the freedom and diversity of expression the South Korea team emphasized, as well as the moments of daily joy the Nagasaki team mentioned. Could you share your situation with us?

Taiwan Team

Taiwan is in a tricky situation. There are moments when we feel and experience peace, and those in which we do not. In Taiwan we are able to pursue hobbies and careers we care about, but there is lots of questionable activity around Taiwan which prevents us from clearly stating that Taiwan is at peace today.



OPAC

Thank you for answering. On the subject of external influences, I would like to hear from the South Korea team. I understand that you are free to express diverse ideas within South Korea, but certainly you must also feel the pressure of outside forces. In your minds is South Korea in a state of peace today?

South Korea Team

Freedom of expression is guaranteed by the South Korean Constitution and our society has moved from one under military rule to one which has been democratized. But perhaps we can't entirely say we are all free in our daily lives to share our ideas equally. In our society we all have to take into consideration the thoughts and feelings of those we interact with, and when discussing topics such as war and peace it's difficult to speak freely when we don't know the situations, experiences, and family relationships of those we are talking with.



OPAC

Thank you. Next I would like to hear from the Vietnam team. Your team said that peace is defined by the absence of war. I have read documentation which mentioned that while Vietnam is seeing rapid economic growth, it is also facing growing economic disparity. Do you still consider such economic situations to be a state of peace so long as there is no war?

Vietnam Team

There are rich people and poor people in Vietnam, and discrimination occurs as a result. However, all are free to spend their days happily eating meals alongside their families.



OPAC

Thank you. I would like to ask the very same question to the Cambodia team next. What are your thoughts?

Cambodia Team

Cambodia enjoys peace today and suffers little crime. However, there is a growing economic divide within the country, and we do not believe we should be satisfied with only the peace we have today. There is a great divide between rich and poor and the disparity is being fixed due to prevailing corruption and factionalism, with the rich staying rich as they are and the poor unable to get out of poverty.



OPAC

Thank you. We have now heard from all teams on their thoughts of peace. We have just five minutes left now, but I would like to open up to questions your teams might have for one another.

South Korea Team

We would like to add to our definition of peace if we could. This year the South Korean government has amended a special law to grant the individual victims of the Jeju 4.3 Massacre reparations. This will help our unjust society transform into one which is more just. Reparations such as these will help act as a turning point for peaceful societies. However, such reparations may on the other hand create disparity between those who accept them and those who do not, and this runs the risk of creating a less equal society as well.

Okinawa Team

Our question is for the Taiwan team. You mentioned issues with regions surrounding Taiwan, but this program itself aims to find how to solve such problems in its efforts to create peace. Can you tell us what sort of resolutions you are hoping for in regards to these issues?

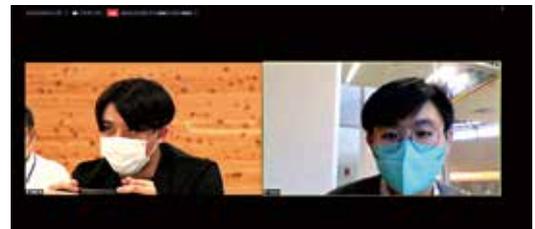


Taiwan Team

Just how we can solve these issues is an extremely complex problem. Our hope is to find something which might lead us towards a resolution through discussions such as this one, but this is an issue that has lasted for decades and is not something we can fix today.

Okinawa Team

Okinawa and the rest of Japan are part of the countries which neighbor Taiwan. Can you tell us how you think countries like ours should interact with Taiwan to handle the issues you face?



Taiwan Team

I think it would be helpful if our neighbor nations could all work together to help support our financial independence. But at present Taiwan has yet to be granted invitation to a single international organization, so the road ahead still appears quite long.

OPAC

Thank you to the teams from Okinawa and Taiwan. With that I would like to conclude our first session of discussions. Our talks centered around the topic of what exactly peace is, and we heard from the South Korean team about what is just as well as from the Taiwan team about their opinions on favorable international relations. The team from Cambodia also spoke about economic disparity while the Nagasaki team mentioned the importance of passing down the day-to-day moments of happiness we enjoy today. In our next session we will discuss the methods we should use to pass on the information we have.

* * * * Session 2 * * * *

Topic	Shared Understanding of and Methods of Passing Down Peace Among Participating Countries
Date	Friday, November 26, 2021
Moderator	Okinawa Peace Assistance Center (OPAC)
Location	Okinawa Karate Kaikan

Discussion Outline

- All participating regions share an understanding of the importance of learning the events of our pasts and passing the lessons on to the future.
- No matter the region, all wars and conflicts arose from repression under some power, and none of the participating regions would disagree with creating a society free from such repression.
- People from different regions coming together, like those participating in this program, to share and understand each other's thoughts and opinions will help us form peaceful societies.

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

OPAC

Let us now begin our second discussion session. In this session I would like us to talk about how we should pass the lessons we learn along. I hope the ideas we raise in this session will tie into the action plans you all create in the end. Before we get started however, I would like to ask one thing as a way of reviewing what we discussed in our previous session. We exchanged various opinions on what defines peace, which included justice, favorable international relations, economic equality, and the absence of inequality, but was there anything which all seven participating regions collectively viewed as important? If so, I believe that is the key point we should be working to pass along from this project. Can anyone offer a thought?

Okinawa Team

Do you mean that in regards to our own individual countries or in terms of worldwide peace? In discussions among our team we talked about how focusing too heavily on the peace and safety of one's own country increases the likelihood that we become the aggressors and risks making the country's citizens complicit in such actions. We believe this leads us to cause harm before we even realize we are doing so. Gathered here like we are now we need to share our differing ideas of peace and find "holes" in our understanding in order to prevent future war from happening.

OPAC

I reckon their team believes that we think of peace as something our nations can work towards collaboratively, and not merely for the means of our own homes. Do any of the other teams have thoughts or opinions to offer?

Nagasaki Team

Listening to all our presentations on the wars and events which occurred in each region, I think we all share in the idea that it is important for us to learn the history of where we live and ensure that we pass it on so it may never be forgotten.



OPAC

Thank you. Yes, I too believe that the efforts all our participating regions make to learn and pass on our nation's histories is a major common point you share.

Hiroshima Team

I think the presentations from each region all spoke to repression faced under those in power and the damage that can cause. One major shared view of us all is that a peaceful society is one in which we are free from such oppression.

OPAC

I see the Cambodia team raising their hands to speak next.

Cambodia Team

This might take us slightly off topic, but at the moment we hope first and foremost for the COVID-19 pandemic to come to an end. I hope we might continue to lead lives where we can get together as we do now, learning from and teaching one another about our histories, discovering new facts, respecting our differing opinions, and growing closer to people from other neighboring nations like this.



OPAC

Thank you. Next I see the Nagasaki team would like to speak. Please, go ahead.

Nagasaki Team

We have a question. If we are stating that the absence of war is a prerequisite of peace, then does South Korea meet this criteria now even though the war there is currently only at a cease-fire?

OPAC

It's true that we cannot exactly say that South Korea is in a state without any war at present, so perhaps it is better to say the prerequisite is instead the absence of military violence. Thank you for sharing your opinion. It may be hard to fully gather all our opinions on our topic in such a short amount of time, but what we can say, at the very least, is that you all have learned of the tragedies and events during which many lives were lost and you all now have a shared understanding of them today.

OPAC

Now then, we only have a short 20 minutes left for our discussion. I would like to ask you all now how you plan to promote and pass on what you have learned. If you already have some concrete ideas in mind, I do hope you will share them with us now. I would also like to hear from other regions who may have opinions on these ideas.

Nagasaki Team

We have a question for the Okinawa team on this topic. We all have the chance to hear from survivors of the atomic bomb every year on August 9 as part of our required school education in Nagasaki. Whether students are interested or not they have a chance to listen to the stories of the survivors. Do you have the opportunity to hear directly from survivors like this in Okinawa as well? Another question we want to ask is about how time for peace studies is set aside in schools in Okinawa. In Nagasaki we have three classes worth of studies on the topic in total before August 9. These classes are used as our peace studies, but we wonder what the situation is like in other regions.

Okinawa Team

We still have opportunities to hear directly from those who experienced the war. There are, however, a growing number of schools which do not enjoy such a privilege. When there were still many survivors left, many of our schools had the chance to hear from them directly as part of our peace studies leading up to June 23. But it is growing more and more difficult to hear from these people directly.

Okinawa Team

For our peace studies, however, we do not have three classes worth of studies Nagasaki does. Some schools have one or two hours set aside for such studies, but other schools simply put panels on display, and we do not enjoy the luxury of three whole hours set aside solely to cover peace studies.

Hiroshima Team

Two of the members on the Hiroshima team are natives of Hiroshima. In Hiroshima the situation is similar to Nagasaki and we have time scheduled specifically for the subject of peace studies. We have a special course in Hiroshima called "Language and Mathematical Operation" in which we study all subjects, like Japanese and mathematics, all together in the same class. Our peace studies are one part of this course, which we have once each week, and it is used for peace studies around once per month. We also have one more or less monthly event in which the schools invite outside speakers to give talks, and about one in every three of these events is a talk by a survivor of the bombing or a peace activist. We would also focus on peace studies and fold paper cranes at school around August 6 each year.

Hiroshima Team

The predecessor school to the one I attended was one which was hit by the atomic bomb. In areas like those we would often take school trips to the Hiroshima Peace Memorial Park to play, but also to spend time on peace studies and host memorial services ourselves. There were many educational initiatives to help us prepare to be able to talk about what had happened where we were from, whenever we would take school trips outside the prefecture.

Cambodia Team

In Cambodia we learn about the massacre which occurred in our country around 1975 as part of the junior high and high school curriculum. In areas near Phnom Penh we are able to visit the Tuol Sleng Genocide Museum and Killing Field, but those in regions further away unfortunately do not have such opportunities. In the region around Phnom Penh, we were also able to partake in the UN directed trial of the Khmer Rouge. One of our team members also had the chance to hear from the person's grandparents about what life was like under the Pol Pot regime. Many of the grandmother's relatives lost their lives, and it was incredibly hard for the grandparents to tell the stories; when they do, they pushed through tears.

OPAC

We are approaching the end of our time for discussion. Does anyone have anything to ask before we close? Any questions?

Nagasaki Team

We get the sense that there are far more women than men involved in peace initiatives here. Is this the same in other regions as well?

Taiwan Team

In Taiwan the composition seems to be mostly evenly split between men and women.

South Korea Team

We don't notice a significant gender divide here.

Cambodia Team

We do generally see more women involved in peace studies here. This isn't due to any sort of gender discrimination, but it just seems that more women trend towards these initiatives. There is also the fact that many men were killed under the Pol Pot regime, so now the women are left.

Vietnam Team

In place of peace studies, all men and women are required to partake in one month of military training here. There is no gender divide. The reason there are more women present here in this program is simply because there are more female students in the Japanese department at our university.

OPAC

Thank you all for your answers and insight. I would have liked to hear more from you all about what you think would be challenges in passing on what you have learned, but perhaps due to poor time management on my part we did not quite get to address the topic. You may be asked about this topic again during the panel discussion after the symposium on November 27, so I would ask you all to please be prepared for it. Thank you all once again.

3 Project Result Presentation & Closing Ceremony

Organizer: Okinawa Prefectural Peace Memorial Museum
 Commissioned Institution: NPO Okinawa Peace Assistance Center (OPAC)

The 'Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project 2021 Project Result Presentation

~ For a bridge to peace across the ocean ~

Date: Saturday, November 27th 2021 2:00pm – 4:30pm (open at 1:30pm)
 Venue: Okinawa Karate Kaikan

Program

2 : 00 Opening
 2 : 00 ~ 2 : 05 Opening Remarks: KIJIHANA Fumio,
 Director of Okinawa Prefectural Peace Memorial Museum

2 : 10 ~ 3 : 20 (70mins) Part1 Participants' Presentation

Hiroshima	Atomic Bombing of Hiroshima
Taiwan	February 28 Massacre
Vietnam	Vietnam War
Nagasaki	Atomic Bombing of Nagasaki
South Korea	Jeju 4.3 Massacre
Cambodia	Cambodian Genocide (Genocide by Pol Pot's regime)
Okinawa	Battle of Okinawa

(Ten minutes for each including translation)

3 : 20 ~ 3 : 30 (10mins) Break

3 : 30 ~ 4 : 20 (50mins) Part2 Panel Discussion

Topic : Current and future state of inheritance in each region
 Moderator : Professor ARAKAKI Makoto, Okinawa Christian University
 Panelists : Participants of the project

4 : 20 Closing

(1) Project Result Presentation

Hiroshima Team Action Plan



The Hiroshima team's action plan is based on the idea of learning and teaching through and about one's own home. The members of our team plan to carry out this action ourselves, gathering university students from across the country for discussions about the history of damage both suffered in and caused by their own cities and towns.

For example, students from Hiroshima can speak to the damage the city suffered from the atomic bombing. This incident caused not only immediate deaths, but resulted in many suffering the effects of the radiation as well. Those who suffered from the Black Rain had sought repa-

rations until earlier this year when the trial was over finally. Thus, the impacts of radiation exposure continue to affect us to this very day.

Conversely, when looking at the damage caused by our city we can look back on our history as a military center. The area around Hiroshima Castle was once home to numerous military facilities. The coastline also hosted a naval port. Even before WWII, the piers shown in this photo were used to send millions of soldiers and countless supplies to the battlefields. Hiroshima also includes Okunoshima Island, which had a key chemical weapon facility that manufactured poisonous gas to be used in combat.

Lessons Learned

In drafting this action plan the Hiroshima team reflected deeply on what this program taught about the importance of passing down the experiences of war. We think of the process now as a two-wheel system. The first wheel teaches us history and allows us to examine ourselves and our society as we move towards the future. Knowing Hiroshima's history we are able to speak to the inhumanity of nuclear weapons. The second wheel connects us to our home and its people, keeping us from forgetting them, and inspiring us to share what we know about them with the wider world.

This is not limited to the symbolic tragedies we have suffered. It includes the heartwarming, true stories from the wartime that can be connected to our lives here this very day. Our studies through this program have shown us the importance of passing down our history via this two-wheel system, one wheel covering a high-level, comprehensive overview and the other personal connections and stories.

That concludes our presentation. Thank you for listening.



Taiwan Team Action Plan

【台湾】【アクションプランタイトル】Action plan title	
歴史や平和への理解を若い世代へ継承していくために、どんなことができるでしょう? Q. What can we do to pass on our understanding of history and peace to the younger generation?	
Who (誰が)	政治大学の音楽サークル(政大黒音)と私たち
to/with Whom (誰と誰と 誰に対して)	若い世代
Do What (何をします)	228事件から平和への思いを含めた歌

We believe that among the many ways to pass down our history and desire for peace, the most actionable and effective way we might stir up interest among our fellow youth would be to call upon the music clubs of Chengchi University to compose a song which incorporates the "Hope for Peace" we have come to understand through the lessons of the February 28 Massacre.

Chengchi University has a music club that researches Black music. They work to create hip hop and rap music, and members have not only appeared on Taiwanese TV, but have also won the Golden Indie Music Awards, and are quite influential on the youth of our country. By work-

ing along with these influencers to create a song about peace and turn it into a form of entertainment, we believe we can bring the topic of the February 28 Massacre into the lives of young people today.

Speaking with and hearing from people from other regions during this project, we have learned the importance of including peace studies along with studies of war and the reality of history's tragedies in school textbooks in order to pass down a hope for peace, so next generations will have a deeper understanding of what has come before us. We have also seen the importance of memorial ceremonies and facilities to reveal the truths of historic tragedy, preserve evidence of such, so even more people will foster greater understanding of the facts and engrave the historical lessons on our hearts.

There are three methods we believe are effective in promoting hope for peace, based on people's lifestyles and the advance and popularization of networks. The first is a permeation of peace related ideas into people's daily lives via Twitter, Facebook, Instagram, and other social media. The second is uploading videos about history and historic tragedies to YouTube. For instance, in Taiwan there are educational videos and lectures about the February 28 Massacre on YouTube now. The third and final method is garnering attention for the topics through movies, videos, and music. We highly recommend the following three movies for anyone who wishes to learn more about the February 28 Massacre and the social situation in Taiwan during the White Terror.

(A City of Sadness, March of Happiness, Detention)

Lessons Learned

Participating in this program was a truly informative educational experience. We learned of the many tragedies of war and conflict. We the people of Japan, Taiwan, Vietnam, Cambodia, and South Korea are all victims of national conflicts, and as such we share an understanding of how precious peace is. As our nations continue to democratize, we must reflect on what our governments must do to stand responsible for the pains of the past and remain determined for peace in the future. We must also think about how we might foster and support an understanding of peace among the people of our nations.

Through this program our countries and our children 10 or 20 years from now will be able to look back and see what has happened in the past and why they are able to enjoy peace in the world. Thank you for listening.

今回の共同学習で学んだこと	
平和への思いの継承	EP 5
1. 平和教育	
2. 記念イベント・館	
平和への思いの発信	
1. SNS発信	
2. YOUTUBE	
3. 映画・ビデオ・歌	

Vietnam Team Action Plan

【ベトナム】[歌を作る]

Who (誰か)	ベトナム若者
to/with Whom (誰に/誰と/誰に対して)	世界の若者
Do What (何をします)	<ul style="list-style-type: none"> ・平和と歴史をテーマにする詩から歌、ラップを作曲 ・ハッシュタグをつけ、TIKTOKに投稿し、世界に共有

One part of our plan is to create poems and music, or rap songs, about peace and historic events and share them with the world using hashtags on TikTok. Creating rap music is popular with the youth of Vietnam today. The music covers a wide variety of topics but includes songs about peace as well.

Another part of our plan is to have a famous Vietnamese comic artist create comics about history and peace to make it easier to bring these topics to the children of Vietnam. These comics will be designed to be easy to understand and make for relaxing reads that grant readers meaningful comprehension of what peace means.

Finally, we will work to create peace-focused works of art. Art transcends language barriers, so by sharing such on social media we will be able to share a call for peace from Vietnamese youth to the world.

Lessons Learned

First and foremost, we were able to learn of battles and conflicts we do not learn about in school. The Battle of Okinawa and the February 28 Massacre are two such examples. Additionally, we gave little conscious thought to the importance of peace and the horrors of war in our daily life before, but this experience has left us made aware once again of just what peace means.

Furthermore we were able to gain an understanding of what the people of different regions and countries think about peace and the wars and conflicts they have endured. This is because the participants spoke not only of the historical events, but also how the youth of today think and feel in regards to them.

Thank you for listening.

今回の共同学習で学んだこと
What I learned in this collaborative study

- ・ 学校で勉強させない戦いを勉強になる。例: 沖縄戦、228事件、濟州島43事件
- ・ 毎日の生活では、平和の大切さと戦争の凶悪をあまり意識していない。この機会のおかげで、平和が再認識できる
- ・ 平和と自国の戦争についての各地から若者の考えが理解できる。例: 参加者は戦争の事件ではなくて、若者の感想についてよく聞く

Nagasaki Team Action Plan



This year marks the 76th anniversary of the atomic bombing of Nagasaki. The survivors grow older and older, and we are approaching the time when we will no longer be able to hear their stories directly.

We have taken up the cause of making Nagasaki the world's last victim of an atomic bombing, and continue to be actively engaged in efforts to do so. By passing down what we have learned through our connections to those of the generation that suffered from the bombing, we believe we can act as bridges to those of our own, expanding our ring of supporters who call for an end to war and nuclear weapons in the world.

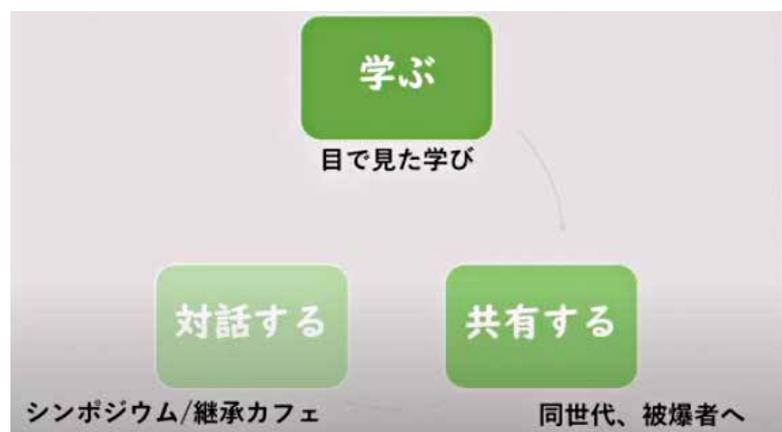
Lessons Learned

Being able to directly see and hear all that we have throughout this week of the program has been a valuable learning experience for us all. Our interactions online with those from other countries and regions have only strengthened our desire to see and speak with everyone again directly. We have come to see the importance of the cycle of learning, sharing, and discussing these topics, as well as the need to spread what we learn to others, rather than keeping it within ourselves. Through this program we have made new connections across regional and international borders. Nagasaki is home to numerous peace-focused foundations, but these foundations and their activists might be somewhat disjointed. By bringing them all closer together we can surely see greater things performed. We hope at first to take all that we have learned from our week in Okinawa and directly share it with the people of Nagasaki.

As part of this effort we plan to hold a symposium in Nagasaki this February. There we hope to create a space for us youth, not adults, to gather and closely discuss these important topics. We look forward to having the opportunity to speak with everyone we met through this project again in the future. All five members of our team attend a Christian university, and we hope to share what we have learned with our fellow classmates during the school's chapel hour and mass when great numbers of students gather together.

Participating in this program has renewed our sense of the importance of learning and sharing. And though it was all online, it brought us into connection with those from other countries as well. We hope to use these connections to help pass down and promote our understanding of peace as we move to tackle the issues before us.

Thank you for listening.



South Korea Team Action Plan



Our team's idea for a plan is to preserve healthy effort, and develop and manage hashtags which create and promote peace. People in the Asia-Pacific region and all over the world will be able to access and transmit such information and participate in ongoing communication.

Presently any incident is got distorted and falsified at governmental and diplomatic levels. One such example is how we learn about the Battle of Okinawa and the Vietnam War through photographs taken by the US military. This essentially guarantees that

we cannot learn about anything that happened in the blind spots outside of the US military's gaze. To this day we still get most of our information about events overseas through US news media. This news comes with its own US biases and viewpoints, distorting the information that makes its way to us.

That is why we require a place where we can get access to information from the blind spots more swiftly and directly. Many details about violent events like war and massacres often get distorted from the truth of the matter as the information spreads across the country and around the world. With the social media of today we have quick access to unadulterated discussions that cross time and space with nearly no restrictions. As the circumstances surrounding such situations change, social media act to offer faster opportunities to push back.

What we suggest is that we share the unjust actions occurring in troubled societies on social media in real time, allowing ourselves to learn about our differences, support a healthy effort to push back, and develop and manage hashtags which both promote and create peace.

People in the Asia-Pacific region and all over the world can not only communicate with one another, but create a diversity of information which can then be promoted and shared both ways. For instance, we can record videos of incidents of hate crimes or discrimination on our smartphones and upload them to services such as Instagram to share and spread using hashtags. As for a more concrete method of putting these ideas into effect, it is our hope that Okinawa Prefecture might construct the "Peace Platform" that the South Korea team from last year's program suggested, and task OPAC with managing and maintaining it. With such a platform, the participants of this program, going back to 2019, will surely become invaluable assets to the cause.

Here we have an example of an Instagram account our team made in preparation for this program. Our hope is to create a place to share information from around the world in real time in this manner.

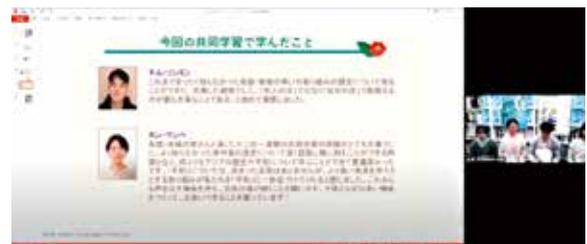
Lessons Learned

Learning the history of regions throughout Asia, hearing of the experiences of those who overcame a variety of difficult situations, and discussing countless topics with our fellow participants have left us with an even deeper appreciation of peace. It is immensely meaningful for us to view our peaceful lives, which seems as natural to us as the air we breathe, from many different contemporary and historic viewpoints.

Through our online joint study sessions, I learned and shared not only the experiences and difficulties my home and ancestors faced, but also the tragedies people in other countries and regions endured. In order to ensure we do not repeat the mistakes of our pasts in the present or future, we must think of the past not only from the viewpoint of where we live (localization), but understand it as part of the entire world (universalization). Such will allow us to create true peace.

Learning for the first time the history of conflicts and efforts in all the participating countries and regions was a truly fulfilling experience. It acted as a reminder of the importance of not only looking at things through the eyes of others, but seeing them with own sights.

This week of online joint studies with all of the other participants has been an incredibly important experience. It allowed me the chance to learn and gain awareness of the history of Jeju Island I never knew as well as taught me much about the history of Asia and about peace. I now feel that peace itself may not be some fixed goal or answer to our problems, but instead something we might draw closer to through efforts to create an even better future for the world. I hope we will continue to have opportunities for interaction and for our voices to be heard much like we had here. May we all meet again when such an opportunity presents itself.



Cambodia Team Action Plan

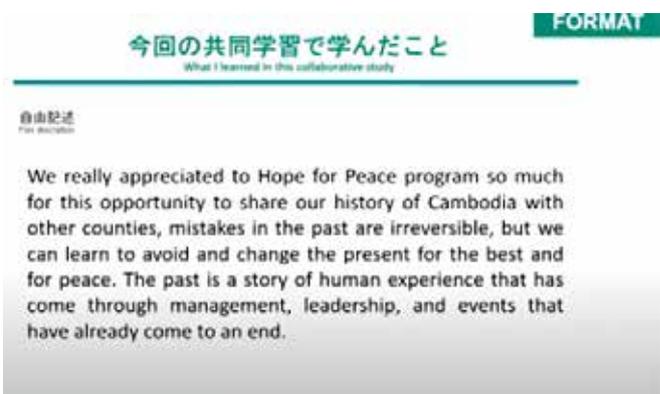


We will work to introduce the tragic history of Cambodia to the youth of tomorrow. Our hope is to work with local teachers, NGOs and our Ministry of Education to ensure such educational information is available. We also would like to have workshops and public talks as part of such program efforts. These educational efforts would begin by teaching about the start of the Khmer Rouge. They would then go on to discuss people's daily life under the regime. We hope to teach coming generations just how awful war is and what tragedies it brings about.

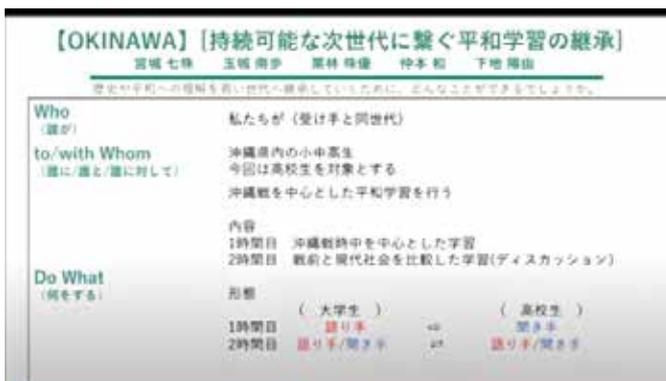
Lessons Learned

This program gave us an in-depth understanding of the history of war not only in Cambodia, but in places around the world. It left us with a desire to teach future generations about the scars of war left in Cambodia. We hope to build a network of youth around the world in order to help build and foster peace. Our goal is to learn about our pasts, discover our mistakes, and pass this knowledge down to future generations in order to create a peaceful society.

Thank you.



Okinawa Team Action Plan



Our team's plan is based on the idea of creating a sustainable way for our peace studies to be passed down to future generations. We propose the use of on-site lectures to pass down the lessons of the Battle of Okinawa and work to foster peace. These lectures would target the peace studies of elementary, junior high, and high school students throughout the prefecture and be carried out primarily by university students like ourselves.

The plan we present today focuses specifically on on-site classes for high school students. The first period would comprise input, mainly about how things were

during the Battle of Okinawa. The second period would be a discussion session comparing how life was before the war and how our lives are today. Essentially, for the first period, university students like ourselves will talk about the Battle of Okinawa, teaching the high school students what we know. Then, during the second period, the high school students will take lead and we will all talk and listen to one another, deepening our understanding.

The first period will present a summary overview of the Battle of Okinawa. By discussing subjects such as those mobilized for the student army, who were similar in age to us today, we can present the topic in a manner closer to home. The members of the student army all had club activities, spent time with friends, and had crushes, living lives not much different from our own today. But all of that was taken from them when they were made to dig trenches,

learn first aid, and go off to battle. We will focus on them because it makes it much easier to draw correlations to our lives today.

The goal of the first period will be to pass down our understanding of the Battle of Okinawa, teach about the true conditions of the time, and present the issues of war and peace as those which directly impact the students.

We then hope to use the second period to discuss how society today and pre-war compare and contrast. To start, the high school students will be asked to offer up problems facing our society today. Next, they will be asked whether such problems were caused by the war, if the problems themselves might be potential cause for war in the future, or if the problems are entirely unrelated to war. Then, we will discuss where the students got information about the problems, whether that information is in fact correct, and then talk about how to be critical in today's information-rich age and how to approach modern mass media. Finally, they will be asked to compare the problems of society today versus before the war in order to understand why the war happened in the first place. They will be made to think about how today's society could improve, what has yet to change over the last 76 years, and whether there are issues we should address.

This second period is intended to encourage the students to view today's society with critical eyes. They will acknowledge the problems of today, thinking of themselves as active participants, and be left with an understanding of whether these problems could in fact lead to war.

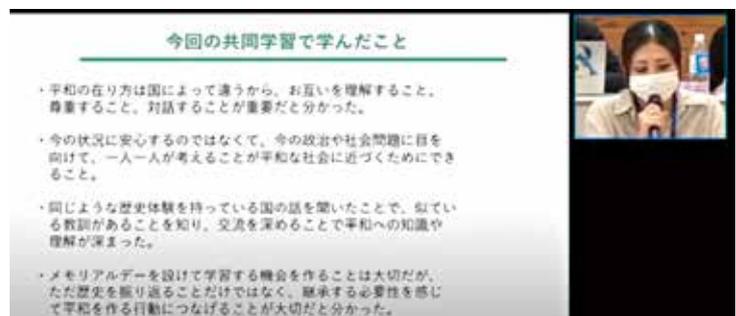
To summarize our action plan, first of all, university students will take a central role in order to present this 76-year-old history as something more present and ongoing, leaving the listeners in positions to do the same once they grow older, continuing the cycle of passing down such information and understanding. Passing down knowledge about the Battle of Okinawa has always been important, but from here on out we believe it is equally important that we educate and raise a new generation of those who can speak about it as well.

We also believe it is our duty to use what the Battle of Okinawa has taught us to help foster a mentality that seeks no further war. A mentality which understands peace as meaning we never again become either the transgressors nor victims of war. It is our mission as the post-war generation to push for peace that involves no participation in war whatsoever.

Is 2021 truly 76 years after the war? If we look at it that way, we are far off from the Battle of Okinawa and efforts to pass down peace. If war were to break out five years from now, what that means is today we are merely five years before war. It is important for us in our discussions of peace to understand that such danger is never far off.

Lessons Learned

One important lesson we have learned is that peace itself is understood differently country to country, and that understanding one another better, respecting such differences in ideas, and engaging in conversation is crucial. Another is that we cannot allow ourselves to grow comfortable with the situation we are in today. In order to make the world a more peaceful place we must all pay attention to the political and social problems of the world and reflect on what we can do. A third lesson we learned was about the similarities we can find in our studies, even when learning about different locations or different conflicts. For example, the Jeju 4.3 Massacre shares similar events and stories with the Battle of Okinawa, where people hid out in caves and mountains. By deepening our interactions with those from other places we acquired more knowledge and understanding of peace. And finally, we learned that while memorial days such as Irei-no Hi are important opportunities to learn about the past, we must go further, showing why passing down such knowledge is so important and tying such events into opportunities to push for peace. Thank you for listening.



Project Result Presentation/Panel Discussion Moderator: Professor Makoto Arakaki, Okinawa Christian University



> Moderator (Makoto Arakaki)

I would like to give thanks and congratulations to all of our student participants of this year's program. This goes not only to those who joined us here in Japan, but those abroad who participated online as well. I imagine your week's worth of training, study, and collaboration were difficult, but I do wish to tell you your presentations and action plans have left a deep impression on me personally.

Now, this program is titled "Hope for Peace," and during this final session I hope we can all engage in discussions together focused on this shared hope we all have.

Each and every one of your presentations continuously brought up the subject of communicating and passing down. However, we are faced with a reality in which communicating alone does not necessarily instill "hope" in those who listen. Despite all the wars we have suffered and endured, humanity still has not come to put an end to war itself. In today's discussion I would like to talk about our hopes for peace with a focus on empathy in particular.

Let's examine how we can move beyond information, comprehension, and understanding and think about how we might strive to foster empathy. I mean this not only in a sense of fostering it around yourselves, but also for future generations and the wider world as a whole.

As I said, humanity has long waged war, and facing the persecution of Jewish people during WWII, the famous historical figures Albert Einstein and Sigmund Freud fled to safety in the United States and later exchanged correspondence. In their exchanges they displayed the instinctive dislike against because of the experiences they faced. Surely this is an example of how we might all be able to empathize.

Here today I would like to ask you all how you might work to foster empathy with future generations, and with your friends and companions around the world. This might not be something we can answer immediately. We may well find that you take this question home to work out among yourselves moving forward.

To start, I'd like to hear from the Hiroshima team. In your presentation you spoke about personal connections and stories. Do you think there are ways to share such per-

sonal stories with future generations and people around the world?

> Hiroshima Team

We spoke as such in our presentation because one of our own members learned of the experiences of their great grandfather and found themselves interested in peace education and peace studies as a result. It is important to learn about the disasters of war, but by tying this to something more personal, we can spin that wheel to open our eyes to see much more. For anything from things you see for yourself on school trips to the place you live in, you can incorporate a closer understanding into your actions, which we believe in turn will help your personal stories connect with future generations.

> Moderator

Do you think future generations will harbor the same strong sentiments that you do now?

> Hiroshima Team

This is just my personal opinion, but I think that perhaps it is too much to hope that people harbor the "same" sentiments. My great grandfather suffered through the atomic bombing, so I'm a third generation descendant of a bombing victim. The fact that my family suffered through the bombing is something personal that I expect will feel much more distant to future generations. So conveying things in the "same" way might be difficult, but there are still things we can pass on.

For instance, we saw during our visit that there are records from those who lived through the war on display at the Okinawa Prefecture Peace Memorial Museum. These are records by people I have no direct connection to, but by being exposed to them I found there were still parts I could empathize with and parts which left me thinking. So I think that leaving such records behind can be a useful way to pass down a great deal of sentiments, if not exactly the same, so it depends on how it is done.

> Moderator

The atomic bombings are particularly unique tragedies. It must be difficult to convey such unique experiences to the world.

How do you think you can create empathy for these events among your fellow program participants and the youth of the world today?

> Hiroshima Team

We touched on this a bit during our presentation, but we think the key is in teaching and learning about life

during the war. A movie released a few years ago, "In This Corner of the World," offers a look at a heartwarming part of ordinary life in Hiroshima during that time. By finding ways in which life back then was similar to our lives now, I believe people will feel more empathetic.

> Moderator

I see. The Okinawa team brought up the idea of how we think about today as being post-war, but with the military dangers that Okinawa would be feeling close by even now, thinking back and imagining how things were pre-war we may very well discover many connections we never noticed before.

> Moderator

Next I would like to hear from the Taiwan team. Your action plan included composing a song about peace. I do not imagine that the February 28 Massacre is something often talked about among the youth today, but it certainly has a pronounced effect on the politics of Taiwan today. Do you think such a song could work to foster empathy among the youth of today? And do you think there are any other ways in which you might be able to do so?

> Taiwan Team

We do believe that such a song could create empathy among future generations. To start with we have to consider why the youth of today do not currently feel a strong connection to the February 28 Massacre. Younger generations have not directly experienced the tragedies our ancestors have. This leaves them feeling none of the fear associated with the February 28 Massacre. We need to find a way to bring such feelings back and tie them to our understanding of peace. In 2019 there was a theatrical recreation of the February 28 Massacre revealed to the public in the city of Tainan in Taiwan. I personally saw it not in person but on YouTube, but many who were present watching had tears in their eyes. I believe this was also an effective method of achieving what we strive for.

> Moderator

I see, the performance really touched the hearts of the audience. Do you think it could do the same not only for people in Taiwan but youth in countries around the world?



> Taiwan Team

I do.

> Moderator

Next I would like to hear from the Vietnam team. Your presentation brought up the topic of rap music. It seems that since rap is popular in your country, you see it can be used as a means to spread ideas and information. Have any of you ever personally been moved by rap music? Also, can you think of anything else popular with the youth today that could have the same impact?

> Vietnam Team

We believe using rap to create songs about war, history, and peace is an effective method. We also believe that in addition to rap, manga is another method, and there are manga today which work to teach history.

> Moderator

Manga is certainly one way to move hearts and stir up emotions in people.

> Moderator

Now, Nagasaki team, I was moved nearly to tears by your folding crane song at the beginning. I want to ask your team if you believe there are other forms of media which can touch the hearts of the youth today.

> Nagasaki Team

Simply going off the word media, social media might be one such recent form. On Instagram Live anyone can tune in to watch and listen in real time, making it incredibly easy to share.

In Nagasaki there is a chorus group called "Himawari" (Sunflower) made up of those who suffered from the atomic bombing, and the songs they perform at ceremonies and other events truly ring straight to the heart. Being able to hear directly from those who suffered is an incredibly important point.

We are still able to hear directly from atomic bomb survivors in our peace studies in Nagasaki today. It is fortunate that we continue to have the opportunity to see and hear from them ourselves. Everything has a much

stronger emotional impact when it comes from sources close to home. Our perception and understanding largely depends on how close we are to our sources of media, and we hope that we can use such media to promote peace ourselves, and also watch and see what it can accomplish.

> Moderator

I felt there was much to learn from all of your presentations and could tell you are passionate about these topics, but I would like to ask you all now how you hope to share what you have learned in a manner which fosters empathy.



> Nagasaki Team

These sorts of efforts (peace studies) are often thought to be difficult to approach, but the reasons many get involved are often simpler than you would imagine. Simply being made cognizant of peace in a given moment is all it takes to get involved in programs such as this. I believe this feeling of being made aware of peace in unexpected moments has the same effect for most people as it does for all of us here. That is why if we work to create these opportunities for people to be exposed to ideas of peace, I believe we can draw more people to participate in programs such as this, deepening their understanding and inspiring them to learn more about our history and the history of the world.

> Moderator

Thank you. Next I would like to hear from our participants from Jeju Island. In your presentation you stressed the importance of strengthening the way in which we share and spread information. You spoke about making use of social media. Perhaps it speaks to your youth, but all the teams seemed to make mention of it as well. Social media in South Korea also seems to have taken off as a form of communication and interaction, but have you ever thought about, or do you have any ideas about, how social media can be utilized as a way to inspire people and move them towards feeling empathy?

> South Korea Team

First of all we don't believe that fostering empathy should not be a one-way process. Traditionally the ed-

ucation we receive via memorial museums and such is often from a single point of view, but we believe it is important to be more multi-directional and interactive.

One way we hope to accomplish this is through the use of cutting-edge technology such as VR as a medium to allow those who have not experienced the troubles of our past and our passions to more directly be introduced to them in a manner which fosters empathy. In VR we can have historical figures appear and teach about the times they are from and the wars and conflicts they lived through. We can also have people experience such events in a realistic VR environment, and perhaps even record their experiences to share on platforms such as YouTube. New technology can be used in this way to allow those who have not experienced the events we learn about to be drawn closer to such history.

> Moderator

Thank you. It sounds like an innovative talk on what technology can offer us, moving a step ahead. While it may not allow us to experience the true events, it can provide us a sort of vicarious experience. The Taiwan team mentioned a street performance earlier, and I think it would be incredible to create a system that uses such methods to touch the hearts of the audience. My hope is that we see great new innovation in the field of peace studies. I imagine with the technological prowess South Korea possesses, it may well be possible.

> Moderator

Now then, next I would like to hear from the Cambodia team. You spoke about the importance of passing what you learn on to future generations. Have you thought of any ways you might be able to move people in your attempts to teach them your history?

> Cambodia Team

Our studies start in educational settings, teaching the details of our history, but that alone is not enough. We would like for people to gain a deeper understanding by visiting the Killing Field and the Tuol Sleng Genocide Museum.

All the generations older than ours have lived through life under the Pol Pot regime, so we have them as a foundation to help promote understanding as well.

> Moderator

That is a good point. There are still many alive today in Cambodia who directly experienced the Pol Pot regime. I myself found it incredibly painful to visit the Killing Field and the Tuol Sleng Genocide Museum. The horrors gave me nightmares for days. I think the locations and physical objects can speak well and tell stories. One issue we must tackle to move forward is how to take the fear

these stories instill in us and turn it into a more positive hope for peace in the hearts of our youth.

> **Moderator**

Now then, Okinawa team. You mentioned wanting to foster a mentality that seeks no further war. In your plan this centered around peace studies. You yourselves have participated in peace studies, primarily centered around June 23 (Okinawa Memorial Day). Do you feel that such studies have implanted a love of peace and a desire to put an end to war and violence in each one of you?

> **Okinawa Team**

In our peace studies we do all learn that we should never repeat the tragedies of war, but our team does not feel that we are provided with any way to connect our anti-war sentiment to peace creation. For the sake of peace, we can be, unconsciously, complicit in the violence or war, If that's the case, can such actions really even be considered peace? In simply learning about the Battle of Okinawa, we are left with biased views which do not teach us about how war or peace come to be. This is why we strongly believe that in addition to learning about the history of war it is vital that we discuss with our fellow youth how we can bring about peace.

> **Moderator**

I see. Many of you speak to the importance of discussions and exchange with those of your generation. I too believe this to be vitally important. Aside from the Battle of Okinawa, what topics do you think you must discuss with your fellow youth in order to foster a love of peace?

> **Okinawa Team**

We proposed a manner in which these subjects should be taught in an educational setting. One issue we face now is that simply learning about the Battle of Okinawa is not sufficient enough to create peace. If we learn from our past and the Battle of Okinawa and then think about what problems society faces today and whether or not these issues are rooted in war, we believe we will be able to tackle such issues and work to build and foster peace.

> **Moderator**

I believe all of our teams have stressed the importance of learning what went on during the various wars and conflicts. This program surely offered everyone a look at



why it is crucial to learn from our shared past experiences.

Both the Hiroshima and the Nagasaki teams also talked about daily life before the war. Learning how the daily lives of people back then led to and got swept up in war enables us to examine our lives today more critically and be aware of the issues we face. The youth of today, like yourselves, need to understand and think about how seemingly minor occurrences in your daily lives could put us on the path to war once again. I get the sense that all of you here are cognizant of that fact.

> **Moderator**

Now then, I would like to open our discussion up to questions from the audience.

> **Audience**

The South Korea team mentioned that they want Japan to create a network and have OPAC run and maintain it. During the first year of this program, I think it was arranged that the youth from all the participating countries would continue to utilize social media after the program ended to stay in touch and inform each other about the progress they would have made, and attempt to see what forms of action around the world might also be used in other regions and areas. But now here in the third year you mention how you want such a network to be spearheaded by a national government and run by the adults at OPAC rather than by youth like yourselves. I thought the key point of this program was to have youth like yourselves bring about such action, so I am wondering why the South Korea team's action plan included such outside authorities.

> **South Korea Team**

Thank you for your question. We think of the peace platform we mentioned as one sort of online space.

If we think of it as a building, what we want is for the building to be constructed in which all participants of this program can gather together along with other people around the world to communicate and share and exchange information about peace.

> **Audience**

I understand what you mean, but I feel as though calling for a government or institution to take part, especially to offer financial backing, might show your faith in the governments of today. However, when talking about the subject of war it runs the risk of these same political entities using the platform as part of their tactics and strategies. I would rather feel it would be better for youth like yourselves to be free to create your own such place, free from these risks and obligations. Within three years after this program was first held, you have more

than 30 participants, so I am certain you will be able to run a place on your own using crowd funding or a membership fee system. Having seen this program continue since its start, I find myself hoping you can do these sorts of things yourselves, rather than relying too heavily on support from outside adults.

> South Korea Team

I imagine that sentiment comes largely in part from the differences between the governments of South Korea and Japan. In South Korea, we have witnessed how governments can change and how individual citizens can create platforms which enable them to change society as we know it. That is why I believe students feel the way we do. I also don't believe that pushing the government to create and operate such a platform is the same as doing nothing ourselves.

> Moderator

Indeed, there is much we can learn from the democratic movements in South Korea, and the social movements of Jeju Island have gained the attention of the world as a whole. But yes, perhaps what we do need is for the participants from the past three years of this program to create an online space and platform for you all to use. Once the platform is made I think there is plenty of room to debate how and by whom it should be maintained and run.

This year as with last we have been unable to meet face to face due to the COVID-19 pandemic. But it is my hope that you will all gather together in the future to share your hopes for peace, and through those renewed, personal interactions be driven to create a peace platform for East Asia. I may not be one of you youth myself, but I will do whatever I can to support your efforts.

Our discussions have touched upon the creation of a platform to utilize. One of the founders of peace studies, Johan Galtung, has also made proposals of such platform for an East Asia community and for peace in East Asia. He suggested that rather than being centered in cities like Tokyo, Beijing, or Seoul, peace networks may find more strength operating in peripheral locations such as Okinawa, Jeju Island, Nagasaki, or Hiroshima.

In our inquiries into how we should foster empathy, you all centered on the ideas of learning and communication. Even as a professor of peace studies myself, I must admit I find it hard to overcome the wall that stands between us and peace only through understanding, education, and communication. But I spend my time reflecting on how important it is to get the people of the world to truly appreciate the importance of peace and feel an aversion to violence. Here today I tossed this



difficult question in your direction, but I truly believe that you and the youth around you need not only knowledge but passion.

You spoke of using social media, rap and other genres of music, theater, and more. These forms of expression transcend knowledge and understanding and bring people together from the heart, and surely have the power to foster the same hope for peace among each and every one of us.

I look forward to the work you will all surely go on to do in the future and hope that all of you here with us in person and online will go on to create even more impressive initiatives than those of my generation to further spread such hope for peace.

And with that I would like to bring today's panel discussion to a close. Thank you.

(2) Closing Ceremony



Closing Address: Okinawa Prefectural Peace Memorial Museum Director, Kijihana Fumio

First and foremost I want to thank and congratulate everyone in our joint study program for their participation over these 6 days. We learned not only of the conflicts and wars of the world, but also what followed. We have seen that each country and region has taken different approaches in how they pass down this history as well, giving all of us new perspectives on what we have learned. All of you impact and create the societies of the countries and regions where you live. My one wish is that you will not only go on to hope for peace, but work to actively create it as well. Through your efforts I hope that you connect with a vast number of different people to widen your network to span across regional and national boundaries.

I would also like to thank the leaders from each region for their immense support and cooperation in implementing this program. Your assistance granted our participants their preparatory studies and supported them throughout the program. I hope you all can go on to share the history and

lessons we have learned from each region throughout the program with the children of Okinawa.

Finally, I wish to extend my thanks to OPAC for commissioning the program this year, to our technical team for supporting our online studies, and to the facilities and organizations which offered a variety of programs for our participants here in Japan. Thank you all for your incredible work.

I hope peace studies such as these will continue, and I look forward to the day everyone can come and visit Okinawa in person. Thank you.

Participants' Reflections

○ Hiroshima Team

Perhaps because all of our team members are from the same university, our team did not have much in-depth discussion before we arrived in Okinawa. Working through our action plan, however, we had a lot of back and forth, finding things we could all agree on as well as working through those things which we did not and finding new paths forward. This week has been an enriching and invaluable experience which seemed to both fly by and offer us plenty of time to learn. Thank you.



○ Taiwan Team

Our participation in this program has been an incredibly educational experience. We were able to learn about various incidents and tragic histories we had previously been unaware of. What sticks in our minds most vividly is the genocide presented by the Cambodia team. This past week has been time well spent. Thank you.



○ Vietnam Team

Thank you very much for creating such an invaluable opportunity for all of us. This was the first time we have participated in such a long-length international program. Through it we have learned so much. We hope we can participate in programs such as this one again in the future. Thank you.



○ Nagasaki Team

Thank you everyone for all your hard work. Taking a look at the three teams from Japan you might have noticed that we have very few male participants. We hope that we can involve more male students in activities like this and plan to look into why we face such a participation problem once we return to our university. Thank you for this past week together.



○ South Korea Team

We are glad to have had this opportunity and shared this moment in time with all of you. Unfortunately the COVID-19 pandemic has meant that we could not join you all in person in Japan and have been limited to discussions through screens like this. Next year I hope we can all gather together in Okinawa, eating takoyaki and okonomiyaki together as we have further discussions. Thank you all for everything.



○ Cambodia Team

Our team is immensely grateful to have been able to participate in this program. We hope you will kindly invite us again for any such opportunities in the future. Words cannot fully express how truly thankful we are.



○ Okinawa Team

Thank you to all the teams and staff. We are so happy to have the teams from seven different regions come together to study as a group. The three teams from Japan were able to meet in person and it has been so much fun. We hope the teams from overseas will get the chance to come and visit in person as well. We hope this program will continue on next year, too. Our sessions have come to a finish here today, but this is not the end. When we return to our home regions, and even when we travel outside them, we need to remain cognizant of what we learned and continue to both educate ourselves and pass along what we now know. We are glad to have met all of you.



Participants took part in a collaborative 6-day study which included presentations and question and answer sessions for each region. At the symposium held after their presentations and Q&A sessions, each team unveiled its own action plan for the future.

After the closing ceremony, the participants all prepared beverages at hand and offered up a toast to their hard work and dedication during the 6-day program.

Audience Survey Results

Symposium Date	Saturday, November 27th, 2021 2:00 p.m. - 4:30 p.m.
Location	Okinawa Karate Kaikan Training Room
Audience Size	17 (Total collected surveys: 12)
Online Viewers	25

Results

◆ Breakdown by Age

20s	30s	40s	50s	60s	80s
2	1	4	2	2	1

◆ Audience's Opinions

- The song the Nagasaki team performed gave me chills. I want to thank all the teams for their excellent presentations. I gained much by listening to them. I put my hope in all the participants' future endeavors.
- I wish I could have heard about how the participants held discussions with each other, how they constructed their opinions, and how they all motivated one another during their study sessions. I hope at some later point such information will be made available to us.
- What the Okinawa team said about how we might not be living 76 years post-war but merely several years pre-war today really struck me. We must learn from the past mistakes of all our countries and tie that understanding to the current state of affairs in our society. It would be wonderful if the youth of today could learn, exchange, and share their ideas and views in order to create hope for peace. I will be cheering for them. I also found myself feeling a closer connection to the students from Taiwan and Vietnam after hearing them present in Japanese.
- I was moved by the passion these youth feel regarding peace. I hope I can continue to think empathetically and be kind to others.
- I hope this project continues on into the future.
- All the teams gave excellent presentations, but the panel discussion centered around the theme of fostering empathy stuck me the most. I believe it is important for young people who grew up in different environments and live under different situations to get to know each other and deepen their understanding as much as possible.
- It was hard to read the writing on the PowerPoint presentations.
- I was glad to see that all the young participants were truly putting their minds to work thinking about peace. I hope efforts such as these can continue.
- I know this program produces good results each year, but I find myself wondering if and how the participants of these past three years remain in touch and what sort of networks are in place for the youth in all the participating countries. I am curious how what each individual learns and is made aware of can be passed on as a result of the program.
- I hope a network can be created to connect all the participants of the program, past and present, and I look forward to initiatives being put in place to accomplish such.
- I felt that South Korea's (Jeju Island's) proposal for the creation of a platform for peace in Asia is quite important.
- I was made aware of how important promotion, exchange, and passing down information to and from students and youth in each country is in building a foundation for peace. I am impressed by these young people who work further on their peace studies.



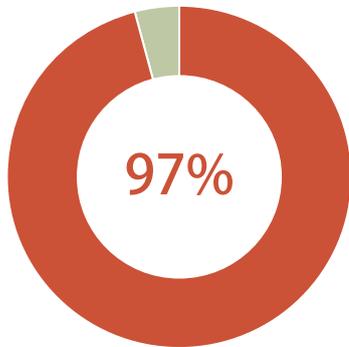
Part 3

Project Evaluation

1 Survey Results

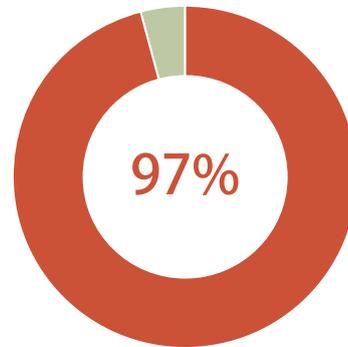
Degree of Overall Satisfaction with This Project

Participants who answered "Very satisfied" or "Satisfied"



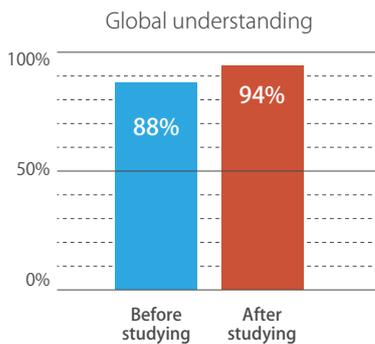
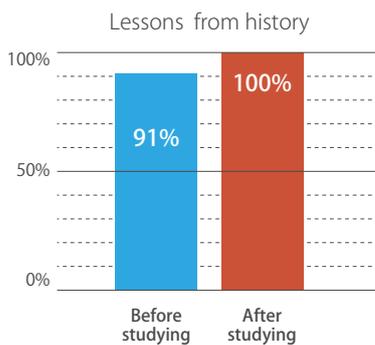
Consciousness of Creating Peace

Participants who answered "Increased extremely" or "Increased"

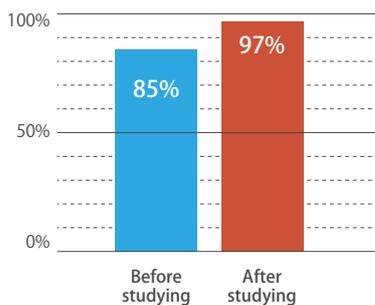


Change in Degree of Interest by Topic

Participants who answered "Very interested" or "Interested"

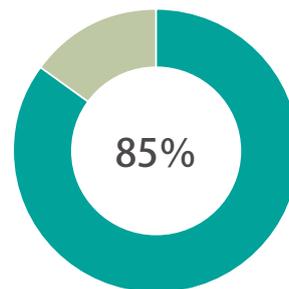


Making a statement and passing down war/historical experience

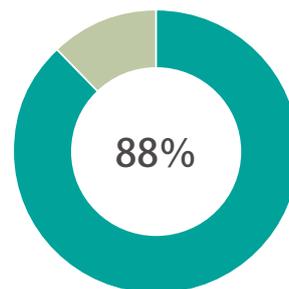


Assessment and Relevance of the Project

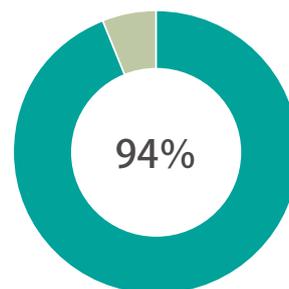
Overall understanding of the Battle of Okinawa and other regions' histories



Degree of satisfaction with how the project was run

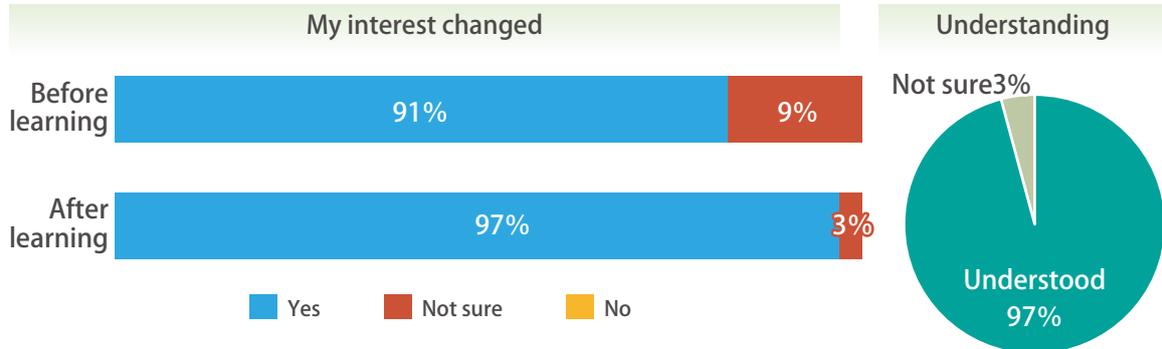


Relevance of this project to your specialization

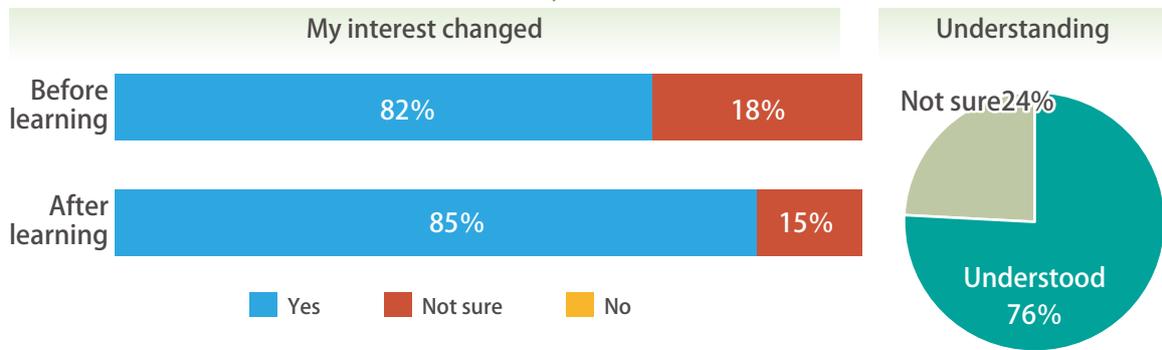


Change in Participants' Interest/Participants' Understanding

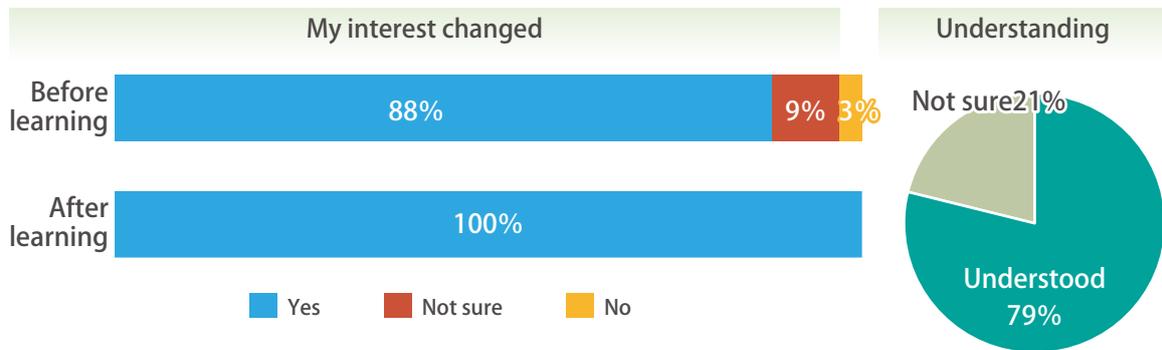
[Atomic Bombing of Hiroshima]



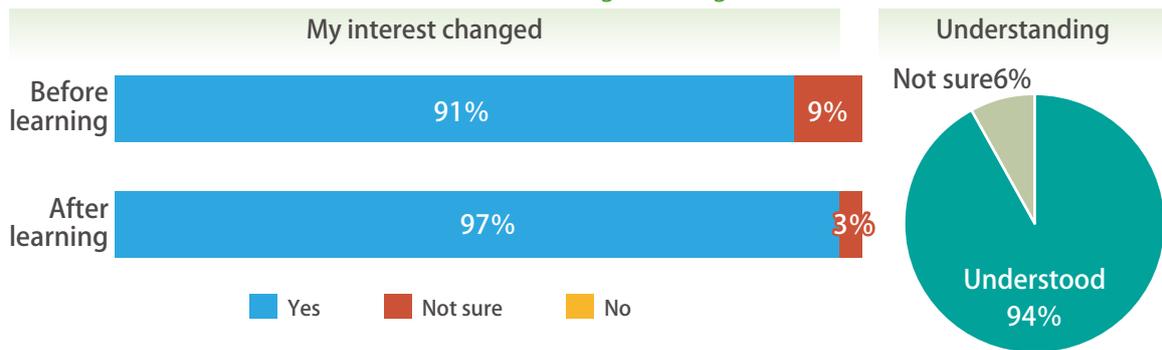
[February 28 Massacre]



[Vietnam War]

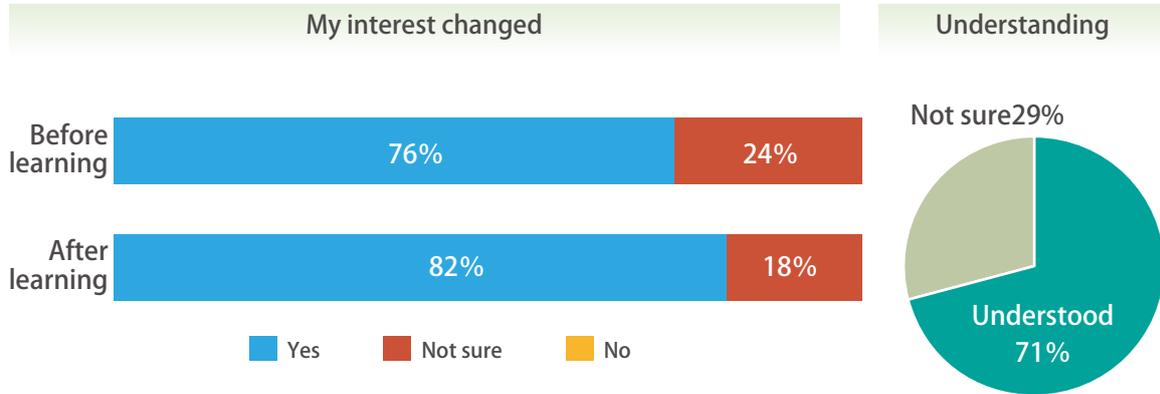


[Atomic Bombing of Nagasaki]

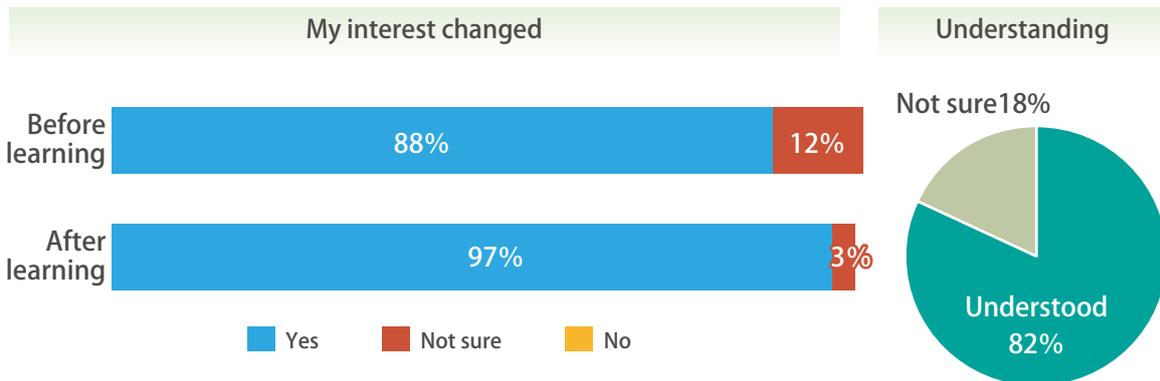


Change in Participants' Interest/Participants' Understanding

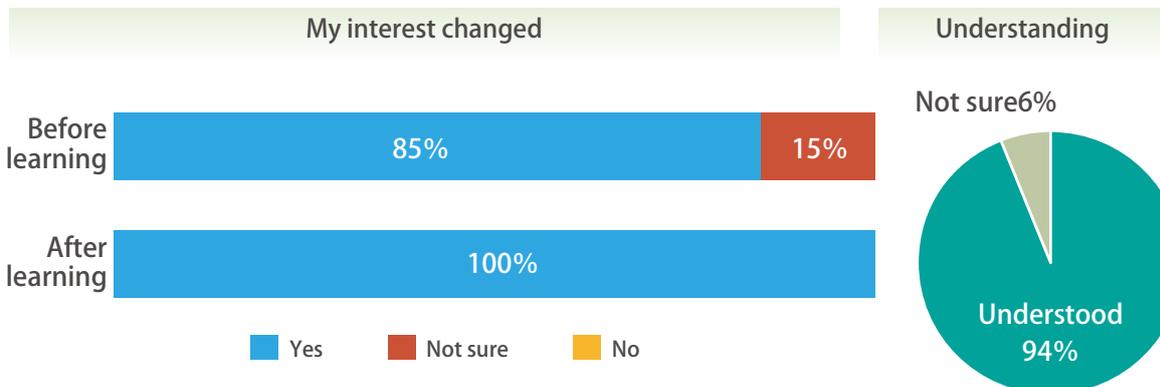
[Jeju 4.3 Massacre]



[Cambodian Genocide (genocide by Pol Pot regime)]



[Battle of Okinawa]



What Did You Learn in This Project? (Free Writing)

The Hope for Peace project taught me about the bitter experience of war. Know that war is a great disaster for a nation or a country that causes a lot of sadness. The other made me realize that Peace is very important in the development of the nation for progress. Because there is no peace, the people have no knowledge, anarchic society, social insecurity, etc. This project made me aware of my role as a successor to the future. (Cambodia)

There are many causes of war and conflict. After experiencing ruthless and violent conflict, these reflections show us we must acknowledge the importance of peacekeeping. If we do, we can avoid the recurrence of tragedy in the future and join hands with countries all over the world to protect peace. (Taiwan)

I have hardly experienced a moment when I felt any danger to myself from the scars of war in my daily life in Nagasaki. If anything, I felt more moments of danger to myself from news about things like accidents. However, because of the historical facts of the past, my own awareness changed when the word "peace" was used in interactions with students from regions where they might now be in danger. From now on, when I think of "peace," I have to discuss it with the understanding that there are areas where they cannot say they have peace right now. (Nagasaki)

Starting with the land war in Okinawa, I learned about the memories of people who lived in each region in the period, what kinds of things happened that are not in the textbooks, and what students alive today are thinking. The events are different in each region, but I found common ground and discovered new things as well as considered the area where I myself live, Hiroshima, from an objective standpoint. (Hiroshima)

First, I learned roughly about the events that happened in each region. I especially did not know much about events abroad, so this was a very good experience. In addition, after learning about the events in each region, I was able to compare past events with present society and think about problems linked to the present. I was also able to expand my knowledge through asking about other participants' thoughts on peace and opinions on social problems outside of the class time. (Okinawa)

We need to work hard so that we can continue to remember the pain and tragedies we have experienced, and use those pains as an opportunity to develop peace. (South Korea)

I learned the history lesson of each war. I know more ways to maintain the peace. I learned how to express my opinion when it comes to the topic of peace. (Vietnam)

By going around ruins and museums, I learned about the Battle of Okinawa by seeing things with my own eyes, not just hearing about them. I felt that I wanted to spend more time looking around and learning, so I would definitely like to visit again. There were also things about foreign history that my textbooks tended to sweep aside easily and things I had never heard before, so I really learned a lot. I felt my curiosity stir and that I would like to learn more in the future. I also learned about points of similarity and difference through what students in my generation shared about the history of each country and region. I would like to continue placing value on the approach to learn in the future, rather than thinking of things as someone else's problem. (Nagasaki)

What Does This Project Make You Think You Can Do for Peace? (Free Writing)

I hope peace will last forever. Peace starts with all of us, the younger generation. We should understand the pain of history in each region, and we must educate the next generation to love, value peace and avoid war. (Cambodia)

To share what I learned in this project with the people around me. (Taiwan)

I thought the part important in peace studies is not only passing down the facts as they are but discovering the relationship between the present and the past. As for what I can do, I will be grateful for my current ordinary life, get along with everyone, and take an interest in social issues. (Okinawa)

To learn historical facts and share my thoughts with others. To speak in my own words. To involve those around me to take action. (Nagasaki)

Now that I have connected with friends from various regions, we will be able to take significant action in collaboration. It would be nice if we could take global action since I have also connected with friends abroad. Sure, hearing “peace activities” and “war” gives a serious impression, and I feel like that is why there are few young people interested in peace activities. Therefore, when the COVID-19 pandemic settles down a bit, I would like to open something like a cafe for only young people to discuss and have something of an exchange of ideas stemming from peace and SDGs while chatting casually, to provide somewhere people can make connections. It is just about the level of a hobby, but I have thought I would like to make my own brand since high school, and now I am thinking it would be great if that could include a message about peace and I could do something that way. (Nagasaki)

I have to participate directly and indirectly in activities that spread peace. (South Korea)

I will study other countries and the cultures of their people. (Vietnam)

Overall Impressions and Feedback on This Project

This project was such a great event that will allow a lot of young people from other countries join and learn from each other. (Cambodia)

It was great. Thank you for make this project happen. (Cambodia)

The topic of peace is important, and the current age without war could be taken for granted. Learning the ways of thinking of people from other countries with whom I cannot normally interact was a valuable experience, and in the future I would absolutely like to share what I learned. (Taiwan)

This was a very complete course for a week. Unlike last year, participants in Japan also had field work, and even those of us who live in Okinawa learned a lot about Okinawa we did not know, so I was glad I joined. In addition, because we stayed in the accommodations together, I had a great time talking more deeply with the students from Hiroshima and Nagasaki and those of us from Okinawa after the program ended. I only wish there were a bit more free time for participants from outside the prefecture to see Okinawa. (Okinawa)

The program is well organized. But let the project owner provide more details related to the application process in more depth. Thank you! (Cambodia)

What I hope for this program

(1) I would also like to include and exchange opinions with students from Germany, France, and the United States. We would see the differences between the countries and regions that face passing on these stories and the United States, which continues to wage war.

(2) Now that we have reached a point where there is no one alive who experienced World War I, I feel that Germany and France have succeeded in passing down those stories. Having those two countries share with other participants the current status and issues of their ways and efforts of passing down that history, the countries and regions who gathered this time may be able to conceive some hints about how they should behave approaching 100 years since the end of World War II. I would definitely like for that to be arranged. (Okinawa)

It would be nice to add a day in the project schedule to let the participating students take the initiative to do something, as suggested by members of the public who took part in the symposium. For example, I think it would be good to have a day when all participants take much of their time talking together about their values and opinions on war, with lunch in the middle of the day. A hotel venue or park would be fine. This kind of exchange would further deepen discussions in the symposium. (Nagasaki)

Thank you so much for having this face-to-face project in spite of the COVID-19 pandemic still continuing. I am very grateful for the valuable experience of learning onsite. (Hiroshima)

Thank you for a very intense week. I built a circle of friends I could not have made in Hiroshima, and in many cases my own recognitions that may not have been based on concrete facts were overturned. This made me want to think more about what I can do to realize a peaceful world.

I participated last year, too, but this year by meeting face to face, though only with the Japanese teams, I was impressed by the lofty cause of the various activities people from other regions are doing for peace and learned the greatness of our possibilities. It was also good that the face-to-face environment allowed us to ask questions right away when something interested us. I said this in Okinawa, but I would love for there to be time for no-topic question-and-answer sessions about peace for each team starting from next year. We had enough time for question-and-answer sessions during each team's presentation and discussion, and it heightened my learning. However, although each team had their respective issues and wanted to ask about what other regions were doing, there was no time to do so. I thought if there had been a setting allowing to discuss without any topic such discussions would produce more things to use in future peace activities. I am getting along so well with other participants from the Japanese teams and the foreign teams alike via social media. I am actually still in touch with participants from last year's South Korean team and among people from this year's program one person from the Nagasaki team will meet me in Hiroshima during spring vacation. I will value this circle of friends beyond region and country, consider what I can do for peace, and implement it.

Thank you sincerely for so much support, including the one-week project and the prior preparations. I learned things I would not otherwise have experienced and transformed emotionally. I would also like to see the staff again some day. Thank you for letting me participate in the project for a second time. (Hiroshima)

I had a truly valuable and wonderful experience thanks to everyone who carried out this project amid the various restrictions due to the COVID-19 pandemic. There would have been a gathering where we could have casual discussions in person after the course finished, and I felt it would have been nice to have a little time like that online, too. I am sorry about causing some trouble to the staff because my presentation content ultimately changed after I accumulated study during the program. Personally, I think it was good that the presentation content changed as a result of my thoughts having been furthered, but I worried about whether there was any way for things to go smoothly. I don't have a solution, but I felt I inconvenienced the people running the project. (Okinawa)

I thought it was nice that I could gain all sorts of knowledge and interact with students from various regions. I want the project to continue for years to come. (Vietnam)

Good project. Thank you. (South Korea)

I feel this project is very cool. Through the project I have the opportunity to look back at the nation's history and reflect on myself. I feel I need to learn more to maintain this peace. I am a piece in this world, so I must contribute to building a war-free world that I desire. Thank you so much for organizing this project. (Vietnam)



2 Overall Assessment

This program as a whole appears to have achieved its intended purpose, with participant evaluations granting the program high marks on all criteria in question. Evaluations for the opening ceremony, special lecture, and welcoming ceremony (Day 1), presentations from each region and the visits by Japanese participants in Okinawa (Days 2-5), discussions (Day 5), and the symposium (Day 6) are presented below.

The opening ceremony consisted of an icebreaking session much like last year, with participants asking questions of one another in a manner designed to promote communication and exchange. The special lecture on the Battle of Okinawa and Post-war Recovery covered not only the war but also the Ryukyu dynasty's trade with East and South-east Asia, and the US military's use of Okinawan bases for their bombers during the Vietnam War, touching upon how the other regions have connections to Okinawa and acting as an excellent introduction to the program. The welcoming ceremony held at the end of the day saw the participants from Okinawa offer karate and musical performances, giving the Okinawa-based project an Okinawan feel.

Days 2-5 (excluding Day 3) were used for presentations by each participating region. These presentations showed the ingenuity of each team, focusing on the historical backgrounds of their topics, emphasizing the importance of passing down historic lessons, and effectively utilizing film and video. The complexity of the Jeju 4.3 Massacre and February 28 Massacre in Taiwan left participants with slightly lower understanding of the topics, but they still maintained comprehension levels higher than 70% for both incidents and had no major problems. Project staff's decision to deliver presentation documentation early to the teams from South Korea and Cambodia, who required interpreters, helped to make the presentation process run smoothly.

The discussions held later on Day 5 were divided into two sessions with topics covering each region's ideas of what makes a peaceful society and how our historical lessons should be passed on. The first session saw the regions with different histories, cultures, and social conditions sharing their ideas of peace, which turned out to be an excellent discussion. The second session, on the other hand, left room for improvement. The organization in charge worked to alter the topic of the second session based on the opinions offered in the first in an attempt to draw out a shared hope for peace among the seven participating regions, but seemingly did not have enough time to effectively do so. The session did not sit entirely well with the participants, with several of them expressing a desire to further exchange opinions on how they should pass lessons and experiences down. However, though this shows room for improvement, the session did not negatively impact the evaluation of the program overall, leaving hope for future attempts.

This year's project saw the participants from Hiroshima, Nagasaki, and Okinawa gathered in person, and their teams made visits to locations in Okinawa Prefecture such as the Okinawa Prefecture Peace Memorial Museum, Himeyuri Peace Museum, the Shuri 32nd Army Remains, and Koza Gate Street. This attempt to make use of the time between the joint study sessions with the overseas teams was effective in furthering the participants' studies. With the condition of the world as it is today, it seems that these difficult times are not yet behind us, but we truly hope we can invite the participants from overseas to join us in Okinawa as soon as possible.

Members of the public were welcomed into The audience for the project result presentation on Day 6 during which the participants unveiled their action plans and took part in a panel discussion. Each team's action plan spoke both to their individuality and their youth, and showed that we can rely on them to carry the cause for future generations. We will need to re-examine this segment to see if there is anything we could improve upon with the time restraints we have to work with. What we could perhaps do is set aside time for each region to explain their presentation topics to aid the understanding of those in the audience. We might give different amounts of time to different groups, skipping overviews of the atomic bombings of Hiroshima and Nagasaki as well as the Battle of Okinawa in favor of spending time explaining to the audience the wars and conflicts of the other regions they have fewer opportunities to hear and learn about.

Professor Makoto Arakaki at Okinawa Christian University acted as moderator during the panel discussion. The hybrid online-offline setting and the need for interpreters created some difficulties with time lag, but participants were

still able to voice their opinions and professor Arakaki's moderation techniques were both well received and much appreciated. In consideration of the Pandemic, the project result presentation was broadcasted live via YouTube and garnered no small audience, with 25 viewers tuning in.

Taking into account the above, this year's project, while showing some room for improvement in certain aspects, saw excellent results. The reason the program went along without issues or delay was of course thanks to the support from the leaders in each region who spent several months getting the participants ready, beginning with preparatory studies in September. We are immensely thankful for all of their hard work.

Finally, we found great promise in the positive attitudes and high intellect shown by all the participants throughout the program. Here, 77 years after the end of the Pacific War, it is hard to say that the situation in Asia or the greater world is one of peace. Today we also face the influence of a new threat to our daily lives by an infectious disease. Despite the conditions, however, the participants of this program will go on to become independent adults in the years to come and shape the future of our society. Our hope is that somewhere, deep in their hearts, they will remember the friends from around Asia they met through this program, that the hope for peace will live on through them, and that they will make efforts, however modest, to ensure that war is never again allowed.



Part 4

References

1 Photos





Cambodia Team



Vietnam Team



South Korea Team



Taiwan Team





2 Press Reports

イムス 2021年(令和3年) 11月29日 月曜日 1版 社 会 22

学生が平和継ぐアイデア 豊見城でアジア研修報告会



成果報告会で発表する沖縄の学生たち＝27日、豊見城市・沖縄空手会館

沖縄を含むアジア5カ国7地域の大学生らによる共同学習研修「平和への思い発信・交流・継承事業」(主催・県)の成果報告会が27日、豊見城市の沖縄空手会館であった。各地の戦争被害などの歴史を学んだ34人が、平和の尊さを次世代につなぐアイデアを提案。海外の参加者はオンラインで発言した。

県内からは5人の学生が成果発表。大学生が高校生に平和学習の意義をすることを提言した沖縄国際大学

3年の仲本和さん(21)は「大学生が語る側で立ち、同世代に語ることで沖縄戦を近くに感じてもらいたい」と趣旨を説明した。

原爆投下について取り上げた広島からの参加者は、戦争で使う化学兵器が広島で製造されていたことを踏まえ、戦争の被害者と加害者の両面があることを説明。長崎のメンバースも原爆の被害について触れながら、メンバースの1人が被爆50年の節目に長崎で作られた記念歌「千羽鶴」を歌った。

た。「ベトナム戦争」について紹介したベトナムの学生らは、歌や漫画、絵で平和や戦争の悲惨さを若い人に伝えられると提言。「カンボジア大虐殺」を取り上げたカンボジアの学生は、「他国の学生と協力して平和を築く活動をしたい」と決意

を新たにした。韓国(済州島4・3事件)、台湾(2・28事件)からの報告もあった。

第2部では、沖縄キリスト教学院大学の新垣誠教授を招いて、各地域の平和継承への課題について話し合うパネルディスカッションも行われた。



「平和への思い」
研修成果を報告
3カ国1地域の学生ら
県平和記念資料館などが主催する「平和への思い発信・交流・継承事業」の成果報告会が27日、豊見城市の沖縄空手会館で開かれた。写真：沖縄や広島、長崎のほか、台湾など3カ国1地域の学生らが参加し、それぞれの地域の戦争や事件、虐殺について紹

介し、平和を継承するための行動目標となるアクションプランを発表した。学生らは「平和」への思いを次世代につなげていくことを再認識した。海外からの学生はオンラインで参加した。

アクションプランには「平和に関する歌を制作する」「ラップを作り、TIKTOKで公開する」「若者対象のシンポジウムを開催する」などさまざまな案

が出た。一方で、参加者の中には「沖縄戦を自分事として捉えることができるように(証言を伝える)語り手の育成も同時進行で必要だと危機感をあらわにした。

研修を通して学生らは「それぞれの地域の出来事を知ることができた」「平和への知識や理解が深まった」と話した。

研修は若い世代への戦争体験などの継承、アジア諸国との相互理解やネットワーク形成を目的に2019年から開催している。学生らは21日からの研修で県平和記念資料館などを訪れる県内視察や海外参加者とのオンライン学習を実施した。報告会のパネルディスカッションでは沖縄キリスト教学院大学の新垣誠教授がコーディネーターを務め、「各地域における継承と今後の展望」をテーマに話し合った。

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**“Hope (Umui) for Peace”
Promotion, Exchange, and Passing Down Project 2021
Report**

Okinawa Prefecture

<Organizer>

Okinawa Prefectural Peace Memorial Museum

<Commissioned Institution>

(NPO) Okinawa Peace Assistance Center (OPAC)

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