

## Foreword

2019 marks the 74th year 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 90% of the population was born post-war. As such, the manner in which the reality of the conflict, along with the voices and experiences of those who experienced it, should be passed on to the next generation has become a pressing issue.

Meanwhile, the world we live in has grown increasingly globalized, undergoing a transformation that has moved us into an era where people, goods, money, and information travels back and forth across borders. It was thought 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.

Unfortunately, as seen with incidents such as the Paris Attacks on November 13th, 2015, and the shootings at two mosques in Christchurch New Zealand on March 15th, 2019, countless people still fall victim to violence today. Likewise, issues such as hunger, poverty, and the wealth gap have yet to be addressed, despite the international attention they have received.

All of these matters are threats to any hope of a peaceful society, and problems that cannot be overcome through the work of any single country. Instead, they are issues that can only be solved through the determined cooperation of humanity as a whole. And what will act as a foundation upon which all solutions to these problems will build from are relationships of mutual trust between us.

It is with such a philosophy in mind that the Okinawa Prefectural Peace Memorial Museum works to foster a network of relationships with neighboring countries who have experienced a similar history to our own and strives to promote individuals with global outlooks and a love for peace whose contributions may make a peaceful world a reality, through its implementation of the "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project. The goal of this project is to think about how to pass historical facts and lessons based on them along to future generations. To attain the goal 25 students are brought together from Asia such as South Korea, Taiwan, Vietnam, and Cambodia that have experienced great loss in war as Okinawa Prefecture has. Gathered together in Okinawa they are 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.

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 Prefecture and throughout Asia to engage one another with open minds, deepening their relationships and sharing their thoughts on peace. I hope that 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, I hope that the human network program has cultivated around the philosophy of "Hope (Umui) for Peace," which speaks beyond the nationality, language, and cultural differences of the participants, will act as a "Bridge to Peace" to bring about a society of peace, not only for Asia, but for the entire world.

Lastly, I would like to extend my sincerest thanks to the participating countries, local universities and museums who assisted this project by recruiting, selecting, and prepping the student participants. To Kurayoshi Takara, Professor Emeritus at University of the Ryukyus, and Makoto Nakamura, Secretary-General of the Okinawa Prefectural Peace Memorial Museum Fellowship, for their lectures. To Professor Makoto Arakaki at Okinawa Christian University for taking on the role of coordinator for the discussions for the training program and symposium. And to all the private lodgings of Ie Island who graciously welcomed our participating students into their homes.

February 2020  
Okinawa Prefectural Peace Memorial Museum  
Director Hirotomoto Hokama

Foreword

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**Part 1  
Project Overview**

**Chapter 1  
Project Outline**

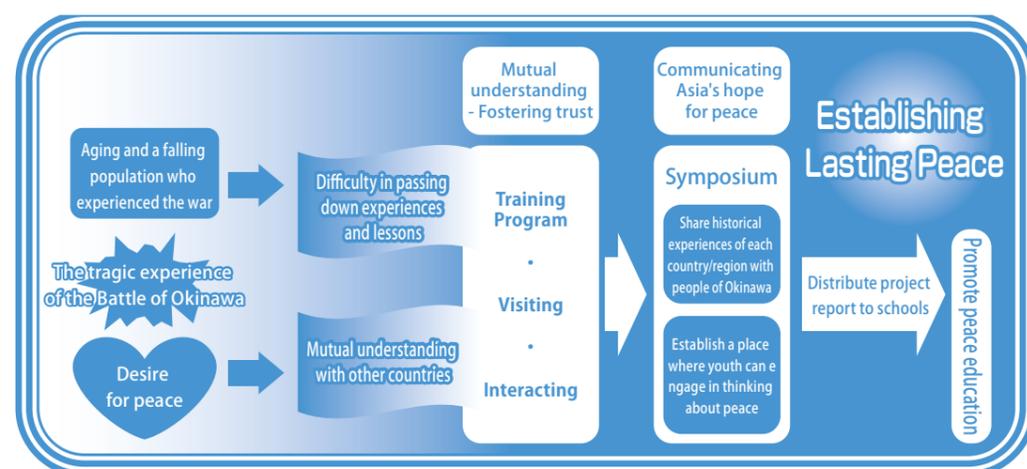
# Chapter1 Project Outline

## 1 Objectives

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

Peace, however, is not something that can be accomplished by a single nation alone. With the globalization of the world in recent years, relations with neighboring countries have grown more and more important. In order to strive for peace and development in Asia, it is critical that we first learn the true histories of each other's countries, and build and foster friendly relations based on a deepened mutual understanding.

This is precisely why the Okinawa Prefectural Peace Memorial Museum provides an opportunity for students from Okinawa and neighboring nations who have experienced similar war tragedies and work to keep those memories alive and foster peace to come together to learn, understand one another, and reflect on peace. The hope is that this will be conducive to peace education and initiatives in each country and region, establish a network based on relationships built on finding peace, and support individuals who will move to action to spread peace, using the results of this project in the continuation of peace education.



## 2 Organizational Bodies

Sponsored by Okinawa Prefecture (Organized by the Okinawa Prefectural Peace Memorial Museum)  
Commissioned to Specified Non-profit Corporation (NPO) Okinawa Peace Assistance Center (OPAC)

## 3 Project Content

This year's "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project is a new venture by the Okinawa Prefectural Peace Memorial Museum to bring students from overseas to engage and interact with students from Okinawa.

The participating countries are all nations which have experienced similar war tragedies and loss of lives as Okinawa Prefecture, including Cambodia (Cambodian Genocide), South Korea (Jeju 4.3 Massacre), Taiwan (February 28 Massacre), and Vietnam (Vietnam War).

The project was carried out in the form of joint training program over the course of 10 days in Okinawa in October 2019, with overseas students and 5 university students from within Okinawa Prefecture. Through this training program, the students shared the history of one another's countries to find what they could learn from the truth and tragic experiences of war, and reflected on what the youth of today can do to pass on these experiences and lessons and work to foster peace. We also witnessed how, through the bonds fostered in these interactions, a network for peacebuilding was constructed, and how after the program was finished, the participants maintained international perspectives and put their efforts into peace education activities in Okinawa Prefecture and all of Asia. On the final day of the program, a symposium was held to spread the results of the program to a wider Okinawan audience, and a joint-declaration was announced.

## 4 Project Period

The project consisted of preparatory activities in each participating country in August 2019, before participants came to Okinawa, and a 10-day joint training program from October 11th to 20th in Okinawa. (October 11th and 20th were set as travel days)

## 5 Project Structure



### (1) Organization Staffing

Head Project Lead (Project Supervision & Operation)

Kazue Nakadomari (Okinawa Peace Assistance Center Director)

- Worked as project manager assistant for the JICA Grassroots Technical Cooperation Project "Cambodia-Okinawa 'Peace Museum' Cooperation Project" carried out by the Okinawa Prefectural Peace Memorial Museum and the Okinawa Prefectural Museum & Art Museum from 2009 to 2014.
- Worked as project manager for the JICA Grassroots Technical Cooperation Project "Cambodia and Okinawa 'Museum-Initiated Promotion of Peace Education' Project."

Leader 1 (Business Operations Aide)

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

- In charge of operations as a coordinator for the JICA Grassroots Technical Cooperation Project "Okinawa and Timor-Leste' Community Empowerment for Peace' Project" from 2010 - 2015.
- Served as a researcher/advisor for the Embassy of Japan in Timor-Leste from 2016 to 2019.

Leader 2 (Document Translator & Training Program Lecturer)

Isoko Ohama (Chief Researcher, Okinawa Peace Assistance Center)

- Works as a researcher in the Security field for the Okinawa Peace Assistance Center since 2008. In charge of fact-finding investigations into Okinawa Prefecture's peace education.

Leader 3 (Photographer & Record Keeper)

Toshiki Oda (Staff, Okinawa Peace Assistance Center)

- Worked as a teaching assistant for Waseda University's CAMPUS Asia ENGAGE program from 2017 to 2018. Acted as the lead for the Iwate Study Trip.

## (2) Program Structure

### 1. Destination Visits

Intended to help understand an overview of the Battle of Okinawa and the current state of Okinawan culture. Visits to the Okinawa Prefectural Peace Memorial Museum, the Kakazu Heights, and Ie Island's Nuchidutakara-no-Ie were planned to offer insight into the Battle of Okinawa. To offer a look at Okinawan culture and the lives of the people, participants attended lectures given by Kurayoshi Takara, Professor Emeritus at University of the Ryukyus, and participated in a private lodging experience. Additionally, participants visited the Okinawa Commemorative National Government Park to take a look at the current state of tourism in Okinawa.

### 2. Discussions

The latter half of the program devoted time to discussions and providing the participants to interact and communicate with one another, in an effort to promote more mutual understanding and networking.

### 3. Multi-lingual Measures

As the main language used during the program was Japanese, Pana Guide radios for interpretation were distributed to the participants in order to promote more fluid communication. These Pana Guides contributed to making the program more effective, particularly when visiting destinations in which it would be difficult for the participants from each country and region to gather around their interpreters.

## (3) Health and Safety

### 1. Health Care

All participants were accommodated with insurance, and close contact was kept with the supervisors and interpreters from each country, taking care to stay aware of all the participants' conditions and ensure there were no issues during their preparatory course, upon their arrival in Okinawa, or after they returned home. During travel within the prefecture, in addition to our transport bus, we also hired an additional vehicle stocked with household medicine. Two English speaking staff were also assigned to be available in case of any emergencies in which any of the participants felt unwell. Additionally, to ensure the wellbeing of each participant, bottles of water were distributed each morning.

### 2. Tour Conductor Assignment

In conjunction with the above-mentioned travel affairs, the travel agency assigned a staff member to act as the emergency vehicle driver. Along with transportation matters, this staff member was also tasked with assisting with meals like lunch, with distributing drinking water, and was in charge of any emergency response if participants felt unwell.

## 6 Operation Procedures in Participating Countries / Regions

### (1) Participant Selection

5 participants were selected from each country/region based on the criteria below.

- As a general rule, participants were required to be university students from the participating countries/regions.
- To understand the goal of the project, have the intention to get involved in peace education and peace movements in their own countries in the future, and be willing to contribute to the spread of peace in cooperation with the youth of the other participating countries.
- To generally be available to participate in their local preparatory course and all days of the joint Training Program in Okinawa.

[Commissioning Student Application & Selection for Each Country/Region]

The recruitment and selection of participating students was commissioned to museums and university professors that the Okinawa Prefectural Peace Memorial Museum had collaborated.

Additionally, the Okinawa Peace Assistance Center individually contacted university authorities in Okinawa to recruit participants from the prefecture.

## \* Cambodia \*



Commissioned Institution: Tuol Sleng Genocide Museum (selection done at the same venue)

Selection Date: August 20th, 2019

Selection Staff: Tuol Sleng Genocide Museum director and 3 educators and staff

Applicants: 30 people

Application Process: Written test & interview

Selected Participants

	Name	University/Faculty	School Year	Gender
1	SEREY VICHEKA	Royal University of Phnom Penh - International Relations	2	Female
2	OUT SREYPICH	Royal University of Phnom Penh - Modern History	3	Female
3	CHEN SOKLIM	Royal University of Phnom Penh - International Relations	3	Female
4	LONG SOVITOU	Royal University of Phnom Penh - International Relations	3	Male
5	MOEUY MONTHAY	Royal University of Phnom Penh - Modern History	2	Male



Photos of the selection process in Cambodia

## \* South Korea \*



Commissioned Institution: Jeju National University, College of Humanities (selection done at the same venue)

Selection Date: August 2nd, 2019

Selection Staff: Assistant professor in the College of Humanities at Jeju National University, and others (total of 3)

Applicants: More than 10 people

Application Process: Application screening & interview

Selected Participants

	Name	University/Faculty	School Year	Gender
1	MOON BOMI	Jeju National University Faculty of International Literature (Master's Program)	1	Female
2	RYU JIN OK	Jeju National University Faculty of Humanities (Doctoral Program)	—	Female
3	SHIN SO YEOUN	Jeju National University Faculty of Humanities (Doctoral Program)	2	Female
4	YEOM HYEONJU	Jeju National University Faculty of Sociology (Master's Program)	—	Female
5	MATSUI AIRI	Jeju National University Faculty of Humanities Faculty of History (Undergraduate Program)	4	Female

## \* Vietnam \*



Commissioned Institution: Vietnam National University, Hanoi - University of Social Sciences & Humanities, Faculty of Tourism Studies (selection done at the same venue)

Selection Date: August 16th, 2019

Selection Staff: The university's Faculty of Tourism dean, Student Life Policy Division aide, and Public Relations aide

Applicants: More than 10 people

Application Process: Application screening & interview

Selected Participants

	Name	University/Faculty	School Year	Gender
1	DUONG THI MINH NGUYET	University of Social Sciences & Humanities Hanoi, Faculty of Tourism Studies	3	Female
2	NGUYEN THI MAI	University of Social Sciences & Humanities Hanoi, Faculty of Tourism Studies	3	Female
3	NGUYEN VIET TRINH	University of Social Sciences & Humanities Hanoi, Faculty of Tourism Studies	4	Female
4	NGUYEN MINH HIEN	University of Social Sciences & Humanities Hanoi, Faculty of Tourism Studies	3	Female
5	NGUYEN TRONG TUNG	University of Social Sciences & Humanities Hanoi, Faculty of Tourism Studies	4	Male



Photos of the selection process in Vietnam

## \* Taiwan \*



Commissioned Institution: National Chengchi University (selection done at the same venue)

Selection Date: August 9th, 2019

Selection Staff: Professors from the National Chengchi University Program in Japan Studies, Chinese Culture University College of Political Science, and KaiNan University School of International Business

Applicants: 22 people

Application Process: Application screening & interview

Selected Participants

	Name	University/Faculty	School Year	Gender
1	SUN LEI	National Chengchi University - Program in Japan Studies (Doctoral Program)	2	Male
2	HSING CHIA-YIN	National Chengchi University - Program in Japan Studies (Doctoral Program)	2	Female
3	CHEN YU-KUAN	National Chengchi University - Program in Japan Studies (Undergraduate Program)	3	Male
4	LIN YI-CHEN	National Chengchi University - Program in Japan Studies (Doctoral Program)	2	Male
5	WANG HSU-HSING	National Chengchi University - Program in Japan Studies (Doctoral Program)	1	Female

## \* Okinawa \*



Implementing Institution: Specified Non-Profit Corporation Okinawa Peace Assistance Center

Selection Date: August 30th, 2019

Selection Staff: Professor in the Department of Economics at Okinawa International University, director at Okinawa Peace Assistance Center

Applicants: 6 people

Application Process: Application screening

Selected Participants

	Name	University/Faculty	School Year	Gender
1	Arakaki Hibiki	Okinawa International University Department of British and American Language and Culture	2	Male
2	Taira Mami	Okinawa International University Department of British and American Language and Culture	2	Female
3	Tobita Honoka	Meio University Faculty of International Studies	1	Female
4	Horinouchi Yuichi	Meio University Faculty of International Studies	3	Male
5	Kyan Ayaka	Okinawa Christian University Department of English Communication	4	Female

## (2) Preparatory Studies

We asked the institutions that carried out the recruitment and selection process to give their selected students a preparatory course on the wars and massacres that occurred in their own countries and regions before coming to participate in the joint training in Okinawa.

As part of these preparatory studies, the participants were asked to take not only an historical look, but to draw lessons from that history, think of methods for and the necessity of passing those lessons down, and combine this all, along with their thoughts on peace, into a PowerPoint presentation, in their native languages, which could be used to give an overview of each country during the program in Okinawa.

Some of the participating countries and regions even went beyond the assigned main theme and added their own self-study of the other countries that would be participating.

Participating Countries / Regions	Preparatory Study Themes
Okinawa	World War II - The Battle of Okinawa
South Korea	Jeju 4.3 Massacre
Taiwan	February 28 Massacre
Vietnam	Vietnam War
Cambodia	Cambodian Genocide (genocide by Pol Pot's regime)

### Cambodia

Location: Tuol Sleng Genocide Museum Conference Room  
 Date: September 3rd, 2019  
 Leader: Kry MengAng (Supervisor/interpreter for participants)



### South Korea

Location: Jeju National University College of Humanities  
 Date: August 5th - September 10th, 2019 (4 study periods)  
 Leader: Koh Sung Man (Assistant professor of Social Sciences at the university & supervisor/interpreter for participants)



### Taiwan

Location: National Chengchi University Assembly Building  
 Date: September - October 2019 (1 study period a week for 6 weeks)  
 Leader: Li Shih-Hui (Professor of the Program in Japanese Studies at the university & supervisor/interpreter for participants)



### Vietnam

Location: Vietnam National University, Hanoi -University of Social Sciences & Humanities, Faculty of Tourism Studies  
 Date: October 1st, 2019  
 Leader: Pham Hong Long (Dean & supervisor)



### Okinawa

Location: Okinawa International University Department of Economics Classroom  
 Date: September 22nd & 29th, 2019 (Visits to the Okinawa Prefectural Peace Memorial Museum)  
 Leader: Kazue Nakadomari (Director of the Okinawa Peace Assistance Center), Atsushi Kinjo (Assistant Curator of the Okinawa Prefectural Peace Memorial Museum)



# 7 Operation Procedures in Okinawa Prefecture

## (1) Okinawa Joint Training Program

### ① Training Program Schedule

Okinawa Joint Training Program Schedule - October 11th (Fri) ~20th (Sun)

(Titles omitted)

Day	Date	Time	Content	Speaker / Overseer	Location	Lodging
Day 1	Friday October 11th	Evening	Arrival in Okinawa	Okinawa Prefectural Peace Memorial Museum - OPAC	Yuinchi Hotel Nanjo	Yuinchi Hotel Nanjo
Day 2	Saturday October 12th	8:15-9:00	Commute Hotel → Okinawa Prefectural Peace Memorial Museum	OPAC/ITS	Conference Room, Okinawa Prefectural Peace Memorial Museum	Yuinchi Hotel Nanjo
		9:00-10:30	Orientation (Check dates, points of caution during the event)			
		10:30-12:00	Opening Ceremony	OPAC / Okinawa Prefectural Peace Memorial Museum		
		12:00-13:00	Self-introduction session: Presentation of each country & main subjects	OPAC		
		13:00-15:00	Lecture: Okinawan History & Culture	Kurayoshi Takara, Professor Emeritus, University of the Ryukyus		
		15:10-17:10	Lecture: The Battle of Okinawa and the Okinawa Prefectural Peace Memorial Museum Fellowship's Role	Makoto Nakamura, Secretary-General, Okinawa Prefectural Peace Memorial Museum Fellowship		
Day 3	Sunday October 13th	17:30-18:00	Commute Museum → Hotel			
		18:00-20:00	Welcome Reception		Mirai-no-ma, Yuinchi Hotel Nanjo	
		9:00-9:30	Commute Hotel → Himeyuri Peace Museum		Itoman City	
		9:30-12:00	Lecture / Visit: Himeyuri Peace Museum's Passing Down Initiatives	Noriko Koga, Curator, Himeyuri Peace Museum		
		12:00-12:40	Lunch			
		12:40-13:00	Commute Restaurant → Okinawa Prefectural Peace Memorial Museum			Yuinchi Hotel Nanjo
Day 4	Monday October 14th	13:00-15:00	Lecture / Visit: Okinawa Prefectural Peace Memorial Museum Cornerstone of Peace	Okinawa Prefectural Peace Memorial Museum	Conference Room, Okinawa Prefectural Peace Memorial Museum	
		15:30-17:30	Review Session: Reflecting on Observations During Program			
		17:30-18:00	Commute Museum → Hotel			
		9:00-10:00	Commute Hotel → Kakazu Heights			
		10:00-11:30	Visit: Thinking About Okinawa's Military Base Issue (Viewing the Marine Corps Air Station Futenma from Kakazu Heights)	OPAC	Ginowan City	Private lodging in Ie Island (Non-students stay at a nearby hotel)
		11:30-14:30	Commute Ginowan City → Motobu Port			
Day 5	Tuesday October 15th	15:00-15:30	Commute Motobu Port → Ie Island (Ferry)			
		16:00-17:00	Lecture / Visit: Anti-war Museum - Nuchidutakara-no-le	Etsuko Jahana, Director Nuchidutakara-no-le	Ie Village	
		17:00	Private Lodging in Ie Village			
		9:30	Time Spent with Lodging Hosts		Ie Village	
		10:00-10:30	Commute Ie Island → Motobu Port (Ferry)			
		11:00-11:30	Motobu Port → Ocean Expo Park	OPAC	Motobu Town	Yuinchi Hotel Nanjo
Day 6	Wednesday October 16th	11:30-15:00	Visit: Okinawa Churaumi Aquarium			
		15:00-17:30	Commute Motobu Town → Nanjo City			
		8:15-9:00	Commute Hotel → Prefectural Government Hall			
		9:15-9:45	Courtesy Call with Vice Governor of Okinawa		Okinawa Prefectural Office	Yuinchi Hotel Nanjo
Day 7	Thursday October 17th	9:00-9:30	Free Program			
		9:00-9:30	Commute Hotel → Museum	OPAC		
		9:30-12:00	Discussion: Mutual Understanding and the Roles of the Younger Generation	Makoto Arakaki, Professor, Okinawa Christian University	Conference Room, Okinawa Prefectural Peace Memorial Museum	
		12:00-13:00	Lunch			Yuinchi Hotel Nanjo
		13:00-17:30	Discussion: Issues Concerning Promotion & Passing Down at Home - Potential Solutions Symposium (Presentation of Results) Preparation Preparation for Presentation, Document Creation	OPAC		
Day 8	Friday October 18th	17:30-18:00	Commute Museum → Hotel			
		9:00-9:30	Commute Hotel → Museum			
		9:30-12:00	Symposium (Presentation of Results) Preparation Final Team Presentation Preparations, Opinion Exchange	OPAC	Conference Room, Okinawa Prefectural Peace Memorial Museum	Yuinchi Hotel Nanjo
		12:00-13:00	Lunch			
		13:00-17:00	Symposium (Presentation of Results) Drafting of Joint Declaration on "Hope for Peace"			
Day 9	Saturday October 19th	17:30-18:00	Commute Museum → Hotel			
		10:00-10:30	Commute Hotel → Naha City (Symposium Venue)		Naha City	
		10:30-11:30	Lunch			
		11:30-13:30	Symposium Preparation	OPAC	Okinawa Prefectural Peace Memorial Museum & Art Museum	Yuinchi Hotel Nanjo
		14:00-17:00	Symposium	Okinawa Prefectural Peace Memorial Museum	Kosei-kaikan	
Day 10	Sunday October 20th	17:30-19:30	Closing Ceremony			
		19:30-20:30	Commute Naha City → Hotel			
		8:00-9:00	Commute Hotel → Airport (All participants)	OPAC/ITS		
			Return Flights			

OPAC: Okinawa Peace Assistance Center ITS: International Travel Service

### ② Training Program Content

Content	Purposes	Speaker / Overseer	Location
Lecture: Okinawan History & Culture	Understand Okinawan History & Culture	Kurayoshi Takara (Professor Emeritus, University of the Ryukyus)	Okinawa Prefectural Peace Memorial Museum
Lecture: The Battle of Okinawa and the Okinawa Prefectural Peace Memorial Museum Fellowship	Understand the Battle of Okinawa and the Okinawa Prefectural Peace Memorial Museum Fellowship's role	Makoto Nakamura Satoru Kubota Michiko Uehara	Okinawa Prefectural Peace Memorial Museum
Lecture / Visit: Himeyuri Peace Museum's Passing Down Initiatives	Learn about the Himeyuri Student Corps. and how the Himeyuri Peace Museum was founded	Noriko Koga (Curator, Himeyuri Peace Museum)	Himeyuri Peace Museum
Visit: Okinawa Prefectural Peace Memorial Museum Cornerstone of Peace	Understand the role the museum plays, and about Okinawa's situation before, during, and after the war through the museum's exhibits. Learn about the founding principles of the Cornerstone of Peace	Okinawa Prefectural Peace Memorial Museum	Okinawa Prefectural Peace Memorial Museum
Review Session: Reflecting on Matters Learned During Program	For participants to discuss what they have learned and felt during the lectures and visits to develop a shared understanding with one another	Okinawa Prefectural Peace Memorial Museum	
Visit: Thinking About Okinawa's Military Base Issue (Viewing the Marine Corps Air Station Futenma from Kakazu Heights)	Learn about the circumstances of the Battle of Okinawa and Okinawa's Military Base issue	OPAC	Kakazu Heights
Visit: Nuchidutakara-no-le Lecture: Anti-violence & Anti-war Sentiment from Ie Island	Learn about the ground conflict on Ie Island and the history of peace movements	Etsuko Jahana (Director, Nuchidutakara-no-le)	Ie Island Nuchidutakara-no-le
Private Lodging Experience	Learn about the current situation and culture in Okinawa and about Ie Island	OPAC	Ie Island
Visit: Okinawa Churaumi Aquarium	Gain exposure to the tourism industry of Okinawa	OPAC	Motobu Town Ocean Expo Park
Discussion: Mutual Understanding and the Roles of the Younger Generation	Promote a shared understanding among the participants	Makoto Arakaki (Professor, Okinawa Christian University)	Okinawa Prefectural Peace Memorial Museum
Discussion: Issues Concerning Promotion & Passing Down	Learn about the current state of peace education in each of the participating countries and regions	OPAC	Okinawa Prefectural Peace Memorial Museum
Drafting of Joint Declaration	Create a joint declaration of peace based on the Training Program and all that the participants learned during the program	OPAC	Okinawa Prefectural Peace Memorial Museum
Symposium	Report on the results of the joint Training Program	Okinawa Prefectural Peace Memorial Museum · OPAC	Okinawa Prefectural Peace Memorial Museum & Art Museum

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Part 1  
Project Overview

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Chapter 2  
**Project Assessment**

## 1 Introduction

In order to measure the results of the project, all participants were given a survey to complete once the project came to an end. The survey did not quantify the results numerically but instead asked the participants to share their thoughts, opinions, and requests via written answers. Assessment of the project was then made based on these responses.

## 2 Assessment Results

### (1) Participant Survey Results for Each Training Program Content

The main survey responses for each content are as listed below.

1. Okinawan History & Culture, and The Battle of Okinawa and the Okinawa Peace Memorial Museum Fellowship
  - I was given a comprehensive understanding of the rich history of Okinawa and the Pacific War. (Cambodia)
  - It truly conveyed the gruesomeness of the Battle of Okinawa. (Vietnam)
  - It was an excellent opportunity to learn about Okinawa and its unique culture. (South Korea)
  - The opportunity to meet with those who directly experienced the Battle of Okinawa was an important one for me. (South Korea)
  - Hearing about how Okinawa used its performing arts as a form of soft power since long ago was quite interesting. (Okinawa Prefecture)
  - I learned about the tragic history of the people of Okinawa through the lecture. (Taiwan)
  - It would be best to hold the students' interest during conversations and discussions with the lecturers. (Cambodia)
  - It would have been better if there were more audiovisual materials. (South Korea)
2. Visit to the Himeyuri Peace Museum
  - The tragic truth of what the ordinary people of Okinawa went through gave me pause and much to reflect on. (Cambodia)
  - I learned about the war's impact on the Himeyuri students and about building a captivating museum. (Vietnam)
  - I was really given a sense for how important a location and place can be. The way the Peace Museum's exhibits showed the girls not as a group, but each as individuals, worked well, and it was moving to know that survivors put their hearts and determination together to create such a place. (South Korea)
  - It was clear to see that they were ceaselessly working to make sure the pain from that time is still expressed and known to this day. It is this sort of effort that will ensure the story remains in our minds and continues to get passed down. (South Korea)
  - This was one of the most moving fieldwork sites that we visited during the program. (Okinawa Prefecture)
  - It made the truth of how war pulls anything and everything into the abyss all the more clear and gave me a renewed sense of the preciousness of peace. (Taiwan)
3. Kakazu Heights - Viewing the Marine Corps Air Station Futenma
  - It was interesting to see the impact the US military had on Okinawa. (Cambodia)
  - I saw the US base in operation and its location. I am worried about how the base will impact the local residents. (Vietnam)
  - Instead of hearing thoughts and opinions, I got to see for myself what it meant to live alongside a military base. This helped me in considering the military base issue not only with my head, but with my heart as well. (South Korea)
  - I was made aware of the many inconveniences the Futenma base causes the local people in their daily lives. I truly pray that people will someday get their normal lives back. (Taiwan)
4. Visit to Nuchidutakara-no-le
  - I heard stories about and learned the truth about the history here. While the past cannot be changed, our actions can still work to change the future. (Vietnam)

- This felt like hearing the true voices of the people of Okinawa. I felt a great sense of the pride and determination the Director had in their solitary fight for peace. (South Korea)
  - I was surprised by the way the exhibits focused not only on the battle on le Island but also on conflicts around the world such as the Vietnam War and the Korean War. My only regret is that I missed my opportunity to ask why they focused on nonviolence. (Okinawa Prefecture)
  - I was once again reminded of the pain the war caused at Nuchidutakara-no-le. I want to continue to give thought and reflect on war and the importance of peace. (Taiwan)
5. Discussion: Mutual Understanding and the Roles of the Younger Generation
    - I enjoyed getting to exchange opinions on peace and collaborate with people from other countries. (Vietnam)
    - I think the focus was too heavily placed on how to bring about peace. I feel it would have been a better discussion if we instead focused our talk around what peace is, and what we think about it. (South Korea)
    - I think it would have been better if we had more time to interact with the other participants before the discussion. It was a little difficult to hold group discussions in the manner we did. (South Korea)
    - It was both exciting and enjoyable to get the chance to discuss with the students from other countries in English about what we hoped to bring an end to in our world. We had to approach this problem from a number of perspectives, but we all helped each other to manage our presentation. (Okinawa Prefecture)
    - I enjoyed getting the chance to learn about the importance of peace from differing perspectives. (Taiwan)
  6. Discussion: Issues Concerning Promotion & Passing Down at Home, and Potential Solutions
    - It was interesting to see everyone drawing from their own creativity as we worked to make our posters. (Cambodia)
    - I learned what it would take to have continuous world peace. (Vietnam)
    - Though it was no easy topic and despite having to overcome language barriers, getting to discuss things with the youth of other countries made it quite a worthwhile experience. (South Korea)
    - Working to show the state of peace education in all our countries through drawings was a unique idea. It was quite informative to learn how education about peace was carried out and how an understanding of past incidents differed from country to country. (Okinawa Prefecture)

### (2) Symposium Audience Survey Results

Symposium Date: Saturday, October 12th, 2019 2:00 p.m. - 4:30 p.m.  
 Location: Auditorium, Okinawa Prefectural Museum & Art Museum  
 Audience Size: Approx. 100 people  
 Survey Tally: 37 participants

#### [Results]

##### ① Organized by Age and by Affiliation

Taking a look at the ages of symposium audience members, the largest majority were in their 20s, followed by those in their 40s and 50s. There were also a number of participants between the ages of 10 and 20. The largest majority of audience members were members of the general public, followed by university students and then high school students.

1. Table 1 Survey Respondents Organized by Age and by Affiliation

Units (People, %)			Units (People, %)		
Age Group	Response Count	Percentage of Total	Affiliation	Response Count	Percentage of Total
10 ~ 19	6	16.2%	Elementary School	0	0.0%
20s	10	27.0%	Junior High School	0	0.0%
30s	3	8.1%	High School	6	16.2%
40s	7	18.9%	University	8	21.6%
50s	7	18.9%	General Public	23	62.2%
60s	2	5.4%	Total	37	100.0%
70s	2	5.4%			
80s	0	0.0%			
Total	37	100.0%			

### ② Sources of Information Regarding Symposium

46.2% of audience members surveyed heard about the symposium through friends and acquaintances, making that the largest source, followed by those who found out via the symposium flyers. Conversely, few said to have heard about the symposium via newspapers, TV, and radio.

Table 2 Sources of Information Regarding Symposium (Multiple Answers Accepted)

Source	Count	Units (People, %)
		Percentage of Total
Newspaper	4	7.7%
Poster	5	9.6%
Flyer	12	23.1%
Via Friends / Acquaintances	24	46.2%
Official Website	2	3.8%
TV	2	3.8%
Radio	1	1.9%
Other	2	3.8%
Total	52	100.0%

### ③ Audience Opinions

The opinions of the audience members were as follows.

- The report from Taiwan was very easy to understand. I hope the students are able to tie the fruits of their studies into all that they do. I would like to see something like a "Peace Summit" based on research activities by the university students within the prefecture.
- I was quite impressed by the way the students raised issues and offered solutions to the circumstances of wars around the world.
- I had thought of wars as something carried out between countries, but I now feel there is nothing worse than a government that slaughters its own people.
- The video we watched closes of with the saying "We will now become a bridge to peace", and I too want to do the same.
- The Battle of Okinawa took place close to home, so I know about it through reporting and from my parents. I also knew that the US military operated from Okinawa during the Vietnam War. But even though I knew of the Cambodian Genocide, 4.3 Massacre, and the February 28 Massacre, I wasn't aware of the details.
- I don't think there is any simple answer as to how to get the youth to take an interest, but I did get to see the participants exchange their knowledge and understanding.
- I was quite surprised to learn how so many terrible things could happen here in Asia, even after the Battle of Okinawa. I was only aware of the Vietnam War. I knew about Pol Pot's regime but didn't know how far it went. I used this as a learning opportunity and did more research online, but it was quite shocking. These acts are inhuman.
- I was impressed to learn about the tragic histories of all the countries, and by how, despite being given a large amount of information over a short period of time, the students really thought on what they can do for peace.
- It was clear that these students, from different countries all with tragic pasts of war, were earnestly contemplating the issues at hand. It made me want to reflect as well, not as a third-party audience member, but as an individual.
- It was quite a learning experience, getting to witness how these participants from different countries used the experiences of the wars their countries faced and focused on how to keep the peace, and how to pass down this history in the future.
- I think this was one important event in making a strong case for Okinawa to be a base for peaceful exchange in the world.

## 3 Post-Course Survey Results

The opinions, impressions, and requests of the joint Training Program participants are as outlined below.

### [Opinions & Impressions]

- It was an excellent program. (Cambodia)
- This was my first time participating in any sort of peace initiative project, and I found it meaningful, effective, and successful. (Vietnam)
- I am quite grateful to have had this opportunity to learn about peace. I think it has changed something inside of me. I learned much about peace, respect for life, and the spread of peaceful principles. (Vietnam)
- Mutual understanding is important for peace projects. I think this can grow from small groups to governments, to nations of people. (Vietnam)
- All of the participants were great people, and their positiveness and forward outlook made our joint training quite fun. I hope we all get the chance to meet again in the near future. (South Korea)
- I have come to realize that gathering the youth of East Asia, and those who share histories of genocide, to gather and share these histories and appealing for peace has great historical significance. I am once again truly thankful to have had this opportunity. I hope that the results of this project reach beyond Okinawa, and that the declaration of peace made by the youth of East Asia in Okinawa will reach all of our countries. (South Korea)
- Each day of the program was fulfilling, compelling, and fun. It helped me realize that peace is not something you can reflect on half-heartedly. I think what this training has done is to strengthen my ability to think critically and express my own opinions in my own words. It wasn't all easy, but this program gave me the chance to meet so many wonderful people and helped me grow as an individual. (Okinawa Prefecture)

### [Requests]

- I would have preferred we had lengthier discussion times, rather than lectures. (Discussions in English) (Cambodia)
- I think it would be helpful if at the start of the program we had games or other activities to allow the participants a chance to interact with and learn about each other. (Vietnam)
- I think this project should use English as a common language. (Vietnam)
- I think if we had done an icebreaker activity on the first day and had more time to communicate with one another that it would have made the fact that we had all gathered from different countries feel more worthwhile. (South Korea)
- The balance between the amount of time given to discussing the Battle of Okinawa and the topics from the other teams needs to be reconsidered. (Okinawa Prefecture)
- For the symposium, I think pulling together the differing needs of the Okinawa Prefectural Peace Memorial Museum and the commissioned institution was a bit difficult. (Okinawa Prefecture)
- I don't think the participants had a real grasp of what a joint declaration was, so having examples given before the discussion would have helped things move along more smoothly. (Taiwan)
- I think the discussions would have gone better if a Japanese person acted as facilitator. (Taiwan.) Communications about changes to the schedule should be made beforehand. (Taiwan)

## 4 Overall Assessment

Finally, we will offer an overall assessment based on the survey results from the participating students and symposium audience members.

First, the survey result shows that the program gave the participating overseas students a real understanding of Okinawa's unique history and culture, as well as expose them to the truth of the Battle of Okinawa, through lectures on Okinawan history, culture, and the war.

The results also show that the visit to the Himeyuri Peace Museum offered insight into the tragedy and the horror of war through its exhibit that offers a focused look at individuals who lost their lives. We also received statements saying the visit helped communicate the importance of having such museums at a location directly related to the history they represent, as well as convey the Himeyuri Peace Museum's commitment to spreading awareness of the Himeyuri students and their experience. Additionally, through visits to Nuchidutakara-no-le (le Village) and other sites which offered insight into the Battle of Okinawa not only from official public institutions but also from a civilian perspective, the program worked as an excellent means to show Okinawa as a base for peaceful exchange, especially to the students from overseas.

We can also be certain that the visit to Kakazu Heights to view the Marine Corps Air Station Futenma was useful in showing the students, who would not normally have the opportunity to see a military base in Okinawa, the link between the end of the war and the current issues Okinawa is facing.

During the two discussions that were held throughout the program, some of the participants seemed to have found the themes and the language barriers difficult. However, by working diligently to overcome these difficulties and exchanging opinions with the participants from other countries, they strengthened both their interest in and mutual understanding of one another, discovering truth through discussion. Though not noted in the survey, some of the participating countries have a conscription system for their national armed forces. The educational systems of each country also treat the manner in which they convey historical facts differently. We believe that, though they must have felt the differences in education, politics, societal structure, and culture between them, through the program, the participants managed to build mutual understanding and foster friendships with one another. These experiences will certainly act as an important foundation for the participants as they build interpersonal networks in the future.

At the symposium where the participants presented the results of the Training Program, a number of people from the prefecture joined the audience, the majority in their 20s or younger. In Okinawa Prefecture, people have many opportunities in both school and general society to learn about the Battle of Okinawa in studies of peace. Through the presentations of the students from other countries, however, many audience participants talked of how they learned much about the history of wars and massacres overseas. Additionally, our audience surveys show that the people in the audience felt, after seeing the students from Okinawa and overseas talking and contemplating how to pass down the lessons of the war and bring about a society of peace, that they found increased interest in the history of other countries and regions, and were compelled to think of the spread of peace as a more personal matter.

Lastly, we also were made aware of several areas for improvement in the future. First, it was suggested that in the earlier half of the program that we institute icebreaker activities in order to foster smoother interaction between the students. Next, a call was made for more time to learn about and understand the participating countries and regions and the wars they faced, and to implement a simple overview course before the discussions to make it easier for the participants to engage in discussions. Some other matters brought up included looking into the common language used for the program, as well as the unexpectedly small impact TV, newspapers, and other media had in spreading awareness for the symposium. Additionally, although our participants from Okinawa Prefecture all come from three universities in the prefecture, the absence of a full-time instructor put an increased burden on these students and left them with a lack of detailed guidance that needs to be addressed in the future.

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## Part 2

# "Hope (Umui) for Peace"

## Promotion, Exchange, and Passing Down Project Results Report

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## Chapter 1

# Okinawa Joint Training Program Participating Countries

1 Participant Introductions



Cambodia  
Royal University of Phnom Penh



Chen Soklim

I took part in this project because I thought it would give me the chance to get a deeper understanding of the history of the other participating countries, and for the peace studies offered. Through this program, I am looking forward to discussing how the incidents in each country have affected the state of those countries and their problems today, as well as sharing thoughts and opinions on how peace is spread today.



Long Sovitou

I believe it is important for us to understand peace. It is crucial that we do not leave this understanding to some special class of people in our countries, but instead involve others, especially youth, in our efforts for peace. I took part in this program because I felt it was an excellent opportunity to study these sorts of activities and initiatives.



Moeuy Monthay

I participated in this project because I wanted the chance to talk about the history of my country in an international setting with people from other countries. I also wanted the chance to study how the principles of peace and cooperation take root in people's hearts through exposure to war and tragedy.



Out Sreypich

The five countries participating in this project each have diverse histories that make them what they are today. I believe these histories affect the way the people of each country think. My hope is that I can get a sense of these lines of thought from the other participants and bring them back home to Cambodia with me to use in efforts of spreading the lessons of history and of peace to the people there.



Serey Vichheka

The people of Okinawa have a grand history behind them, and this history has made its impact through the culture of Okinawa. I believe this is also where Okinawa's current push for peace comes from, too. I hope to learn about the people, culture, and history, and gain an understanding of what peace means to Okinawa. Additionally, this is the first time I have ever participated in such a program, so I am hoping to use this as a way to challenge myself and grow as an individual.

Supervisor/Interpreter



Kry Mengang



South Korea  
Jeju National University



Matsui Airi

I was born and raised near Taisho Ward in Osaka, so the people of Okinawa always seemed very close. Yet despite that, I never had the chance to learn about Okinawa. But ever since the military base issue started making the news, I grew curious as to the particular conditions of Okinawa, and I joined this program because I felt I had to learn more about the situation.



Moon Bomi

Through this program, I hope to gain a deeper understanding of the wars and massacres that form the history of East Asia and reflect on what courses of action the youth of today can take for our future. Along with the participants from other countries, bound by histories similar to that of Jeju, I want to seek out ways to overcome the limitations we face today and offer a vision of the future of East Asia together.



Ryu Jin Ok

I am engaged in research on the myths and rituals of Jeju Island. In my research, I learned of Okinawa's stance on engaging issues as a community based around a traditional world view built off of the people's beliefs, through works such as "Droplets" by Shun Medoruma, and found myself intrigued by Okinawa. I am looking forward to interacting with people who have gone through the same sort of history but have come out with different views from it.



Shin So Yeoun

I have a keen interest in the migration, settlement, and labor movements of ethnic people of Jeju in Japan. In my research on the movement of laborers from Jeju to Osaka, I learned how people from Okinawa migrated there in much the same way. I am hoping this program will offer a chance to reflect, from an international perspective, on this history of migration as well as the backgrounds and reasons surrounding massacres by occupying forces and state powers.



Yeom Hyeonju

I joined this program because I felt that studying the Battle of Okinawa would offer a lot to learn from for research into the Jeju 4.3 Massacre. My hope is that this Training Program will be the seed of change for courses of action that will advance the research carried out in each country and help change the realities of the present.

Supervisor/Interpreter



Koh Sung Man



## Taiwan

### National Chengchi University



Chen Yu-Kuan

I hope to engage with students from other countries and learn about the culture and history of where they are from. I believe such an experience will greatly help me in my future research.



Hsing Chia-Yin

The history of the tragedies of war and tyranny are shared around the world, memories of these incidents sit in the minds of people worldwide today. I am hoping that this Training Program will allow me to learn the whole truth behind the incidents the participating countries have faced and offer a chance to think again on what it is we can do to build peace in the future.



Lin Yi-Chen

I am engaged in research on Japanese politics and foreign relations, so this program, and its focus on the history and politics of countries throughout Asia, is especially intriguing to me. There are many reasons which lead to war, but I believe everyone thinks of peace in the same manner. By reflecting on and contemplating a sustainable society in which diverse races can coexist, my hope is that I can contribute to Taiwan's future as a democracy and as a peace-seeking nation.



Sun Lei

As a history major in both my undergraduate and graduate studies, and as a researcher into Japan's military developments in the 19th century, I feel especially honored to have this chance to travel to Okinawa. I am looking forward to sharing what I experience when visiting the war monuments and the US and JSDF bases in Okinawa with my fellow students.



Wang Hsu-Hsin

Through my interactions with Japanese people, I have grown to feel that one cannot talk of Japan without also talking about peace. Taiwan was seized by the Republic of China after the end of World War II, so we Taiwanese people also find peace incredibly important. I am hoping that through this program other people will learn more about Taiwan, and that I too will get a deeper understanding of the history of the other countries of Asia.

#### Supervisor/Interpreter



Li Shih-Hui



## Vietnam

### Vietnam National University, Hanoi - University of Social Sciences and Humanities



Duong Thi Minh Nguyet

Wars may pass with time, but the lessons, experiences, and pain they bring about stay behind. I joined this program because I believe that in today's information-rich age it is important to know how to sort through all the data, and that we need a place where countries who have different understandings of these wars can build constructive relations.



Nguyen Thi Mai

Vietnam today is built upon over 1,000 years of war and the victories of our heroes. Teaching our youth this history and passing it down helps build a sense of national identity, which then allows us to forge mutual understanding with other nations and find peace. I am participating in this program because it focuses on passing down these such lessons, which I believe plays a critical role in this process.



Nguyen Minh Hien

I have always been the sort to be intrigued by the reasons and the background behind everything, and I think that the mutual understanding that is crucial for peace is built off of this type of unprejudiced curiosity. I, myself, hope to be a bridge for culture and peace, which is why I decided to participate in this program, where all of us can learn about the histories of each other's countries and think about how we can foster anti-war sentiment and pass that along to future generations.



Nguyen Trong Tung

I am fond of Vietnam's history and culture and have traveled to many places throughout the country. I am participating in this program to gain insight into how to use the legacy of war I have seen around Vietnam as sources for tourism, and to learn about the cultural differences between Japan and Vietnam.



Nguyen Viet Trinh

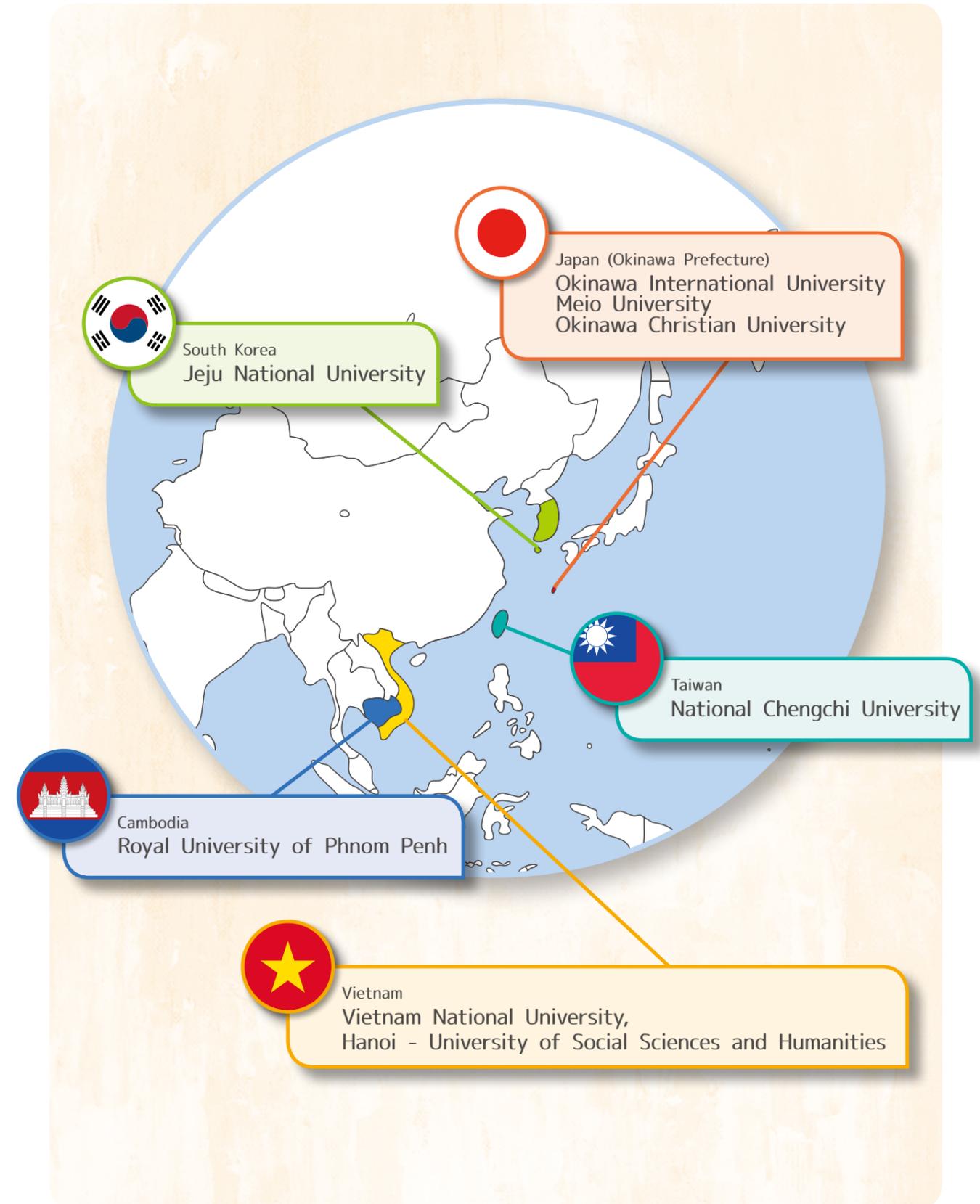
I have held an interest in Japan and believe that the driving force behind the country's post-war development was its manpower. But also, as a student majoring in tourism, I want to learn of the history of wars in Okinawa and throughout Asia, of the opportunities and the issues that history has created, and to use this knowledge when thinking of, and moving for action in, Vietnam once I return after this program.

#### Supervisor/Interpreter



Pham Hong Long

## 2 Map of Participating Countries / Regions



# Japan Okinawa Prefecture



Okinawa International University

Arakaki Hibiki

I hope to one day find a career that involves using English, so I applied to this program to give myself more of a chance to speak English. I also applied because, as a resident of Okinawa, I feel it is important to always deepen my understanding of peace. I am looking forward to interacting with people from a number of different countries.



Okinawa Christian University

Kyan Ayaka

Even today, 75 years after the end of the war, Okinawa is still facing its after-effects through the military base issue. With the voices of the people of Okinawa seemingly not reaching the ears of the nation's leaders, and with the accidents and incidents related to the military bases, some say the war has never truly ended at all. I joined this program because I feel that we must stop and think about what true peace is and how we might be able to obtain it.



Okinawa International University

Taira Mami

I learned about the government in Okinawa during the US military occupation (from the 50s - 70s) in my university classes, but I only got a simple view of this period from them. I feel, however, that it is important to learn how people from other countries think about peace. I am hoping that through this Training Program I will get to learn about peace and history from the points of view of other people from my generation.



Meio University

Tobita Honoka

As part of my design major in high school, I found myself particularly drawn to works showing the war, done by artists drawing from the sadness and pain of the events. I want to continue to learn and research the relation peace and art have with each other. I am looking forward to learning about peace in Okinawa, the one place in Japan that saw ground combat during the war.



Meio University

Horinouchi Yuichi

My dream for the future is to find a career in the field of international cooperation, and as such I have involved myself in various activities while I study at school. Among all that I do and study, I believe that opportunities to contemplate peace with others from throughout Asia are incredibly important. I hope by participating I will get the chance to relearn the history of the Pacific War and the Battle of Okinawa, as well as to help build a shared understanding of war that is not restricted by national borders.

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Part 2

## "Hope (Umui) for Peace"

Promotion, Exchange, and Passing Down Project  
Results Report

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### Chapter 2

# Okinawa Joint Training Program in Action



## 1 First Half of Training Program

# Saturday, October 12th

Lecture

### (1) Okinawan History & Culture

Lecturer: Kurayoshi Takara Professor Emeritus at University of the Ryukyus

The Ryukyu Kingdom actively engaged in trade with neighboring nations and its culture was a unique one that blended and fused together with the influences of the other Asian countries within its sphere of trade. The Ryukyu Kingdom used this to its advantage in cultural diplomacy with Japan and China, preserving its relations with these nations. Though it went on to fall under the control of Japan and the United States and suffer through difficult times, its culture and arts continued to evolve along with the Okinawan people that then spread out across the islands and the globe. The cornerstone of Ryukyu cultural diplomacy was its arts, and now it stands as a spiritual pillar for the Okinawan people as the base of their Ryukyu identity.

This type of intangible culture has survived along with the people, but many more tangible cultural artifacts were lost to the destruction of war.



tifacts were lost to the destruction of war.

One such artifact was Shuri Castle, used as a headquarters for the Japanese army and burned down during the war, its reconstruction was declared after the reversion of Okinawa to Japan. Objections to using national funds were swayed by arguments stating that no such similar construction could be found in all the country, and in early 2019 the reconstruction was finally completed. The funds collected from the admission are also being used in efforts to buy back objects and records from the Ryukyu period that had been lost in the war.

In this way, Okinawa Prefecture is striving to use this history and culture to move beyond the limitations of a single prefecture and fulfill its own role in the greater world. The "21st Century Vision for Okinawa" sets goals of developing Okinawa through its engagement with the rest of Asia, outlining once again the importance of using the soft powers that helped the people of the past through their hardships and show the importance of peace.



(Q) Why were there so many migrants from Okinawa, and why did they head for places with such different cultures as Hawaii and South America?

(A) Unlike Taiwan, which attracted the Meiji government with its abundant resources and saw the development of infrastructure, similar measures were carried out much slower in Okinawa, which resulted in a weak economy and an increased number of migrant workers. The Meiji government has also instated an immigration policy which led many farmers to head for Hawaii, a place with a similar climate where they felt they could grow sugarcane. When they left, they brought their sanshin with them, and the sound of these instruments is said to have helped these Okinawan people in their lives abroad.

#### ◆◆◆ Impressions ◆◆◆

This part of the program offered a general overview of Okinawa's history before diving into further studies of Okinawa. It offered insight into the history of the Ryukyu people built upon their tolerance, as well as the wars that descended upon them. This offered insights into the peace that acted as a foundation for further contemplation throughout the program.

# Saturday, October 12th

Lecture

### (2) The Battle of Okinawa and the Okinawa Prefectural Peace Memorial Museum Fellowship's Role

Lecturer / Makoto Nakamura Secretary-General, Okinawa Prefectural Peace Memorial Museum Fellowship Attendee / Satoru Kubota Director, Michiko Uehara Vice Director

One of the reasons Japan plunged into WWII was as part of its colonial strategy to capture natural resources. However, they were pushed back by the US military, and in the Battle of Okinawa 200,000 died, including 90,000 Okinawan civilians. As the US forces came ashore, the Japanese military retreated south, but the southern parts of the island had nearly no fighting power left, and many local civilians were caught up in the US sweep.

Okinawa now works to create an environment where serious efforts of peaceful cooperation can take place. In particular, the prefecture's peace studies are supported by the accounts of the war you can hear at the museums as told by those who experienced it, by visits to historical sites and memorials, and by reflection on the issue of the US military bases in Okinawa. The Peace Memorial Museum Fellowship supports such studies and works to ensure the historical lessons of the war are properly passed down to future generations. Through our training programs, we

help develop the sorts of people who can put their peace studies to practice and involve themselves as guides and lecturers.

The Fellowship believes the three key points in peace studies are "Seeing, Understanding, and Thinking." We learn to recognize the truth through seeing things for ourselves, and we foster a deeper understanding through thinking and contemplation. What is important to consider, not only for studies of peace, but all forms of learning is, to borrow the words of the 2019 Nobel Prize in Chemistry winner, Akira Yoshino, to strive to "trace the lines of history for ourselves and predict the coming future."



(Q) When the people of Okinawa think of what they have suffered through, where is this emotion targeted? At the US, Japan, or at war itself?

(A) (Kubota) I experienced the Battle of Okinawa when I was only three months old and was fortunate enough to survive it along with my parents. For me, more than a hatred for the Japanese or US military, I feel a stronger hatred of war itself.

(Uehara) I was an elementary school student during the Battle of Okinawa, and before I knew it, my youth was snatched away by the war that consumed us. For me, my anger is towards those who start wars and think nothing of the importance of life.

(Q) How do survivors muster the courage to talk about their experiences? Do they not just lock the experiences away inside of them?

(A) (Nakamura) My father was a soldier in the Japanese military. He never spoke himself about his experiences, but said that he was earnestly pleaded to by younger people. I imagine that people who have experienced such misery feel quite the same way anywhere in the world.

(Kubota) My father was also a defense commander. He never spoke about it while he was alive, but my mother spoke of it for the first time in her old age after growing frightful of the political climate. As the generations who have not experienced war grow, so too does the importance of ensuring that historical facts get passed down. It is dangerous to remain disinterested and disengaged from politics.



Kubota



Uehara

#### ◆◆◆ Impressions ◆◆◆

Taking a look at old footage to see what Okinawa was like during the Battle of Okinawa was quite helpful in getting a sense of the war. The opportunity to meet with those who experienced the Battle of Okinawa was an important one. If only there had been more time to listen and to converse.

# Sunday, October 13th

## Lecture

### (3) Himeyuri Peace Museum's Passing Down Initiatives

Lecturer: Noriko Koga Curator, Himeyuri Peace Museum

The Himeyuri Peace Museum works to tell the tales of the tragic experiences of the Himeyuri Student Corps. faced, passing down their stories in the hope that such a tragedy will never be repeated. The museum has fully engaged itself in figuring out what it can do to make its exhibits leave a memorable mark on its visitors, and how museums can gain exposure to people both within the prefecture and from around the country. And as we move towards a day and age where many have never directly experienced war, the museum strives to find ways to make their exhibits feel more close and personal, so that war never becomes something vague and distant.

For instance, one exhibit shows individual photos of the faces of the girls of the Student Corps., along with an introduction of who they were and what their personalities were like. By offering a more intimate look in this manner, the students are more strongly presented as more relatable, ordinary girls, rather than simply victims of some long-gone war.

This style of exhibition was later incorporated by the Hiroshima Peace Memorial Museum as well.

Those who directly experienced the war are continuing to grow old. Even the Himeyuri Museum, which had always employed a survivor of the Corps. as its director, appointed its first director who had not experienced the war, in April of 2018. As survivors continue to age, there are fewer and fewer people who can talk of the war from experience, and so the museum is actively working to build an archive of digital recordings from the survivors while they are all still lively and able to share their stories.



(Q) When putting together this exhibit, did any of the survivors suffer from traumatic flashbacks of the war?

(A) When we first started putting together the exhibit, some said they began having dreams about the war and the friends that they lost. But at the time, there were no treatments or countermeasures in the prefecture or country as a whole for Post Traumatic Stress Disorder (PTSD). But we continued to work on the exhibit, knowing that we did not want the horrors of what we experienced to ever happen again, and believing that it was our duty as survivors to do so. As a result, I, too, personally felt that these efforts saved me, as the dreams began to change, and a number of survivors found they overcame their PTSD through our work.

(Q) Do you feel you face any difficulties in engaging in peace education?

(A) When survivors of the war think back on that time, all the pain comes flooding back, causing immense stress. Still, they tell their tales, pushing past the pain in the hope that what they went through never has to be experienced again. But by putting too much of a focus on the horrors and tragedies of war can be too much for students to take in, and leave them feeling worn out by such studies of peace. So it is important to not simply speak at them about the war, but to engage them through workshops and other forms of interaction to inspire them to want to know more.

### ◆◆◆ Impressions ◆◆◆

This program was especially moving. The exhibit was set up in such a natural manner that it was easy to take in and understand, and truly expressed how they suffered and how diligently they work to share that tale with the people of today. The exhibit showing the girls' belongings, pictures of each of their faces, and a description of their personalities were especially powerful. The stark comparison of the pre-war and mid-war conditions shown in the Himeyuri anime was also striking. The question and answer session was quite intense as well. Right beside the entrance there is a large cave, which really offered a strong impression of just how important the physical locations of such historic war sites are.

# Sunday, October 13th

## Visit

09:30 ~ 10:00	"Himeyuri" anime viewing
10:00 ~ 11:15	Exhibit visit
11:15 ~ 12:30	Lecture & Q/A



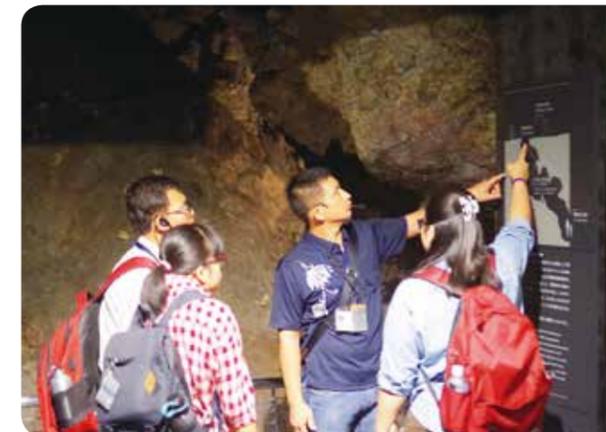
Participants from Okinawa watching the "Himeyuri" anime



Participants from Taiwan watching the "Himeyuri" anime



Participants from Vietnam examining the exhibit on school life prior to the Battle of Okinawa



Participants from Cambodia examining the cave



Participants from South Korea examining the cave along and listening to an explanation from their supervisor

# Sunday, October 13th

## Visit

### (4) Okinawa Prefectural Peace Memorial Museum Cornerstone of Peace



Participants from Cambodia listening to a talk by museum staff



Participants from Okinawa listening to a talk by museum staff



Participants from Vietnam examining the art of the war made by survivors



Participants from Taiwan and Vietnam reading "Musubi no Kotoba"



Participants from South Korea examining a map of the US military base



Participants from South Korea mourning the names of Korean victims carved into the Cornerstone of Peace

# Sunday, October 13th

## Review Session

### (5) Reflecting on Observations During program

Lecturer: Atsushi Kinjo Assistant Curator, Okinawa Prefectural Peace Memorial Museum

**Lecturer: Kinjo** After these past two days of listening to lectures and visiting the Himeyuri Peace Museum and Okinawa Prefectural Peace Memorial Museum, I would like to hear what sorts of thoughts and opinions you all might have.



Cambodia

The programs over these past two days have taught me quite a lot. I also learned a lot about war and was reminded of the importance of knowing war in order to prevent it.



Taiwan

What sticks out most in my mind are the lives of the young Himeyuri students that were lost. I often had to listen to my own grandfather talk about the war, but there many things I could not believe. What we have seen led me to understand the importance of not simply listening to such talks, but in conveying the lessons to prevent further war.



South Korea

I feel that the time we spent yesterday and today was a great way to directly see and feel why it is that peace is so important. Hearing how there are still unsolved issues of responsibility and reparations, I feel many countries face these same problems. I hope to use the remainder of our days in this Training Program to think about how we can pass this all down to future generations and figure out a solution to these issues.

**Lecturer: Kinjo** Thank you all very much. The Himeyuri Peace Museum and Okinawa Prefectural Peace Memorial Museum differ in that one is a private institution and the other a public one, but they both share the same desire to appeal to peace.

Now, since we mentioned passing down the facts about the war, allow me to say this: The population of Okinawa Prefecture is around 1.45 million people. Of that 10% are over the age of 75, and there is an even smaller number of those who lived through the war and remember the experience. Additionally, only 3% of households are three-generational, and so there is little chance to pass down stories of the war in most homes. That is why places like museums and schools with peace studies play such a critical role in all of this.



Okinawa

I was concerned with the lack of young people at the Okinawa Prefectural Peace Memorial Museum. I feel that young people like us, who only now have acquired the right to vote, are who most need to visit and learn from these places. When we visited the Himeyuri Peace Museum and saw the exhibit that showed the girls with individual pictures and offered a look at their personalities, it made it all seem much more real and close to us.

**Lecturer: Kinjo** I believe the way the Himeyuri Peace Museum exhibit is set up works to make the fact that people as young as all of you were caught up in and lost to the war all the more personal. The Peace Museum in Hiroshima recently incorporated this style in their renewal, and I think it really works to make the war seem closer and personal, at a time in which a growing number of people might feel that the war was something only in the distant past.

The museum's main wave of visitors from within the prefecture come around June 23rd, the date which marked the end of organized combat in the Battle of Okinawa, and around October when students from throughout the country visit on school trips. The number of schools, especially within the prefecture, that make visits as part of peace studies around June 23rd is growing, but beyond that date, the numbers drop. Peace is something we should always have in mind, but unfortunately it gets saved mostly for specific points in time.



Cambodia

The Tuol Sleng Genocide Museum in Cambodia faces a reality in which the vast majority of visitors are international travelers and most Cambodians rarely come. This has to do both with the standardized tourist route for international visitors as well as domestic issues within Cambodia. Education surrounding the genocide is not adequate, and either the memories overwhelm people into not wanting to discuss them or they are simply in no place to do anything because they are struggling just to get by. There are also those who will not look at the remains for religious reasons, or because they have not been granted permission to by their parents.



Vietnam

Vietnam does not have many museums, and the few that it does are small, disorganized, and lacking in details, so the people of Vietnam never consider visiting them. They also don't make much use of things like video technology, so even those that do visit have a hard time of really understanding the exhibits. Even the articles the museum's displays are rarely taken from overseas and most are gathered from within the country.



Taiwan

There is a memorial museum for the February 28 Massacre in Taiwan. One of the most important events it holds is its annual symposium. We have to talk about and pass along the lessons we've gained from our pasts. What the symposium does is help maintain a connection to do so through university teachers and students, as well as high school students.

Lecturer: Kinjo What are visitor numbers like for the February 28 Massacre museum in Taiwan?



Taiwan

The museum is in a park in front of Taipei Station, so it's in an excellent location with a lot of foot traffic, but in my opinion, I don't think it gets many visitors. But through book publications, the symposium, and active protest movements within and outside the museum, I think the idea of ensuring such an incident never happens again has permeated among the youth of Taiwan.



South Korea

Compared to the museum for the Jeju 4.3 Massacre, I feel that the Himeyuri Peace Museum and Okinawa Prefectural Peace Memorial Museum both have important historical ties to their locations. The 4.3 Massacre museum stands on a location that has almost no historical significance to it, but the Himeyuri Peace Museum is located right next to the cave that plays a part in its history, and the Okinawa Prefectural Peace Memorial Museum is built upon the site where the Battle of Okinawa came to an end. Another big difference is how there are few people on the Korean Peninsula who know about the 4.3 Massacre, compared to the Battle of Okinawa, which is well known throughout Japan.



Okinawa

Hearing about the situations in other countries, I feel that although in Okinawa we have well-organized museums which offer ample opportunity to hear from survivors and an environment built to reflect on peace, most of today's youth remains disinterested.

Lecturer: Kinjo Good point. When June 23rd draws near, interest grows through TV, radio, and the newspapers. But even though people like myself have built an environment to pass on these lessons, this interest does not continue. It's a big problem that we face. And I think it's an issue that, like our team from Okinawa said, even from the point of view of people your age, there is little interest. Perhaps people have grown too accustomed to peace studies just being an ordinary thing?



Okinawa

I think more than growing accustomed to it, it's that peace studies tend to focus less on the importance of peace and more on the atrocities of war instead. They put up exhibits of pictures of the war in elementary schools and libraries every year, and after so many years it just starts to feel like, "Yeah, okay, I get it."

Lecturer: Kinjo That's actually an excellent thing to point out. In Okinawa, we talk about the war and about peace at school, but there's no systematic organization to it. Sometimes you'll go over the same material in junior high that you covered in elementary school. Other times you'll visit the same museums you went to in junior high again as a high school student. Your teachers understand the importance of peace studies and try to engage their classes, but might be limited by the school, or to particular subjects that they feel are most prominent or that affect them most. Everything is essentially left in their hands. What ends up happening then, I think, is that the message does not get entirely conveyed.

Lecturer: Kinjo One of the main objectives of this project is to foster the right type of people. Here in Okinawa, we learn a lot about the Battle of Okinawa, but we don't get much of a look at the tragedies faced by other countries. But peace isn't something that one country can accomplish alone. Nowadays with tools like the internet we can easily exchange information and build networks. So we put together this project in the hopes of allowing people like you to think not only of the events your country has faced, but also about your neighboring countries, and to think together about peace while building a growing network of people who can contribute.

# Monday, October 14th

## Lecture

### (6) Learning About Okinawa's Military Base Issue (Viewing the Marine Corps Air Station Futenma from Kakazu Heights)

Lecturer: Isoko Ohama Chief Researcher, Okinawa Peace Assistance Center



The Marine Corps Air Station Futenma has become the symbol of the US military base issue in Okinawa. From Kakazu Heights you can look down over the entirety of

Air Station Futenma and get a visual understanding of the burden the base puts on Okinawa.

After WWII, a number of US military bases were built in Japan and remained under US military control. An agreement was made to return the Marine Corps Air Station Futenma back provided that Japan offered a new location for the transfer of the base's operating functions. However, when it was decided that the base would be moved to Nago City in Okinawa Prefecture, there was criticism that there was a significant gap in the difference of the burden put on Okinawa compared to mainland Japan, and protests were held against relocation within Okinawa. During this period, there were a number of incidents and accidents, including one in 2004 during which a US military heli-

copter crashed onto the Okinawa International University which stands beside the base in Futenma. (\*)

The Marine Corps Air Station Futenma is built on high ground, well protected from typhoons, ocean waves, and other natural disasters, and has immense strategic value. The nearby Kadena Air Base also has a massive runway which the US forces have used in conducting various offshore activities from Okinawa to other regions of Asia, such as for takeoff and landing for bombers in the Vietnam War and disaster relief in East Asia. Since Okinawa functions as a base for the US military, the base's operations affect Okinawa's relations with the rest of East Asia.

(\*) Two members from the Okinawa Team who attend the university explained what the teachers and older students had told them, and what the university does now to ensure the accident does not get forgotten.



- (Q) The circumstances have changed since the base was first constructed, but what is the current geopolitical value of Okinawa?
- (A) If we consider the Chinese advance into marine territories, the issue of North Korea, and the threat of Russia, we can deduce that Okinawa is still of significant geopolitical importance to the US military. But there are many people in Okinawa who oppose the unilateral decision on the location of the base. One prominent example can be found in the protests against the use of Kadena Air Base for the takeoff and landing of bombers during the Vietnam War.
- (Q) (Q) Okinawa hosts more military bases than the rest of Japan and has a longer historical period of time under occupation by the US forces. Are there any lasting cultural impacts from this?
- (A) These bases were built as a result of Japan's defeat in WWII. As it stands, even today, 10% of the main island of Okinawa is used for US military bases. Naturally, this has left its mark on the culture. An area that was part of the Kadena Air Base that has now reverted back to Okinawa is now called "Rycom," a shortened version of what used to be "Ryukyu Command." Additionally, an area that is now a part of Okinawa City was once called "Koza City," a name that comes from "Camp Koza," which the US military had set up during WWII.

### ◇◇◇◇ Impressions ◇◇◇◇

It was interesting to learn of the impact that the US military bases have had on Okinawa. It also helped give a sense of the distance and discord between the people of Okinawa and both the US military and the Japanese government. Seeing how close the base was from the city, and hearing about the incident of the helicopter crash, arose concerns as to safety. It was more effective to see for oneself what it meant to live alongside a military base, rather than just rely on words and images.

# Monday, October 14th

## Lecture

### (7) Nuchidutakara-no-le (Anti-violence & Anti-war Sentiment from le Island)

Lecturer: Etsuko Jahana Director, Nuchidutakara-no-le

In the language of Okinawa, Nuchidutakara means "Life itself is a treasure." During the war, le Island was used as the front line of the Battle of Okinawa, civilians were drafted into the Japanese military, and many lives were lost as an airfield was built. But as the war took a turn for the worse, that same airfield was soon destroyed. The US forces then seized land on the island after the war, and to this day one-third of the island is still used as training grounds for the US marines. The people of le Island have petitioned and protested to have this land returned, but have still yet to see it made a reality. The Nuchidutakara-no-le was founded by Shoko Ahagon, who led such initiatives, and is home to a mountain of things about the war and anti-war sentiment.

This issue over the military bases continues on le Island and on the main island of Okinawa as well. The disposal of unexploded bombs from the war is still underway today and is said to take another 70 years to fully complete. Even after the war itself came to an end, as long as issues like these persist, there will always be a great burden on the people of Okinawa. When war comes to an end, those who were behind it must take responsibility for their actions, and in seeing all matters through to their completion. As long

as they fail to do such, we cannot say that the war has indeed ended at all. On the contrary, the Japanese government now seems keen to rearm. What we need is to understand that all life on this planet is something to treasure, and to spread the political message that we wish to avoid war. It is only after we can do this that people will be able to live happy lives in a peaceful world. Even the land struggle that Shoko Ahagon engaged in stipulated that protests be carried out non-violently, embodying the stance peace should be sought for peacefully.

This is the first time that students from multiple countries have visited Nuchidutakara-no-le. The strongest weapon for peace is learning, so I hope that all of you will learn the detailed facts and study to build a peaceful world in which we can all live happily.



(Q) How did you come to acquire everything you have on exhibit here and how do you preserve them?

((A) The items on exhibit at Nuchidutakara-no-le are all war relics collected from the US military bases and the various battlegrounds of the war. On display we have bullets, ammunition shells, mock ammunition, parachutes, and military uniforms, as well as flags used in the post-war anti-war demonstrations and messages from people all over the country. There are many items of great historic value, but in order to allow visitors to really get a sense of the war, even at the risk of these items deteriorating, we do not use any glass partitions or use humidity control.



### ◇◇◇◇ Impressions ◇◇◇◇

Nuchidutakara-no-le offered exhibits with a more local perspective than the other museums, providing an experience unlike the rest. The strong-willed determination of Director Jahana to fight for peace out of pure hatred for war really shined through, and listening to the lecture felt like listening to the voice of the people of Okinawa. Seeing them fight for the concept that "life itself is a treasure," even at such an old age, was unforgettable.

# Monday, October 14th

## Visit

### (7) Nuchidutakara-no-Ie

16:00 ~ 16:30	Museum visit
16:30 ~ 17:00	Lecture & Q/A



Vietnam



Taiwan



Cambodia



South Korea



Okinawa

## 2 Second Half of Training Program

### (1) Discussion - Mutual Understanding and the Roles of the Younger Generation

◇ Overview ◇	
Subject	Discussion - Mutual Understanding and the Roles of the Younger Generation
Date	Thursday, October 17th, 2019
Lecturer	Makoto Arakaki Professor, Okinawa Christian University
Location	Okinawa Prefectural Peace Memorial Museum

The 25 participants were divided into 4 groups and engaged in discussions on the following topics.

- Worldwide problems we wish to eliminate
  - Poverty and war are at the root of most issues, so these two things should be eliminated.
  - Terrorism, racism, and educational and wealth gaps should be eliminated.
  - The issues of nuclear weapons, the environment, racism, gender inequality, political corruption, and population were raised.
  - Pollution, climate change, discrimination, corruption, war, human rights violations, and conflict should be eliminated.
- What part(s) of issues raised in (1.) can we solve?
  - Social gaps
  - Pollution, greed, hatred
  - Gender discrimination, environmental issues, poverty, crime, waste, greed
  - Gender discrimination, poverty

After the discussion, the lecturer explained that hopelessness is the greatest hurdle for achieving peace, that all these problems were made by humans and can be solved by humans, and how though we might be powerless as individuals, we can solve these problems by working together.

Discussions were carried out in teams not organized by nationality.

Arakaki

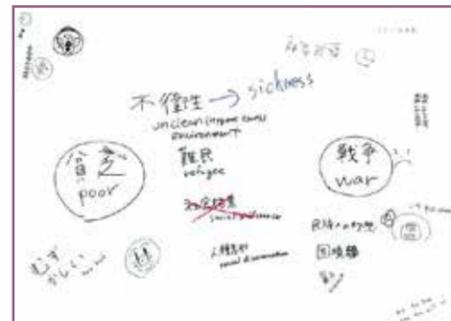


There are countless issues that plague the world today, and thinking about how we can solve these in a way that brings about peace is the purpose of this discussion. What I want to ask you all first is, "What issues do you want to see eliminated from the world?"

Group1 Presentation



We believe that conflict and poverty should be eliminated from the world. The reason being, is that problems such as hygiene, discrimination, and the refugee crisis are all rooted in issues of conflict and poverty. Eliminating both would thus bring us to solutions to all these other problems. When people hear the word poverty they may think of someplace like Africa, but there is a poverty issue right here in Okinawa Prefecture, too. For instance, while there are children who are free to take lessons and learn things, there are also those who, due to the economic gap, do not have that option.



those who, due to the economic gap, do not have that option.

Group2 Presentation



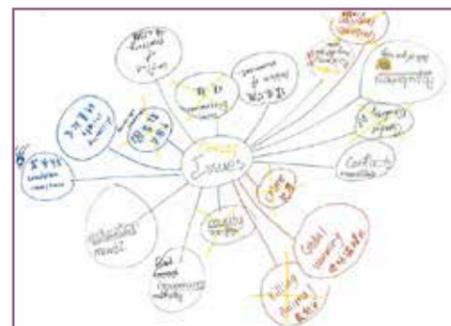
There are many issues, but the first we want to raise is that of terrorism. There are also the issues of a lust to do wrong, racism, educational gaps, and the wealth gap that forms due to the unfair distribution of resources. We believe that all of these have led to conflicts between the haves and have-nots, as well as between nations.



Group3 Presentation



Among the many issues we face are the issues of nuclear weapons, the environment, racism, gender inequality, government corruption, and population.



Group4 Presentation



Issues of excessive labor, pollution, climate change, discrimination, corruption, war, human rights violations, and conflicts over differences of ideals (terrorism).



Arakaki

You've all raised a number of issues, but I would like you to go through now and cross out the issues that you believe we might solve within your lifetimes. However, I only want you to cross out those issues everyone in the group agrees on.

\*\*\*\*\* Groupwork \*\*\*\*\*

Arakaki

Taking a look at all of your work I saw both groups that crossed off many issues and groups that did not. I imagine that what many of you are thinking throughout this exercise is that there are issues that you cannot solve. That even though there are issues you want to see solved, you don't believe that we can. The greatest hurdle for achieving peace is hopelessness. But through our group work, you should be able to see that most of our participants share similar views on what issues we face and hope to solve these problems. While it is little that any of us can do alone, by working together we can combine our efforts to effect change. Also, all of the issues brought up here have been caused by people, which means they are issues that can be solved by people.

Now, what was the moment that you felt the happiest in all of your life? It might have been the day you arrived in Okinawa, or perhaps when your parents gave birth to you, but what all these moments share is that they connect us with other people. We find happiness through our connections with others. In Japanese there are two words for "safe." One, "anzen," is the sort of safety you can arrange for with money, but the other, "anshin," is more of a feeling, something money cannot buy. For instance, wealthy people might hire guards to protect their property because they feel they have much to lose. People with wealth do not trust and share their property with doubtful people for them. They simply continue to view them as their enemies.

But we must think of others if we hope to find the safety of "anshin." We find it by being trusted by others and putting our own trust in them as well. It is not something we can buy for ourselves with money. We get it only through our interactions with other people and our considerations for them. The same goes for countries, as well. Worried about incoming missile attacks from other countries we have no trust in, a country will use military spending to build up countermeasures, buying "anzen" safety. But since they never build trust or friendly relations with these countries, they never find the safety of "anshin." Even if governments and administrations change, what we need is "anshin" built off of friendly, trusting relations. What I hope all of you will do over the remaining two days of this program is to talk openly with each other about what you believe, about friendship, about trust, and how it all ties to finding peace for your country and others.

◆◆◆ Impressions ◆◆◆

Thanks to the lecturer's technique and energy, we were able to actively express ourselves. By incorporating drawings and presentations into the discussion, we were able to engage the participants from all countries and exchange opinions. Perhaps by incorporating discussions like this into a school curriculum, we can get young people today to take an interest in peace.

## (2) Discussion - Issues Concerning Promotion & Passing Down

### ◇ Overview ◇

Subject	Discussion - Issues Concerning Promotion & Passing Down
Date	Thursday, October 17th, 2019
Lecturer	Yohei Higuchi Secretary-General, Okinawa Peace Assistance Center (OPAC)
Location	Okinawa Prefectural Peace Memorial Museum

The participants were grouped by region and engaged in discussions on the first two topics below. Afterwards, they were mixed into teams not organized by nationality for discussion on topic three.

- Understanding the state of peace education in each country
  - (Taiwan) Information is spread through school textbooks, NGO lectures, by word of mouth from older family members, and more recently through music and film.
  - (Vietnam) Through institutions like museums.
  - (Cambodia) For now we can learn by listening to the tales of survivors, but the number of living survivors will decrease as time goes on.
  - (Okinawa) Through history class, school trips to war sites, TV shows, and the manga "Barefoot Gen."
  - (South Korea) Through reports, monuments, and tours that take a look at the 4.3 Massacre.
- Issues faced in passing down history
  - (Okinawa) Uncertainty in the educational field, dropping numbers of living survivors, and the lack of a systematic peace education curriculum.
  - (Vietnam) Textbook-focused educational methods and the manner in which the textbooks are written do not hold the interest of students.
  - (Taiwan) The lack of opportunities to hear from those who faced the past events and the manner in which these events are used instead as a means of outing political opponents.
  - (South Korea) Further research into the 4.3 Massacre is needed, and some emotional conflict still exists today as some incidents were centered around a single village.
  - (Cambodia) The fact that peace studies are not incorporated into the school curriculum is an issue
- Initiatives to pass down and promote peace
  - Share the experiences of this training and actively seek to learn the histories of other countries.
  - Understand the differences between us and approve of the inclusion of peace studies in the education curriculum.
  - Create opportunities for youth to interact with one another and raise awareness using things like social media.
  - Incorporate games and movies into education as well as movies in museums as well.
  - Plan concerts and other events, and create "dark tourism" projects to visit the sites of atrocities.

### \*\*\* Session 1 \*\*\*

Objective: Understanding how history is passed down in each country

#### Higuchi

First, I want you all to draw up how peace studies are carried out in each of your countries. We'll use the drawings later in our presentations.

#### Taiwan



The history of the February 28 Massacre is passed down through textbooks, seminars held at schools, and visits by NGOs to schools to offer explanations of the event. People from our parents' generation also tell us about what happened. Even in the arts, we have music (rap) that brings the event up. There are also museums and movies which help spread information about it. Plus, there are YouTube videos and games that do, as



well. As for the political realm, every year on February 28th an official memorial event is held, laws regarding the February 28 Massacre have been implemented, and reports on the event have been written.

#### Vietnam



This picture shows how peace, like a tree, is born from strong roots. Peace studies in Vietnam are based on 5 goals: (1) Raising public awareness (2) Deepening understanding (3) Arousing interest (4) Improving understanding at universities, etc. (5) Promoting bilateral understanding and mutual learning between people both within the country and abroad Vietnam has a number of museums with exhibits featuring photos, film, and articles from the war, offering visitors the chance to study the history of the war. These museums are also very well known and used by schools as well.

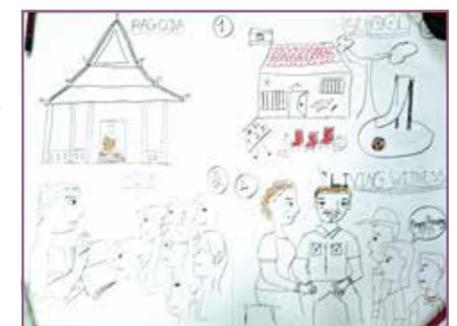


So people are given the chance to both learn about the history in Vietnam through the museums and through their textbooks.

#### Cambodia



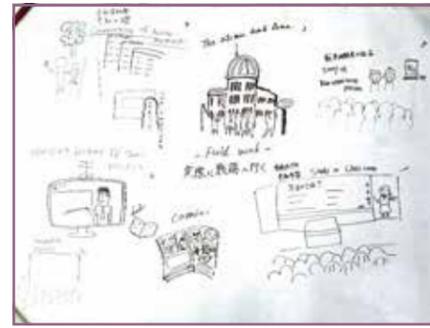
Before schools became standard, Cambodian history was mainly studied by listening to monks at temples. People could also listen to the stories of survivors who had experienced the events.



## Okinawa



First and foremost, in Japanese schools we learn about past wars in our history classes. We also have the chance to learn about wars at the peace rally events we have at school. Our schools take trips to war sites, too, such as the A-bomb Dome in Hiroshima, or the Peace Memorial Museum in Okinawa. And in Okinawa, we visit the Cornerstone



of Peace each year on June 23rd, and make offerings of flowers and songs. Plus, we get the chance to hear directly from those who experienced the war. However, while we get these opportunities to hear from survivors leading up to June 23rd, once it passes, we are left with fewer such chances. There is also a manga titled "Barefoot Gen" in the libraries of elementary and junior high schools that we can read to learn about the war. Plus, we have many movies and TV programs about the war.

## South Korea



In regards to the 4.3 Massacre, we have to take the stories told by survivors and those who lost loved ones and put them down in writing. We also need to sort out the course of events that led to the incident. An investigative report into the facts of the matter is currently being put together to do all of this. Collection of remains from the



incident is underway, and may be used to offer new insights. There is also an effort to use construct monuments to keep the memory alive, and both a commemorative monument and museum have been constructed on Jeju Island. At the museum, the names of those confirmed to have lost their lives are carved much in the same way they are on the Cornerstone of Peace here. As for passing down the knowledge of the incident, supplementary readers are used at school to study the history of it. In the arts, information is spread through film, literature, and YouTube. Camellia badges are also used as symbols of the incident, the falling red flowers offering a vivid reminder of the lives lost. These flowers are also symbolic in showing how the people of Jeju Island have overcome a horrible tragedy to grow strong, much like the camellia survives winter to bloom once again. There are also initiatives such as tours to offer an in-depth look at the 4.3 Massacre and efforts to inform people about those who were forced to migrate to Japan as a result of the incident. Since the Korean War broke out after this incident, projects have been conducted to send oranges grown on Jeju Island to North Korea.

## Higuchi

The reason I had all of you think on how peace studies and efforts to pass along the history of the wars and incidents each of your countries have faced is so that once you return back home you will have a list of the resources you can use in your own efforts to spread this awareness of history. In our next session, I want us to think about what exactly it is we can do to accomplish this.

## \*\*\*\* Session 2 \*\*\*\*

## Objective: Understanding the problems faced in passing down history

## Higuchi

In this session I would like everyone to bring up issues they see in passing down history and peace.

## Okinawa

There's the issue of confusion surrounding peace studies by educators and parents. There's also the issue that neither lecturers nor students have experienced the war themselves. Additionally, there is no fixed manual on how to conduct peace studies, and the curriculum is left to each school to determine. On top of that, the peace of the present makes war seem distant to people today and dulls their sense of its dangers.

## Vietnam

The content of our textbooks does not engage the youth, and our educational methods focus on these textbooks, rather than make use of visits to museums.

## Taiwan

Since martial law was imposed and freedom of speech restricted, there were not many opportunities to hear from those who had experienced it all. Now 2.28 is used too freely, and not considered a point of history. What we mean by this is that it is used not as a means of teaching about history, but instead as a political tool to push out political opponents.

## South Korea

Since the Korean Peninsula still remains divided, research into the US intervention has really only just begun. And since the 4.3 Massacre was not only an incident pitting the government against the islanders, but also of conflict within the village, there are still survivors who harbor conflicting feelings about it.

## Cambodia

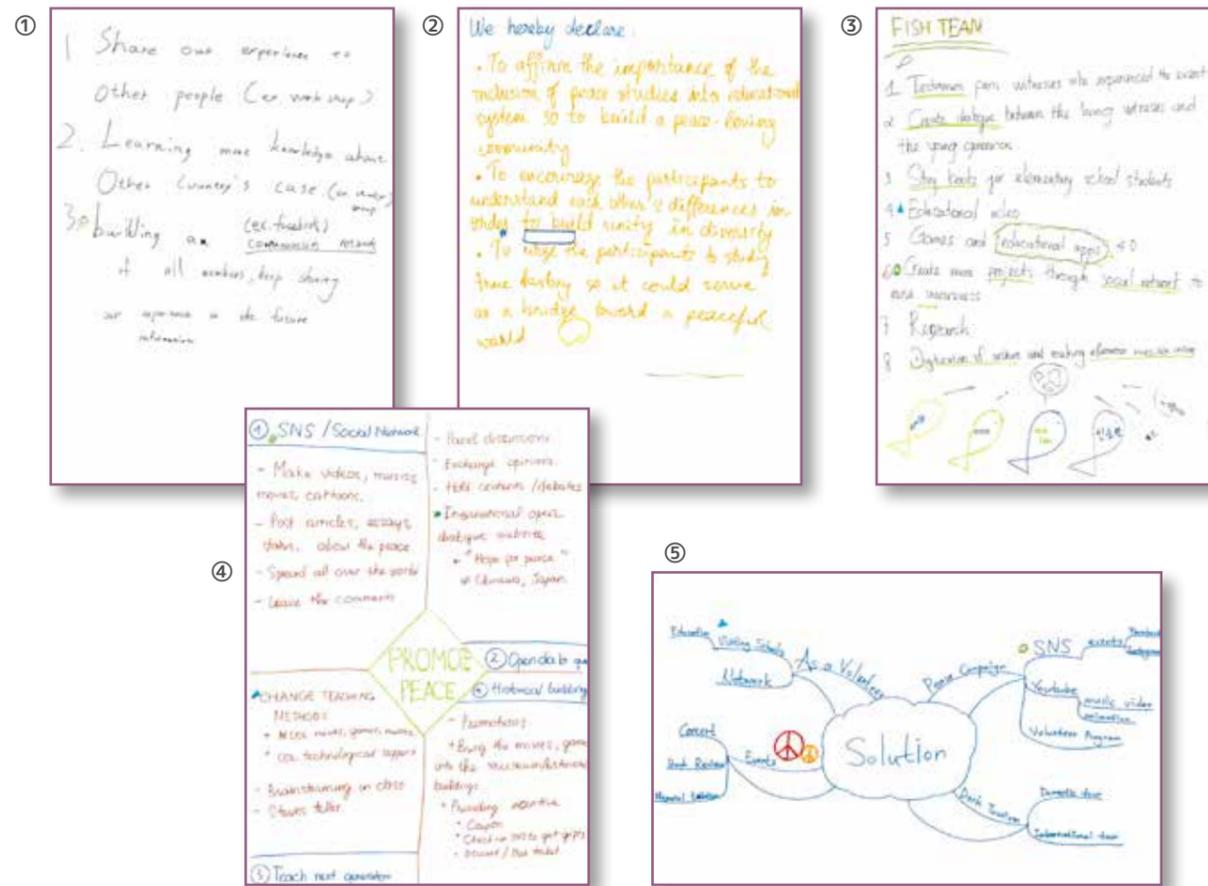
Our problem is that peace studies are not incorporated into the public education curriculum.

\*\*\*\* Session 3 \*\*\*\*

Objective: Think about what initiatives there are to pass down history and promote peace

Higuchi

While it's easy to talk about what war is, the idea of peace is so vast that it's hard to convey what it embodies. But I want all of you here to think about what initiatives you can take.



Outlines of Each Group's Plans

- Share the experiences of this training and actively seek to learn the histories of other countries. (1)(2)
- Promote the inclusion of peace studies in the education curriculum. (2)(4)
- Understand the differences between us. (2)
- Plan dark tourism projects to visit the war sites in order to understand the tragedies of the past. (5)
- Create history study apps targeted at youth. And form an environment to keep the app updated with necessary information. (3)
- Use social media to help spread relevant information. (1)(3)(4)(5)
- Create a Facebook group with the participants of this program, where each of us posts their daily activities and local initiatives to create a network of participants. (1)(3)(4)(5)
- Use media like games and movies at war sites, ruins, and museums to create an environment in which young people can use them as a medium to interact with history. (3)(4)
- Use events like concerts to raise funds and create a place where people can connect with others. (5)
- Visit schools and other educational institutions as volunteers in efforts to help teach about history. (1)(5)

(3) Developing of Joint Declaration

◇ Overview ◇

Subject	Developing Joint Declaration
Date	Friday, October 18th, 2019
Lecturer	Okinawa Peace Assistance Center (OPAC)
Location	Okinawa Prefectural Peace Memorial Museum

A discussion was held in order to formulate a joint declaration of peace based on the Training Program and all that the participants learned during it. An outline of it is as follows.

1. What are the important points in formulating a joint declaration?
  - We should begin thinking about how we will write our declaration by first examining what it is we need.
  - The joint declaration should be something we can pass along to people once we return home.
  - Perhaps we should start by taking a closer look at what the word "peace" means. Instead of thinking of peace in terms of a nation or its people, we should take a step further and consider a more universal definition not bound by such a framework.
  - It's important to be in a state of safety and security in order to avoid repeating past mistakes.
  - It's not enough for one nation to have peace, but for all nations to.
  - In some places it is still culturally taboo to talk about past wars and incidents, so we should also take into accounts these chronological connections from the past to the future.
  - We should consider separately the perspectives of both "who" and "to whom."

2. Exchange of opinions over the joint declarations drafted by each nation

Joint Declaration Draft

"The outbreak of war is always a possibility. That is why we learn from our history and pass on its lessons to future generations, so that we never have to repeat the tragedies of our past. We strive to respect, trust, and befriend each other, building a bridge to world peace in a diverse society that knows no national, ethnic, or religious boundaries."

- By explicitly making "we" into "the youth of East Asia" instead, maybe we could make it more obvious that the young people gathered for this Training Program formulated this declaration.
- This joint declaration is meant to be used in explanations of this Training Program, rather than shared on its own, so the readers and listeners should be able to understand who "we" are.
- At the start of the declaration, if we used "We, the people of Cambodia, South Korea, Taiwan, Vietnam, and Okinawa" it would make everything much clearer than just using "we."

This session was moderated by two members of the group from Taiwan.

#### OPAC

We will now have you formulate a joint declaration, but what we want you to use in doing so are the issues we face in teaching about history and what initiatives we can take, as we covered in yesterday's discussion. We want you all to reflect on all you have learned throughout this program and think about what approaches, what solutions, and what lessons there are.



#### Moderator

We would like to hear everyone's opinions on drafting our joint declaration.

#### Vietnam

The Vietnam Team wants our declaration to say that peace brings about sustainable development. We want to share this declaration with everyone once we return home.

#### Moderator

Thank you. Any other opinions?

#### Taiwan

Why don't we all think of how it will be organized, first?

#### Moderator

We talked about designing the outline of the joint declaration as our first step. How does everyone feel about that?

#### South Korea

The organization is one thing, but perhaps we should first talk about what point of view we want to think about peace from. For example, we all went and saw the Cornerstone of Peace during this training, and after seeing how the names of those lost were written no matter their nationality or whether they were friend or foe, I started to wonder whether we might be able to think about peace in a more universal sense, thinking outside the boxes of nationality, ethnicity, or country.

#### Moderator

Do you mean we should define peace as something on the individual level, instead of national?

#### South Korea

What I mean is, we've spent time during this training thinking of peace by country or by ethnic group, but perhaps that has caused us to only be able to think of peace when organized into such categories. So I

would like us to try and take one step further, and think of peace outside of the boundaries of nationality or ethnicity.

#### Moderator

I see. I would like to ask the South Korea Team then. What does peace mean for you?

#### South Korea

If I say now what I think of peace, it will only be the definition of peace as I think of it, and probably will not suit the purpose of this joint declaration. What I'm trying to say is not what our definition of peace should be, but how we should look at and think about peace.

#### Moderator

Thank you. Any other opinions on peace from anyone else?

#### Cambodia

I think that there cannot be peace for our own countries if there is no peace for the countries around us.

#### Moderator

Thank you.

Here the Okinawa Peace Assistance Center offered the suggestion that the participants think about their declaration in terms of when, where, who, what, and how. The participants agreed that the "who" should be all the people of the world.

#### Moderator

Now then, what activities can we engage in to foster peace?

#### Taiwan

I think that peace is being in a state of safety, security, and freedom, like Professor Arakaki mentioned the other day. We believe that is what is most important. That is why, at its core, peace is avoiding repeating the mistakes of the past, and the mistakes of the war..

#### Moderator

In other words, in order for the people of the world to live safely and securely, we must right the wrongs of the past, and learn from our mistakes. Anything else?

#### Okinawa

Just checking, but maybe our "who" is not a "for who" but instead "by who," and it should be us, because this declaration is based on our opinions?

#### Moderator

Because it's our own declaration?

#### Okinawa

It's our declaration, so instead of thinking of "who" as who it is for, but who as in us. We, the students from five countries who completed this program are stating what "we" are going to do.

#### Moderator

Thank you. The Japan Team says that it's not only "to whom" our declaration is for but also "who" it is from. Again, so we should think of it as being both "from who" and "to whom." So, we are the "who" passing this joint declaration of peace, and the people of the world are the "to whom" we are bringing it to. Thank you. How does South Korea feel about this?

#### South Korea

This was brought up earlier as well, but I think the reason we have to study and learn about our history is the history and the wars of the past are closely related to our daily lives today. It's difficult for me to explain this clearly, but take the village on Jeju Island where I live, for example. Even though it happened more than 70 years ago, there are people for whom the conflicts of the Jeju 4.3 Massacre still continue today. Some people on the island won't even look at each other's faces, for instance, or they won't talk about what happened. This has continued on into the next generation as well. It's changing the culture of the area itself. Creating a culture in which people cannot speak. And I think this is something not limited to Jeju Island in South Korea, but that we can see in all of the countries participating here. I would be happy if all of you could sympathize with what I'm saying, and I hope that everyone can find it in themselves to think about the words written on the whiteboard. I also believe that peace is not something that can be described with only simple, pleasant-sounding words.

#### Moderator

The South Korea Team believes it's important for us to overcome the troubles of our pasts.

#### OPAC

I believe what the South Korea Team wants to say is that peace, or history itself, is not only about what was in the past, but also what is still going on today. So it is important that other countries think from a similar point of view.

#### Cambodia

I think we need to focus first and foremost on what a joint declaration is. We all need to understand. I think our joint declaration is meant to determine what we're facing, how to solve these issues, and to come up with a way to raise and agree on ideas.

#### Moderator

I think what the Cambodia Team is suggesting is that we all raise our opinions and then vote to decide what is best, incorporating that in our declaration.

#### Okinawa

Listening to everyone here, I've come up with something I think we should include. Let me explain it verbally, first. After hearing the opinions of everyone here, I learned about what has happened in the past, and how that history is deeply connected to our lives today, and came up with this, feeling that we should consider this from a personal level. "We, in order to avoid repeating the mistakes the people of the world have made in the past, must learn from history, treat it as a personal matter, and seek to spread dialogue and understanding." How does that sound to everyone?

#### OPAC

The Okinawa Team has offered up a draft of a joint declaration. I thought there were some elements in their proposal that were favorable and, if everyone can agree on them, we could adopt into our final draft. I also think there are things we can change if there are differing opinions. This is but one example. I think we should hear from anyone who has a different idea.

#### Moderator

The team from Japan has set the course for debate for us once again. Does anyone else have anything to say?

#### South Korea

I hope that we can break away from the framework of peace that has been thought up by the world's powerful nations and that initiatives will be fostered in the traditional local and international communities through smoother, harmonious communication.

#### Moderator

We've now heard from South Korea. Summarizing, we should make a declaration that not only takes into account the voices of large nations, but opinions from every country in order to facilitate smoother communication.

#### Vietnam

While each country might have differing opinions,

here is how the Vietnam Team feels. The definition referred to here is meant to help build and maintain more peace projects. Each country's history is different, but that offers us an opportunity to study, respect, and understand each other. Then, through this study, we can build relationships of trust and friendship. This will build the foundation needed for the people of the world to live happy lives.

**Moderator**

In other words, it is important to include the continuation of events that promote peace in our declaration, in order for the people of the world to live happily.

**OPAC**

Let's stop here and take a break, and we will organize the opinions and ideas that have been raised.

===== Break =====



**Moderator**

In the first half of our discussion I think we generally decided on "who" our declaration is from and "to whom" it is for. Next, I would like each of our countries to think about the why, what, and how. Then I would like us to try and put together a declaration that incorporates everyone's ideas.

**OPAC**

In our discussions so far, I think we have already brought up opinions as to what sort of declaration we should draft, as well as what should be included in it. For instance, I think we can all agree that the "from who" is all of us. Now, the "for whom" should be something more universal than for any individual nation, like from Japan to Japan for instance. Everyone should be able to enjoy peace universally, regardless of borders and nationalities. But whether we will write our "for whom" as the whole world, or use some other wording that expresses this universality, I leave to you. Right then, I think we should move forward now looking at the 5W1H of our declaration. I would like each country group to write their own proposals which we will then all look at together, ask questions, and work out the final phrasing for all of us. Now, since our final draft is going to be written Japanese, I am planning on asking one of our Japa-

nese members to write it out, but is that okay with everyone?

**Okinawa Prefectural Peace Memorial Museum (Kinjo)**

We've talked a lot about countries and nations, but you're right. We might be organized into 5 groups based on nationality now, but I think you've all become one single team over these 10 days. We have you organized into separate groups to offer up opinions now solely for the convenience of language. In the end, we should take a look at all the opinions given and think, "That was a good suggestion" or "This country offered up a good point that no one else realized, so we should incorporate that." We don't want this to sound like "The people of Cambodia feel this way" or anything like that, but instead as though it comes from "us," and is part of the shared thoughts of everyone during this training.

**Moderator**

You will all have 10 minutes of thinking time. I want you to use these 10 minutes to reflect and come up with a draft for a joint declaration.

===== Drafting Joint Declarations by Each Country =====

**Moderator**

We've now collected the opinions of each country. Next I want to combine them all into one single declaration in Japanese, so please give us time to translate. I'd like the Okinawa Team to take a look at each. Just taking a quick glance, I can see there are a number of shared words and phrases, so I'm hoping we can combine them all together as one.  
 ※ Moderation turned over from Taiwan to Okinawa



Next, from Okinawa we have what is pretty much unchanged from earlier. "We, along with all the people of the world, in order to avoid repeating the mistakes of the past, must learn from history, treat it as a personal matter, and seek to spread dialogue and understanding."

From Taiwan, rather than a single statement, we have what seems more like the important elements they believe should be added. They have two suggestions for "why," "to avoid repeating the mistakes of the past" and "to grant people freedom through a safe and secure society." Then they have three suggestions as to "how," "accurately spreading information," "personally making approaches and moving to action," and "introducing new factors." Do you have any examples of such new factors?

**Moderator**

Thank you all for sharing your opinions in the brief time we had. We will now take a look at each. Let's start with a proposal from Cambodia. "We declare that peace studies should be incorporated into the educational system in order to create a peace-loving community." "We will encourage the participants to understand the differences between themselves and others, creating unity through diversity." "We will encourage participants to study history and become bridges to a peaceful world."

**Taiwan**

Media and games, for instance. Sharing the concepts of peace through the mediums young people enjoy.

**Moderator**

Last, for "what" they have both "continued collection of relevant information and knowledge" and "always considering the possibilities of combining new technology with past history."

### South Korea

The South Korea Team doesn't seem to have their ideas fully organized yet, but instead has pulled out important keywords. First off, as to "who" will be making this declaration, there was talk of defining it as "We, the youth of East Asia." As for "whom" it should be directed to, they have "all the people of the world." Next, as for "why" we are making a joint declaration to think about peace, their reason is "in hope of a peaceful present brought about through proper discussion and reflection of our tragic past." For "how" we might think about this sort of peace, they brought up the idea that "we should think outside the boxes of nationality, ethnicity, principles, or religion." It seems their "how" and "what" have gotten a bit mixed up, but they brought up looking at things from the opposite point of view, thinking of them in different manners. They also mentioned that a point we must keep in mind is that perhaps it isn't ideal to wrap up all prayers of so many people from times of war into the single word "peace." And finally, that "peace is not a result, but rather a process we must go through."

===== Japanese Team organizes the works of the groups =====

### Moderator

Thank you for your patience. We did our best to incorporate everyone's opinions into this joint declaration. I will now read aloud the content.

### Moderator

"The outbreak of war is always a possibility. That is why we learn from our history and pass on its lessons to future generations, so that we never have to repeat the tragedies of our past. We strive to respect, trust, and befriend each other, building a bridge to world peace in a diverse society that knows no national, ethnic, or religious boundaries." So there you have it. That's our take on a joint declaration that includes all of our ideas. If anyone has any thoughts, please feel free to share them.

### OPAC

If there are no objections and no parts that need any further additions, we'll take that to mean everyone accepts this version. Is that okay?

### South Korea

As this provisional declaration stands, I don't get a clear idea of whose point of view it is supposed to be taken from.

### Moderator

Next, let's take a look at the Vietnam Team. Their "why" was that "life is precious" and that "the outbreak of war is always a possibility." As for "how," they said "by creating, maintaining, and developing peace-focused programs and activities." For "what," they said "start and develop programs that raise awareness of peace, as well as peace-focused programs and initiatives that assume a love for life and for peace. In spite of the differences between the histories our countries, we must work towards mutual trust and friendship, and towards peace on both an individual and national level. This, in and of itself, is the basis of happiness for humanity." Now I want to go through all of these opinions, pick out the common focuses, and put them together in a single declaration.

### OPAC

The Okinawa Team, museum and OPAC staff will now take some time to do so.

### Moderator

The subject here is "we." This means all of us, the participants in this training.

### South Korea

"We" is such a vague word, though. I think it would be better to put a more specific focus on it. Something like we, the participants of this training who have fathered from five different countries. Or something concrete like "We, the youth of East Asia," that incorporates the idea that we are all participants of countries that have a history of standing in opposition to powerful nations like Japan or the United States.

### Moderator

I think, as it stands, who "we" are is narrowed down enough. I think the "we" here simply points to all of us as participants of this training. What does everyone else think?

### OPAC

South Korea has suggested that instead of saying just "we," that we add further detail and say "the youth of East Asia." Does anyone have any thoughts on this?

### Taiwan

Since this is supposed to be a declaration about peace, shouldn't this "we" be the people of the entire world, rather than just from East Asia? That's how I feel, at least.

### OPAC

This is a joint declaration, so I think we agreed that it should not claim that "The people of the world have said--" but "We have decided--." We understand this to be a joint declaration that we have made that "we" are stating, and that we are stating it to "someone."

### Moderator

I believe this declaration as to the result of the 10 days we've spent here. This is meant to be an expression of the shared feelings we have now at the end of it, having worked together. It's the outcome of our program.

### OPAC

We had already reached an agreement on the "who" here, and I think we should leave it as meaning "We, the participants of this program." No, getting back to the matter. South Korea has suggested that we add further detail and clearly state "the youth of East Asia."

### South Korea

When we've used "we" during this Training Program, it was always obvious to everyone that what we meant was everyone here participating with us. But on the 19th when we announce our joint declaration at the symposium, the audience listening will be made up of people who did not participate in this program and know nothing about who we are. I think we should make it clear for these people who "we" are and from what platform we are speaking from.

### OPAC

If I can try and explain the position the South Korea Team is coming from, it's that all of us participating here understand who "we" are, but when we say "we" to the people we are presenting to, they might not know who we are referring to, so perhaps we might want to make it clearer who we mean.

### Moderator

I understand the point being made, but even at the symposium, this joint declaration will not be the only thing we present. We will be sharing the entire 10 days we have spent on this program. We'll start using this as a representation of the result we came to, and then give them a look at what kind of training we went through to reach this answer. I think that's where the significance of the joint declaration lies.

### Okinawa

I think if there's any concern, we can say before reading the declaration that it is something we all thought up. That should be enough to let our audience understand. I don't think we need to force in any proper nouns.

### South Korea

The five countries of Cambodia, Vietnam, South Korea, Taiwan, and Japan gathered for this Training Program, but just looking at this declaration, you can't tell why these five nations got together. Because you can't tell who the subject is here. That's why I think that just by adding "We, the youth of East Asia," the fact that our five countries have some common history will be easier to convey to those who see our joint declaration.

### Cambodia

I know there are differing opinions here, but I think we've sort of reached an impasse, so perhaps we should take a vote, instead.

### Okinawa Prefectural Peace Memorial Museum (Kinjo)

I think it is a good point that by stating at the symposium that this is something all of you came up with will be enough for the people listening to understand. However, there is also truth in the observation that as a written line in a report, perhaps who "we" are is not quite as obvious. So maybe if we write that "the people of Cambodia, South Korea, Taiwan, Vietnam, and Okinawa have all experienced tragic history," that will get across the point that the declaration was made by "we" who share these historic hardships.

Participants: (All agreed)

### Moderator

I take that to mean we all agree that by adding such a line to the start of the declaration it will be clearer who "we" are. Now then, if we are all in agreement, I would like to finalize our joint declaration.

※ Four staff members from the Okinawa Prefectural Peace Memorial Museum (Uehara, Kinjo, Arakaki, Nagashima) provided advice, checked the Japanese translation, and assisted in the choice of vocabulary when drafting the joint declaration and collecting the opinions from each country.

Joint Declaration

We, the people of Cambodia, South Korea, Taiwan, Vietnam, and Okinawa, have all experienced tragic history. The outbreak of war is always a possibility. That is why we learn from our history and pass on its lessons to future generations, so that we never have to repeat the tragedies of our past. We strive to respect, trust, and befriend each other, building a bridge to world peace in a diverse society that defines no national, ethnic, or religious boundaries.



Short video of the program is available here

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Part 2

**"Hope (Umui) for Peace"**

Promotion, Exchange, and Passing Down Project

Results Report

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**Chapter 3**

**Symposium**

## 1 Introduction

### (1) Objectives

This project asked participants of the joint Training Program in Okinawa to study conflicts, civil and other wars in the past in their own countries and regions assigned before the Training Program to discuss in Okinawa. Participants made presentations on what they learned to share the history of wars with other participants.

During the 10-day Training Program, participants learned about the Battle of Okinawa, the history of other wars in different countries and regions, thought about peace together and shared their opinions about what they can do to pass down the peace promotion. They added what they learned in Okinawa to the presentation materials about the history of wars in each country and region and restructured the materials to make presentations for the audience.

In addition, having Professor Makoto Arakaki from Okinawa Christian University as a coordinator, we held a panel discussion with participants on the current state of and issues in peace education in each country and region, and what they learned in Okinawa.

At the end of the symposium, a joint declaration for mutual understanding and the promotion of peace deepened through this event was announced.

### (2) Program

#### "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project Presentation of Results "Hope (Umui) for Peace" ～ For a bridge to peace across the ocean ～

Date & Time: Saturday, October 19, 2019 2:00 p.m. ～ 4:30 p.m. (Venue opens from 1:30 p.m.)  
Location: Auditorium at Okinawa Prefectural Museum and Art Museum

#### Program

- 2:00 p.m. Opening Ceremony
- 2:00 ～ 2:05 pm Greeting from the Host  
Hirotoho Hokama, Director of Okinawa Prefectural Peace Memorial Museum
- 2:10 ～ 3:20 p.m. Part 1 Presentations on Results
  - Cambodia: Cambodia's Genocide (under the Khmer Rouge regime)
  - Republic of Korea: Jeju 4.3 Massacre  
Hope for Peace from Jeju Island Massacre disseminated from Okinawa
  - Taiwan: February 28 Massacre Hope for Future Peace
  - Vietnam: Vietnam War Hope for Peace
  - Okinawa: Passing Down of the History of the Battle of Okinawa
- 3:30 ～ 4:20 p.m. Part 2 Discussion, Q&A  
Discussion topics: Universal lessons we've learned from wars and other tragic experience ～  
What we can do to pass down the lessons to the next generation and to emphasize the importance of maintaining peace  
Coordinator: Makoto Arakaki, Professor, Okinawa Christian University  
Panelists: All participants
- 4:20 ～ 4:25 p.m. Announcement of Joint Declaration
- 4:30 p.m. Closing Ceremony



Cambodia



Taiwan



Vietnam



South Korea



Okinawa

## 2 Presentation of Results



### Cambodian Genocide (under the Khmer Rouge regime)

#### CAMBODIA'S GENOCIDE (1975-1979)

Hello, everyone. We are the 3rd year students at Royal University of Phnom Penh in Cambodia. The topic of our presentation is the Cambodian Genocide.

#### Introduction

*Khmer Rouge is neither a civil war nor an interstate war. It is a regime where leaders abuse their power and massacre the people. Everyone felt victim under this regime.*

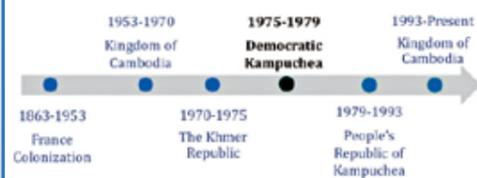
The genocide occurred between 1975 and 1979. Before our presentation, we would like to emphasize two things. One is that it is difficult to understand the history of each country completely. Therefore, we will focus on a few incidents that are relatively easy for everyone to understand. The other thing is that the Khmer Rouge is neither a civil war nor an interstate war. It is a regime where leaders abuse their power and massacre the people.

#### Cambodia's geographical location in East Asia



Cambodia is a country in Asia.

#### 1. Timeline of Cambodian History



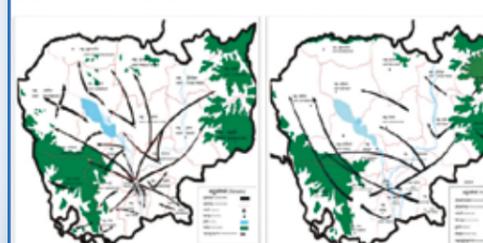
Cambodia gained its independence from France in 1953. Since then, the leadership has changed many times. One was the Khmer Rouge (Democratic Kampuchea) between 1975 and 1979 that committed mass killings.

#### The Rise of Khmer Rouge



This photo shows that the armed forces of the Khmer Rouge were attacking Phnom Penh (the capital city of Cambodia) on April 17, 1975.

#### Evacuation of Phnom Penh



From that day, the Khmer Rouge forced the residents in Phnom Penh to move out to surrounding regions immediately. For example, people attending a meeting also had to move out of the city immediately. Seriously sick hospitalized patients were also forced to move out. First, the administration told people to move out for three days only. However, it was not true. Currency and other important social systems were all demolished at the same time.

The sudden evacuation of more than 2 million people in Phnom Penh spanned across 3 days (from school, hospital, residence, etc.)



Currency system was abolished and Cambodia became a closed economy.

After they moved to surround regions, they had to live and work together.

#### Life under the Khmer Rouge



People were forced to work from morning to night. They did not have any days off and they were not paid. The Khmer Rouge also limited their meals. They did not receive enough food. Schools, hospitals, religions, and the monetary system were all gone.

People were forced to work like slaves with no salary, and no holiday.

Starvation happened throughout the period.

Schools and religions were banned

Poor hygiene, and no hospital.



Another problem that the Khmer Rouge caused was forced marriage. They called up a man and a woman from their list, and they shook hands to get married. Even if they were already married, they were forced to get married to a different person.

Children were separated from their families, and belong to the Khmer Rouge.

Children were living in a separate community, guided by Khmer Rouge.

They were forced to work long hours, and receive inadequate food.

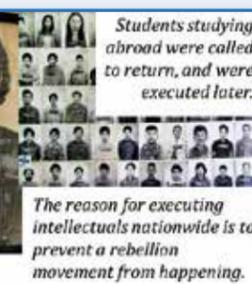


Children were gathered and forced to work in groups. They were considered as children of the Khmer Rouge and not raised by their real parents. They also had to work from morning to night and did not get enough food.

Intellectuals, teachers, journalists, linguists were targeted to be killed.

Students studying abroad were called to return, and were executed later.

The reason for executing intellectuals nationwide is to prevent a rebellion movement from happening.



The primary target of murder by the Khmer Rouge was intellectuals. Students who were studying abroad were called back to Cambodia and killed. The reason that they killed intellectuals was the fear that they would form opposition to the Khmer Rouge.

**The Killing Field**

- Approximately 300 sites, and 197333 mass graves
- Approximately 196 prison centers established by Khmer Rouge.



All of Cambodia became a killing field under the Khmer Rouge.

**Aftermath**

Death toll: approximately 3,000,000 people (1 out of 2 lost their life)  
Cambodia hit rock bottom, and was in year zero.

Human resource was heavily depleted, and infrastructures were destroyed.

Families lost their members; widows and orphans remained.



For three years and eight months under the Khmer Rouge, approx. 3 million people were killed, about a half the population of the country. Immediately after the conflict, human resources and all infrastructure were destroyed. All the regions had victims and suffered damage. Complete families were killed, and some children lost their parents.

**The Challenges of Promoting Peace and History in Cambodia**

- There is no inclusion of Khmer Rouge subject into education curriculum.
- The lost of living witnesses

Although such a tragic massacre occurred under Khmer Rouge, it is absent from the school curriculum and Cambodian society. In the forty years since the killing, a number of witnesses have passed away. If nothing happens, this will become just another story of the dictatorship of the Khmer Republic.

**Solutions**

- Integrate Khmer Rouge subject into curriculum
- Introduce peace study
- Cooperate with museums in conducting seminars with participation from history teachers and living witnesses
- Encourage youth participation by carrying out public debates and open dialogue through sponsorship
- Reach out to rural areas via field trips to connect survivors and youth through consent from schools

We think it is essential for the government of Cambodia to include peace education in the school curriculum. Peace education that includes lectures by specialists or survivors in cooperation with the Tuol Sleng Genocide Museum in Cambodia may be beneficial. It is important for the national government to hold discussions on the school curriculum. It is also necessary to encourage students to visit the sites of genocide around the country.

**Future Vision**



Create a peace-loving community      Promote the study of true history

We will now explain two points regarding the future vision. We would like people to consider what true peace is. The Cambodian people say they love peace, but people probably don't have opportunities to think deeply about peace. We think it is important to increase such chances in order for people to learn about their history and promote peace for the future. We would also like people in Cambodia to learn what really happened in the country. It is also necessary for journalists and authors to pass down true information without bias. We hope the world will be filled with peace through such movements. Thank you.

 **South Korea Team**

Jeju 4.3 Massacre Hope for Peace from Jeju Island Massacre disseminated from Okinawa



Hello. We are students from Jeju National University on Jeju Island, South Korea. We came to Okinawa on the 11th. We would like you to listen to our presentation while looking at the A4 size print we have prepared. It says, "What is the Jeju 4.3 Massacre?"



Okinawa experienced a tragic war, the details of which we still do not know completely. It is also deeply associated with the history of Korean in Japan.



Gu Jung Hoe's family was killed on Kume Island, Okinawa on August 20, 1945. They were civilians who were unfortunately killed in the war.



Pe Pongi brought to Tokashiki Island, Okinawa in 1944 but was classified as an illegal overstayer in 1972. She protested that she wasn't an illegal resident, but that she had been forced to come to Japan as a comfort woman. She was also a victim of the war. Although she survived, she kept waiting for her time to die.



Korea has a history of being a victim of colonization, war, and issues with Japan and the United States. Jeju 4.3 Massacre that occurred on Jeju Island, where we now live, is also included in this history. Japan's colonization of Korea began in 1910 and ended in 1945.



After the war, Korea faced the challenge of building a new country. Korea experienced the tragedy of being divided into two as a result of the proxy war between the Soviet Union and the United States. The Rhee Syngman administration of South Korea held an election to establish a single government for South Korea.



However, the residents on Jeju Island refused the division of the Korean Peninsula and opposed the election.



The Rhee Syngman administration and the United States called the Jeju Island people's resistance socialism and murdered Jeju demonstrators. The Jeju 4.3 Massacre caused a large number of deaths on Jeju Island.

1947. 3. ~ 1954. 9.  
7年7ヶ月  
71年目を迎えた現在

Approx. 30,000 Jeju residents were killed between March 1947 and September 1954. It was about one-tenth of the population. It has been 71 years since the Jeju 4.3 Massacre occurred.



We will explain our thoughts and what we have learned at this Training Program. The program started at Okinawa Peace Memorial Park.



The Cornerstone of Peace at the park has inscriptions of the victims of the Battle of Okinawa, including and North and South Koreans, and Taiwanese, and bids us to remember all the victims of the battle, including those whose names have not yet been inscribed. We washed the cornerstone with shochu brought from Jeju Island and prayed for all the victims.



We also visited many other historical places. These were the places that have maintained the memory of the Battle of Okinawa in 1945 and are filled with hardness and sadness.



At Himeyuri Peace Museum, we could see how ordinary places became battlefields.



We saw that Ie Island came under the control of the United States, and part of the island is still used by the American army.



At the US military base at Futenma, we saw actual military training and thought more deeply about war.



We wanted to know more about Okinawa and so we toured many other places. We visited Chibichiri Gama, the limestone cave where 83 of 140 people who had hidden there were killed during the Battle of Okinawa. We saw Han no Hi, the Monument to Korean victims and the Monument to the song, Sugarcane Fields. We saw the Paintings of the Battle of Okinawa by Iri and Toshi Maruki, as well as a special exhibition entitled "Taiwan: Our Neighboring Islands Connected to Us by the Kuroshio Current." We visited the location of A Sign bars, reminders of the US army military government, and Kadena Air Base, one of the largest bases in the East.



We were also able to learn about the history of other countries during this 10-day Training Program. We learned the history of the peoples in East Asia who were killed without reason in conflicts between countries. Cambodia, Taiwan, Okinawa, Vietnam, and Jeju Island, and South Korea have similar histories.

### 記憶の継承

- 1945年 沖縄戦と米軍基地
- 1947年 台湾2・28事件
- 1948年 済州島4・3事件
- 1955-1975年 ベトナム戦争
- 1975年-1979年 カンボジア大虐殺

It has been between 40 and 70 years since individual countries and regions experienced their tragic wars. All have issues regarding the passing down of their histories to the next generation. They have not clarified all the facts of their tragedies, which prevents them from sharing information in their own countries and regions.

### 記憶の発信



We gathered here to exchange and spread opinions about peace. We also tried to find ways to pass down these sad experiences. We shared information about what our countries and regions are doing to record and pass down the stories of the victims and survivors, to establish a system for collecting the remains of victims and ensuring warmhearted memorials, and to establish diverse peace education for the next generation.

### 平和へと向かう“道”

#### 平和の境界

国境、民族、国家などの壁を乗り越えて  
人間の尊厳を守っていく平和の道

#### 平和の言葉

新しい目線から考え、実践することで、  
再構築される言葉を広げる道

We suggest looking at more fundamental factors for peace. One is the "regional boundary for peace." The Jeju 4.3 Massacre was committed by the South Korean government. Both Japanese and US militaries forced Okinawans to make significant sacrifices. The massacre of civilians by the army during the Vietnam War has not yet been clarified. The peace we mean, and the peace we want to protect is not within individual countries and regions. We would like to find a way to a peace that can protect human dignity beyond the boundaries of nations, ethnics, and

governments. Next is "words for peace." It is necessary to describe peace as well as considering the standpoint from which we hope for peace. We look back on history from the viewpoint of regular people or victims, not from the perspective of rulers or perpetrators, and create the "words for peace" for all of us including the rulers and perpetrators.



Peace is not the goal, but the process of restoring human dignity beyond the boundaries of nations, religions, and principles. Peace is the path we should follow.



We learned a lot from the history and problems of Okinawa and the movements in Okinawa.



Thank you for listening.

Oct.19, 2019 14:00 At Okinawa Prefectural Museum  
 "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project 2019 Results Report

## What is the Jeju 4.3. Massacre?

South Korea (Jeju Island) Team

As in many other countries in the Asia-Pacific region, the Korean Peninsula gained its independence from Japanese rule in August 1945. With the end of the war, the US military was stationed in the southern part of the peninsula to govern. In the lead up to returning control to the Korean authorities before 1950, Jeju Island received the most serious impact of political conflicts (Cumings, 1997-2003). Combined with other issues such as serious financial difficulties due to a rapid increase of population, the spread of cholera and other infectious diseases, failures and corruption of the US military administration, and fierce conflicts between the left and right-wing over the establishment of the government by the southern part of the peninsula that would spark further division of the peninsula, the people of Jeju Island became anxious.

In such circumstances, in March 1947, the United States Army Military Government in Korea (USAMGIK) shot into a group of demonstrators, and it resulted in the death of 12 citizens (Sam-il Demonstrations of 1947). The conflict between the right-wing, backed by the US military administration, and the opposing left-wing intensified after the shooting. The left-wing South Korean Labor Party (SKLP) reacted violently, opposing the elections held only for the south and choosing to fight the oppressors. They attacked local police and right-wing youth groups stationed on Jeju Island in the early morning on April 3, 1948.

The USAMGIK and newly established South Korean government carried out an organized campaign of eradication along with a program of mass slaughter. The attack and rebellion by the Jeju residents were in opposition to the division of the Korean Peninsula, and this threatened the legitimacy of the new anti-communist administration and interfered with the plans that the United States had for order in East Asia. In response, South Korean government forces, police, and right-wing organizations initiated a strategy of forcible suppression, which resulted in atrocities throughout the island. Many residents fled "death island" by stowing away in boats heading for Japan. In the end, the Jeju 4.3 Massacre lasted for seven years and resulted in the deaths of about 30,000 people before ending in September 1954.

The SKLP also killed residents. As resistance against government forces continued, the SKLP began breaking into houses to steal food, clothing, and livestock. Since the government's strategy of forcible suppression oppressed the residents of the island, their support for the government eroded.

According to the Jeju 4.3 Committee (2003: 369-372), the uprising resulted in the death of about 10% of the island's population. Approximately 70% of the deaths were residents aged from 10 to 40, and approximately 80% of these were male. In 1949 when the massacre was at its peak, the number of residents aged between 15 and 50 decreased significantly (Lee Changki, 1999: 80), which completely changed the demographics of the island (Morris-Suzuki 2010: 75). The deaths and disappearance of young males that were the target of the eradication campaign resulted in the

loss of successors to the families on Jeju Island. Surviving family members sought any information they could find, even rumors, to locate the remains of their loved ones so that they could give them a proper burial. A wide range of measures to support families, including funerals, removal of deceased individuals from family registries, so-called ghost marriages and the adoption of children to rebuild families, were necessary for survivors to overcome the crisis.

However, they were extremely difficult. This incident was considered a communist rebellion directed by North Korea or a rebellion provoked by the SKLP from within Korean society. Survivors were forced to find ways to live in a period of extreme anti-communist ideology (Kim Chong-Min, 1999: 373) while doing their best to complete required administrative procedures for families who had been killed. Exposed to the crisis of survival and pressured by ideology, victims' families were forced to modify their beliefs and idea of family to live.

During the seven years and seven months of the Jeju 4.3 Massacre, there was a significant loss of life, an egregious violation of human rights, and the destruction of communities. However, it was socially taboo to discuss the incident, especially under the military dictatorship, until the late 1980s. Despite this, under such repressive circumstances many movements demanding that the incident be addressed spread not only on Jeju Island, but also to Seoul, Tokyo, and Osaka.

Official approaches to address Jeju 4.3 Massacre by the South Korean government started in January 2000, when the Jeju 4.3 Special Law was established in a vote by the ruling and opposition parties in the national assembly. The South Korean government established the Jeju 4.3 Committee in August 2000 to comprehensively promote the truth in accordance with the Special Law. This is how a legal and systematic structure was developed by the South Korean government for a full-scale approach to the incident.

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Source: Koh Sungman, 2017, The Politics of Victims: Jeju April 3 Incident, Battle of Okinawa, and Taiwan February 28 Incident, Kyoto University Press, pp.37-40.

 **Taiwan Team**

**Taiwan February 28 Massacre Hope for Future Peace**



Hello everyone. We are studying in the Master's Program in Japan Studies at National Chengchi University (NCCU). Today, we would like to talk about the February 28 Massacre in Taiwan.



We've visited many places engaging in peace education in Okinawa since the 11th, and we have attended lectures. We would like to share what we learned and thought about during our visit from our perspective as Taiwanese.



Our presentation today consists of three parts. First, we provide an outline of the 2.28 massacre. We then explain issues associated with the promotion of peace in reference to the massacre and the Battle of Okinawa. We will conclude with a summary and share solutions that we propose and discuss what we can do to promote these solutions. Before our presentation, we have one question for all of you. What do you think about the current Taiwanese political structure? Most may think that Taiwan has a free and democratic political structure. In fact, the history of democracy in Taiwan started just 23 years ago in 1996. Why is this? We need to look back at one incident in 1947 for the answer.



Following the defeat of Japan in WWII, Taiwan became a part of China under Chiang Kai-shek. Overnight, Taiwan became a part of the country that had won the war. In other words, the end of Japanese rule meant the chance for Taiwanese to be free.



However, soldiers stationed in Taiwan were all corrupt. In the midst of a fierce Chinese Civil War between the Republic of China government and the Chinese Communist Party, the army was disorganized.



The Taiwan Provincial government created by the Republic of China government to control Taiwan obtained Japanese assets illegally, created a monopoly over cigarettes, liquor, and sugar, and usurped the right to set the prices of daily necessities. People in Taiwan first welcomed the Provincial government, but they soon became disappointed and angry with it.



On February 27, 1947, agents of the State Monopoly Bureau struck a middle-aged Taiwanese woman suspected of selling contraband cigarettes around the Tianma Tea House in Taipei. An officer fired into a crowd, fatally shooting a man. This was the direct cause of the uprising on the next day. The uprising quickly spread throughout the island. It was violently put down by the national army, and it ended on May 15.



Following this incident, Taiwan was placed under martial law. Martial law may be declared in emergencies such as wars or natural disasters. Part of civil liberties are suspended, and some or all aspects of the government's administrative authority are put under military control. Immediately after World War II, the country came under military control, a condition that continued for the next 38 years. This is the 20th century's longest period of martial law. However, fear in Taiwan increased because of the increasing number of soldiers flowing into the nation

after their defeat in the Chinese Civil War. The Kuomintang (KMT) authorities were afraid that spies from the Chinese Communist Party were among these soldiers and persecuted perceived political dissidents, which terrified the entire society. This is called the White Terror. The picture on the left above shows how it was. Suspected persons were tortured. At the end of those 38 years, Taiwan held presidential elections the first time in 1996. Democracy in Taiwan was also influenced by the 2.28 incident.



Statistics reveal that over 95% of arrests during the White Terror were based on false charges. Some say that between 18,000 and 28,000 people, including those living overseas, were arrested. Some of the victims were from Okinawa, and some of them received restitution because of the 2.28 incident. We have a family of the victim at the venue with us today. We often hear that the 2.28 incident was a conflict between China and Taiwan. However, many people from China were also among the victims. Currently, the Taiwanese government recognizes the 2.28 incident in many ways.

For example, February 28 has been set aside as Peace Memorial Day, and the results of investigations into responsibility for the incident have been made public. They also established a law that pays restitution to the descendants of the victims.



We will now explain three obstacles Taiwan faces in emphasizing the importance of peace: Lack of information; lack of interest; and lack of action. In other words, because it is hard to get information, interested is not generated. Because people are not interested, they do not take action. We would, therefore, like everyone to understand that the worst enemy of peace is negligence, which we saw at a museum on Ie Island.



Now, we would like to change the topic to bell peppers. There are not a few people who have a hard time eating bell peppers because of their particular smell and bitterness. How can we encourage people who do not like bell peppers to eat them? We have three ideas. The easiest is to convince them that bell peppers are good for them by explaining their nutritional value. However, this may not be enough. Another way is to cook bell peppers in a way that makes them more delicious. For example, you may like Chinese pepper steak. It's delicious and

many people like it. Yet another way is to diminish the flavor. For example, we might mix the bell peppers in vegetable juice so the person couldn't identify the flavor. It's the same for history. Many people get bored with history, feel that it's too heavy, or simply have no interest. However, such thinking can be the cause of war.



Then, how can we make people who are not interested in peace accept the idea of peace? We suggest the best way may be to treat it like bell peppers. First, we convince people of the importance of peace. But, it's not enough. Therefore, we attract the attention of those who are not interested in peace by, for example, teaching serious episodes in history in ways that are fun and exciting. Okinawa has the Okinawa Peace Award. Using this award, we can communicate the principle of peace with award winners, participants, residents, and tourists. We can

also repackage the history and principles of peace. We should introduce peace and history in a way that appeals to people who are not interested at all.



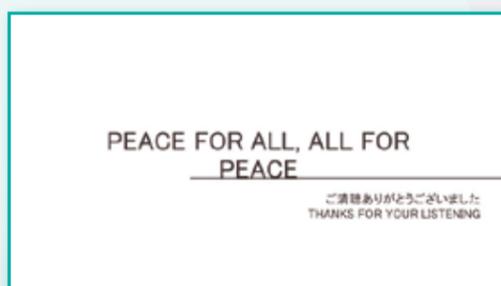
For example, in Taiwan, people use multi-media in the form of cartoons, movies, games, and YouTube videos to teach peace and history to the young generation and those who may not be interested in the past. Elements of the White Terror have been used in movies such as the popular Taiwanese hit, "Detention," and in video games to teach history to the young generation. It succeeded in attracting their attention with the information presented in an interesting way, and discussion about the movie spread via SNS. Let's take a look at the movie preview for Detention.

\* Show the preview.\*



How was the preview? People in Taiwan were living in fear at that time. We are very lucky to be able to live in peaceful times. We think that it is very important that the two transmissions that young people can do.

What we can do is provide information on peace using SNS such as Facebook, LINE, and Instagram. Providing information ourselves generates the energy to act. We spread the energy to as many people as possible to create even greater energy. We should not study history as an exercise in memorization, but to understand the links from the past to the present, which show us the future.



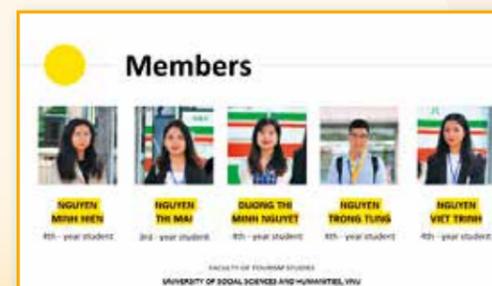
We would like to spread what we've learned and thought about here using the principles of peace and pain caused by war after we return to Taiwan. Thank you for listening.

## Vietnam Team

### Vietnam War Hope for Peace



Hello everyone. We are from Vietnam National University, Hanoi University of Social Sciences and Humanities, Faculty of Tourism Studies.



Let me introduce our members.



Our presentation consists of three parts, an outline of the Vietnam War, obstacles to passing down the history of Vietnam, and our hope for peace and specific action.



Vietnam has a long history of fighting against invading countries. It was colonized by China for 1,000 years, by France for more than 100 years, and we fought a war against the United States for 21 years. We want to focus on the war against the United States that led to the unification of Vietnam you know today.



The Vietnam War between Vietnam and the United States started in 1954 and ended in 1975.

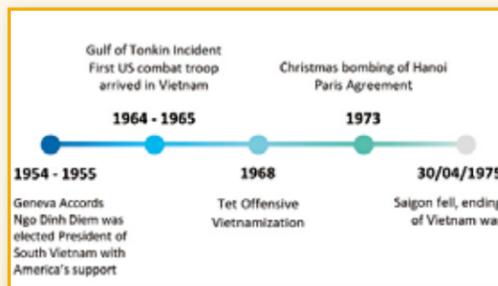
**Background**

- After World War II, the world was divided in 2 sides: Capitalism – America, Socialist – Soviet Union
- America ambitioned to fight against Communism and lead the world
- Vietnam prepared for the General Election to unite the country

After World War II, the world was divided into two sides by the Yalta Agreement. One was the capitalists led by the United States, and the other was the socialists led by the Soviet Union.



The United States sought to prevent the expansion of socialism and exert its control over the entire world. After the conclusion of the Geneva Accords, Vietnam prepared for a general election to unite the country. And the war started.



This slide shows the chronology of the Vietnam War. This shows the major events and turning points.



In July 1954, after the conclusion of Geneva Accords, Vietnam was divided into the South and North. The United States indirectly supported the Government of the Republic of Vietnam (often referred to as South Vietnam).



After North Vietnamese boats attacked a United States ship in the international waters of the Gulf of Tonkin in 1964, the United States officially dispatched military forces to Vietnam on March 8, 1965.



North Vietnam launched the Tet Offensive (named for the lunar new year) in 1968 and attacked the US Embassy in Saigon. This was the largest turning point in the Vietnam War.



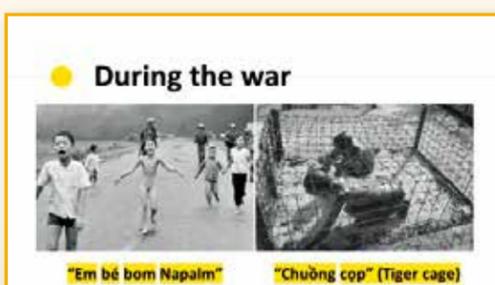
Following this, the United States gradually stepped back from the fight and left the role to the South Vietnamese Government.



The "Hanoi-Dien Bien Phu in the Air" in 1972 brought the victory for the Vietnamese. The United States signed the Paris Peace Accords, ending direct U.S. involvement in the war. On April 30, 1975, U.S. army forces completely withdrew from Vietnam. North and South Vietnam were formally unified.



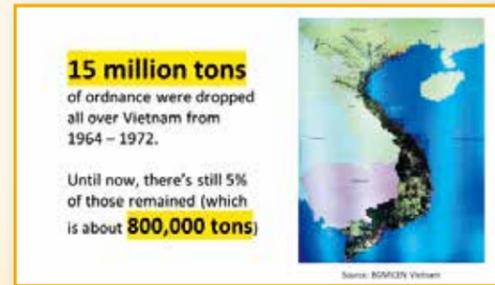
During the war, life was extremely tragic. We have some pictures that show the damage and pain caused by the war. One shows Vietnamese people evacuating, and the other shows Vietnamese soldiers taking a rest.



The next two photos show children who were exposed to Napalm bombing, and people being tortured. As a result, Vietnam won and ended the war. The U.S. completely withdrew from Vietnam.



However, the results of the war were cruel. Approximately 3 million Vietnam soldiers and civilians died, and 370,000 American soldiers were killed or injured.



This is a map of land mines. The black dots indicate the density of bombs and land mines used in the Vietnam War. Approximately 15 million tons of bombs were dropped between 1964 and 1972. Approximately 5% of these failed to explode and remain to this day.



People are still suffering. Many people are still missing or were killed without being identified by their families and destroyed infrastructure has not yet been repaired.



Health hazard from dioxin is the most serious problem.



Vietnam experienced many wars and endured traumatic loss and pain. Therefore, now we respect the peace and appreciate living in a time of happiness. This is because we know that war can occur at any time.

### Challenges

Lack of war materials



Traditional history teaching methods



The Vietnam War is just one of the wars the Vietnamese experienced. The complexity of this history has made it difficult to pass down. First, we do not have enough data from foreign countries.

We only have data from inside Vietnam, which may lead to biased assessment. The current educational strategy is not effective for peace education. Students receive a long and formal explanation about the wars and memorize what textbooks say, but have no chance to talk with people who have experienced war.

### Challenges

Unpublicized historical truths



Lack of interest in history among younger generation



There are also restrictions on information disclosure. Some historical truths have not been disclosed for diplomatic reasons. People in Vietnam, especially the young, are not interested in studying history. Therefore, people have not recognized the importance of history and peace.

### 3 OUR PLANS

To promoting and conveying history in Vietnam

Next, we would like to explain specific actions we plan to take for world peace.

**Volunteer in Tourism: peace ambassadors for Vietnam**



As university students specializing in tourism, we are going to participate in tourism-related volunteer activities. We want to be peace ambassadors informing tourists both at home and abroad about the value of the culture, history, and peace.

### Workshop



Source: <https://www.cph.edu.vn>

Source: <http://thoaiquoctai.hoabinh.com>

Students' workshop about peace in Vietnam

IPYG Youth Empowerment Peace Workshop

At the same time, we plan to organize a peace education project through which we conduct workshops, drawing contests, letter writing and photo contests, and visits to historical sites through field trips. Our target is junior high and high school students; in other words, the people who are currently learning the history of Vietnam.

### Contest



Source: <https://tombank.vn>

Source: <http://thoaiquoctai.hoabinh.com>

Drawing contest

Letter writing contest

### Field Trip



Source: <https://www.vietnamtourism.com.vn>

Source: <http://thoaiquoctai.hoabinh.com>

Visit museum

Visit historical monuments

We are planning for these activities to take place in January or June 2020 during the time when the school is off to allow students sufficient time to join in our activities.

### Our Plan



Peace is the way for sustainable development

14

We would like to spread the principles of peace through our participation in this symposium. Peace is the path that leads to sustainable development.

Thank you for listening

Any question?

Thank you for listening.

Mentor: Pham Hong Long, PhD, Members: Nguyen Minh Hien, Nguyen Thi Mai, Duong Thi Minh Nguyen, Nguyen Trung Tung, Nguyen Van Thinh, Faculty of Tourism Studies, USM, VNU

 **Okinawa Team**

Passing Down and Transmitting the History of the Battle of Okinawa

Hello. Today, we would like to make a presentation with five members.

**沖縄戦の継承・発信**  
~若者の沖縄戦に対する認知と課題~

新屋智己 喜川武彰花 平良真美 柴田ほのか 堀之内裕一

~目次~

1. 沖縄戦の背景
2. 沖縄戦の歴史・実相
3. 継承・発信への課題と解決
4. これからの平和教育へのアイデア

First, we will provide the background of the Battle of Okinawa followed by the history and actual data of the battle as well as issues related to and solutions to ensure that awareness of the importance of peace is passed down. Finally, we will present ideas about future peace education.

**沖縄戦の背景**

**琉球処分**  
1872年 琉球王国→琉球藩設置  
1879年 琉球藩から沖縄県に  
**同化政策** 琉球文化の抑制  
沖縄の人々に「日本国民」としての自覚を促した  
「教育勅語」が学校に配布される

危急の事態が起こったならば  
身を捧げて皇室国家に尽くせ。

In 1872, the Meiji Government declared the Ryukyu Kingdom to be Japanese territory. The government established the Ryukyu Domain in 1872, demolished the domain by force of arms and made it into Okinawa Prefecture in 1879. This is known as the Ryukyu Disposition. The Meiji Government also took measures for cultural assimilation to increase Okinawan identity as Japanese. During that time, the government issued its Imperial Rescript on Education, a fundamental guide for moral education, to all schools in 1891. The content focused on each individuals' dedication to the Imperial Family and the nation.

This lesson would lead to a number of tragedies seen in the Battle of Okinawa.

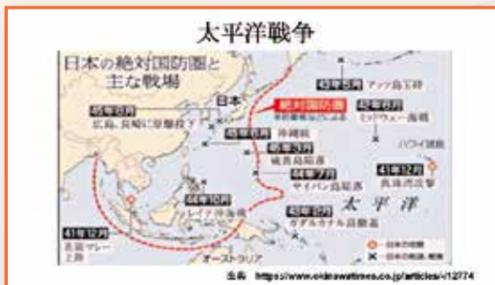
**軍国主義と皇民化政策**

**軍国主義の高まり**  
↓  
**皇民化政策** (皇国臣民である事を証明する政策)  
・神社建設  
・改姓改名  
・方言札の導入

沖縄戦が進むに連れ、方言で話す事が  
スパイ視されるようになり、沢山の死者が出た。



Next, we will explain the policy of militarism and imperialization. Imperialization was promoted along with the rise of militarism in Japan. The government promoted the use of standard Japanese and the building of shrines and temples in Okinawa. When they spoke Okinawan dialect, the people were forced to wear a dialect card around their neck. During the Battle of Okinawa, anyone speaking the Okinawan dialect was seen as a spy by the Japanese army and executed. Such education and policies were why Okinawa moved toward war.



During the Pacific War, Japan created a national defense zone, and built airports in Okinawa, Taiwan, and Shanghai to protect it. The zone was seriously compromised, however, with the Japanese defeat in the Battle of Saipan. The loss put the Japanese army on the defensive, and everyone came to believe that Japan would lose the war sooner or later. Next, the U.S. army began focusing on wresting Taiwan and Okinawa away from Japanese control. Why did they choose Okinawa? It was because Okinawa is smaller than Taiwan, and they thought it would be easier and faster to take.



Take a look at the number of soldiers on the Japanese and American sides. The United States had approximately 550,000 soldiers with 1,500 ships, which exceeded the population of Okinawa at approximately 450,000. Japan had only 100,000 soldiers with 300 to 400 ships. Comparing the total military strength of both countries, Japan was only one-tenth of the United States. You may have seen photos taken during the war. Most of them were taken by the U. S. army side. They had already captured geographical information and knew the locations of the bases before they landed on the island. These tell us that there was a significant difference in the military strength between Japan and the United States. Why was it, though?

before they landed on the island. These tell us that there was a significant difference in the military strength between Japan and the United States. Why was it, though?

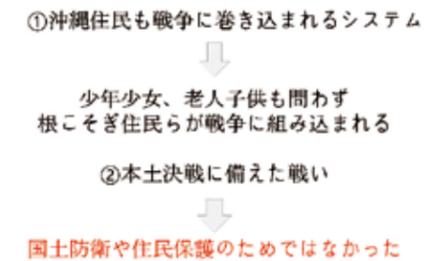
1945年1月23日  
「一兵たりとも惜しむべき本土防衛兵力をみすみす海没の犠牲にする事はできない」

1945年2月～3月  
沖縄県民2万人以上を防衛収集  
ひめゆり学徒隊(少女)  
鉄血勤皇隊(少年)

軍や国が始めた戦争に、未来がある若者達も戦争に巻き込まれてしまう・・・

On January 23, 1945, the Imperial Headquarters canceled the dispatch of the 84th Division of the Imperial Japanese Army to Okinawa. Lieutenant General Shuichi Miyazaki said, "We cannot let any soldiers drown in Okinawa when we are preparing to defend the mainland." As was seen in his words, the Battle of Okinawa was a step on the way to decisive battles on the mainland. Next, the Japanese army called for more than 20,000 Okinawans in February and March. Without providing sufficient training or weapons, Japan placed the Okinawans onto the battlefields. The casualty rate reached

approximately 60%. Students like us were also forced to fight. Local boys and girls were also conscripted. Girls were sent to where the fighting was fierce as nurses without any special training. Boys in the Imperial Blood and Iron Corps (Tekketsu Kinnotai) were used to attack tanks. The casualty rate among these young students reached approximately 50%. These show two things:



First, there were circumstances beyond their control that trapped Okinawans into war. They were brought to build airports and bases, and they were sent into battle without proper training or weapons. As a result, the number of Okinawan civilians, male and female, young and old, killed in the war exceeded the number of soldiers killed. Second, the Battle of Okinawa was not for national defense or protection of the people of Okinawa, but preparation for the fight that was to take place on the mainland. Lacking significant military strength, the Japanese army used the Okinawan people as fodder in hopes of delaying the inevitable.

沖縄戦の実相

・沖縄戦において、一般市民の犠牲者は94,000人と、全犠牲者の約半分にあたる。その点から考えると沖縄戦最大の犠牲者は住民(一般県民)だろう。しかし、沖縄戦を「負けたと分かっていた戦い」「日本軍が本土決戦に備える為の時間稼ぎの戦いだった」という観点から考えると、  
「沖縄戦に巻き込まれた全ての人が犠牲者である。」  
と言えるだろう。

To summarize, the number of civilian victims during the Battle of Okinawa was 94,000, roughly half of the total dead. Clearly, the victims of the Battle of Okinawa were the residents of Okinawa. However, considering that the Battle of Okinawa was fought only to delay what everyone knew was Japan's inevitable defeat, we can say that all everyone involved in this battle, the Japanese, the Americans, and the people of Okinawa, were the victims.

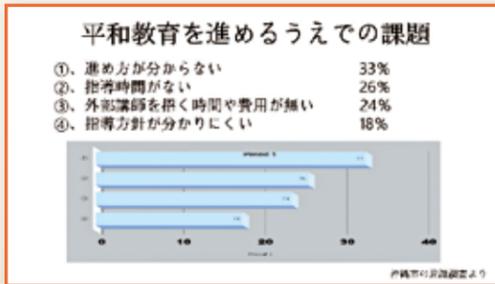
①平和教育の現状・課題・解決策

【現状】  
教育者や親の平和教育に対する戸惑いや混乱

【原因】  
戦争体験者ではない  
学校教育内での平和教育の時間の少なさ、多忙

【解決策】  
平和教育の方法を模索する

Next, we would like to explain five obstacles facing peace education and propose solutions that we as university students feel may help. We think educators and parents are confused about peace education. Because they have not experienced war, they do not give schools enough time for peace education, and teachers are too busy. We think it is necessary to reconsider peace education.



These are the results of a questionnaire given to teachers by Okinawa City. They show that teachers are confused about peace education, and we feel that it is necessary to reconsider the subject and how it is taught.

### ②平和教育の現状・課題・解決策

**【現状】**  
若者の戦争への知識、興味関心の薄さ

**【原因】**  
今の生活に対する不満や危機感があまり無い  
戦争勃発の危機感が無く他人事のような扱い（平和ボケ）

**【解決策】**  
二度と戦争を繰り返さない為に戦争が起こる仕組みについて知る  
座学だけでなくゲームやロールプレイを使い、興味関心を持たず教育を取り入れる

Second, the young generation does not know about war or has an interest in its history or causes. This is because the lives of young people nowadays are worry-free, and they feel no sense of crisis. Therefore, they do not think of war as something that may happen to them. We would like to suggest some solutions. For example, we would like to provide chances for them to know what cause wars, and to increase their interest in peace education using games and role-playing as well as classroom lectures.

### ③平和教育の現状・課題・解決策

**【現状】**  
戦争体験者の高齢化（沖縄戦体験者は沖縄県人口の1割程）

**【原因】**  
戦争が起こって70年以上経っている

**【解決策】**  
今のうちに戦争体験者から話を聞いたりする、聞くだけでなく質問する  
彼らの証言は重要、貴重なので証拠として残す（書籍やDVD化し、後世に残す取り組みをする）

Third, people who experienced the Battle of Okinawa have aged. In fact, it is estimated that only 10% of the population of Okinawa experienced the battle. This is because more than 70 years have passed since the war. As a solution, we believe it is necessary to interview survivors about the war and record their answers for the future.

### ④平和教育の現状・課題・解決策

**【現状】**  
座学中心の平和教育、イベント化、環境、資料は整っているのに関わらず活用できていない

**【原因】**  
マニュアルのままの従来の平和教育方法

**【解決策】**  
課外授業やロールプレイ、参加型学習を通して学ぶ

Fourth, peace education has mainly become a classroom lecture, and the environment and materials have not been used effectively. The existing and stereotypical peace education model does not match the times. We think it is necessary to use role-playing and other activities to provide young people chances to actively participate in events to learn about war.

### ⑤平和教育の現状・課題・解決策

**【現状】**  
平和の大切さよりも戦争の悲慘さを重視した教育方法

**【原因】**  
マニュアルに囚われた教育方法

**【解決策】**  
戦争の脅威を知るだけでなく平和とは何か？戦前や戦争の背景を教える、考える  
戦争の全体像を見るために戦争被害だけではなく戦争加害について教える、考える  
東アジアや南洋諸島などにおいて現地の住民に日本軍が行った「加害」の歴史にもフォーカスした歴史教育を行う、学ぶ

Lastly, current peace education focuses on the misery of war rather than the importance of peace. Teachers follow the textbooks too closely. We think it is necessary to provide young people with the opportunity to not only learn about peace but also think about the threat of war, learn about pre- and post-war conditions, learn about what Japan did to other countries during the war as well as the damage we received, especially in East Asia and South Sea Islands.

①～⑤の課題を踏まえて、  
現在の平和教育と平行して他人事に捉える事が無く、  
戦争という存在を自分事として捉えるための  
**「新しく興味関心が湧くような参加型学習方法」**  
を用いる事を提案します。

Next, we would like to make proposals for peace education from the viewpoint of students. Existing peace education is focused on the misery of wars, which students cannot relate to. We think that teaching the background and mechanisms that lead to war may motivate students to learn about them. We call this type of learning participatory.

### 太平洋戦争編（中高生向けのロールプレイの例）

1. まずは役割カードを使い、学習者を
- ①植民地主義国（日本）
  - ②軍事力、経済力共に覇的な大国（アメリカ）
  - ③軍事力は乏しいものの資源を豊富に持つ国（資源国）
  - ④大国②と協力し合っている大国（イギリスやフランス）
- の4者に分ける。

Now, in relation to the Battle of Okinawa, we will explain how to do role-play, holding the Pacific War up as an example.

First, we divide students into groups of four, and assign one of them the role (1) of the colonizing country. This person plays the role of Japan during the Pacific War.

The second role (2) is a large country with a full of resources, economic and military power. This person plays the role of the United States.

The third role (3) is a country with less military power, but abundant resources. This is a south sea island and a country within the Japanese national defense zone during the Pacific War.

The fourth role (4) is an ally of the United States. It is a country on the side of the Allied Powers during the Pacific War. It is, for example, England or France. We teach each student his or her individual role.

太平洋戦争編 ( 中学生向けのロールプレイの例 )

- 2. ①に資源が枯渇している事を伝え、次の行動を考えさせる。  
→①は資源が欲しいため手を改める。
- 3. ①の行動を元に②と③にどう行動するか考えさせる。  
→②は①の行動をやめるよう働きかける、もしくは制圧する。  
③は②と協力し合っている立場に立脚する。

～太平洋戦争勃発～ という流れの元  
戦争の起こる仕組みを身をもって知ってもらおう。

We first tell (1), "Your country lacks resources. What would you do?" and let him/her think about what to do. Perhaps, the colonizing country may attack (3) that has less military power but abundant resources. Then, we inform (2) that (1) is attacking (3). We ask, "What would you do?" and have him/her think about what to do. Then, (3) may stop or attack (1).

We then tell (4), (2)'s ally, "Look at what your friend (2) is doing to (1)," and have him/her think about what to do. (4) is allied with (2) so it may

work to stop what (1) is doing in cooperation with (2). Through these processes, we encourage individual students to think and decide what is best to do. Our explanation of the game might be too simple for you to understand all the details, but the point is that the scenario covers the flow of the Pacific War. Because all the students consider what is best to do in their individual circumstances, they can experience the simulated processes that move nations into a war. We believe that this activity enables students to understand that war can occur at anytime and anywhere, even in Japan.

結びにかえて

- 只今のはあくまで例になります。
- しかし「戦争の仕組み」を身をもって体験し、  
自らが主体的に考え行動した結果が戦争に繋がるということを  
疑似的に経験する事で、  
「平和に見える日本においてもいつ戦争が起こるか分からない」  
という危機感を学習者に持たせられると我々は感じます。

We came up with this role-playing activity during the Training Program, and it needs to be improved. However, such simulations are easy to do not only at school, but also at home and with friends. We hope someone uses our method in the future.

ご静聴ありがとうございました。  
Thank you for your listening.

### 3 Panel Discussion

Coordinator	Makoto Arakaki, Professor, Okinawa Christian University
Subject	What are the universal lessons we learned from war and other tragic experiences? What we can do to pass down the lessons for peace to the next generation?
Panelists	Participants



Professor Arakaki

Hello (in Okinawan dialects) There are so many people joining in this panel discussion from different countries and regions, and I wanted to greet you in Okinawan dialect. The day before yesterday, I joined the workshop with you. Everyone seemed to be happy and enjoying communicating and discussing issues with one another in groups. It was such an enjoyable time. We could exchange opinions with people from other Asian regions and discuss peace. It was a pleasant time for me too. Today, we had presentations by each country and region. Here we would like to hear your individual opinions.

First of all, let me talk about the presentation given by the Cambodia Team. I have visited Cambodia many times. I once told one of my NGO friends in Cambodia that I would like to visit the Toul Sleng Genocide Museum. My friend did not know about the museum nor the Killing Fields and said, "What is that?" The friend was shocked when he visited the muse-



um. It occurred to me that the history of the country has not been shared with the young generation. Okinawa is also struggling to pass down its history. I felt that Cambodia and Okinawa share the same issue.

The Cambodia Team made a presentation about the history of the Khmer Rouge and its massacre of Cambodian civilians. What did you learn from that? What do you think you need to do from now and how do you think the media should handle the subject? This was an incident that took place inside Cambodia. It was not the result of the war against another country. What lessons do you learn by looking at the history of genocide done by your own government?

Cambodia

Studying properly the history of the Khmer Rouge helps us to prevent a repeat of this tragic history. Good history teaches us good lessons. Khmer Rouge regime committed massacre, and We would like to decelerate our young generation should study the tragedy and pass their knowledge down to the next generation to prevent a repeat of the same tragedy.



### Professor Arakaki

Thank you. This incident has similarities to the Jeju 4.3 massacre because it occurred inside the country and was committed by the government. What do you think you learned from the incident?

### South Korea

In fact, that occurred inside the country. The Khmer Rouge and Jeju 4.3 Massacres both occurred inside their respective countries. However, looking at each of these as domestic incidents fails to reveal the entire picture for them. We must also consider the influence that the United States and the Soviet Union had on the Jeju 4.3 Massacre.

### Professor Arakaki

Yes, the historical background is extremely complicated. Comparing to a wide range of wars and conflicts with foreign countries including Japan, the mechanism of the Jeju 4.3 Massacre, which means the South Korean government against people on Jeju Island, seems to be similar to the Cambodian government's massacre of Cambodian civilians. Do you think people on Jeju Island learned from the experience, and how do you feel that the incident occurred within the same nation?

### South Korea

Yes. As you mentioned, the incident occurred between the South Korean government and the people of Jeju. But I would also like to consider the circumstance of the Cold War in East Asia where that incident appeared. The United States and the Syngman Rhee administration have not apologized to the people of Jeju island yet. The President of South Korea delivered an apology; however, the details and truth have not yet been clarified. As we showed in the presentation, we visited the Cornerstone of Peace during this program. We washed the inscribed names on the stone and the part that does not yet have names. In Jeju island, due to policy of the government as well as interpretations of the history, there are figures and truths that remain submerged. Conflicts in ideology and interpretation of history still exist then we are still thinking how our generation can come up with this confrontations.

### Professor Arakaki

Indeed. Thank you. Listening to you, I feel that

there may be some people on Jeju Island who still feel bitter about the past. Are there people on Jeju Island who have a firm identity as residents of Jeju Island? With the background of history with something unsolved and covered in the island. Do you think that unique history of Jeju Island encourages people on the island to have a strong identity?

### South Korea

Jeju belongs to South Korea now, but it has a history of being an independent kingdom of Tamra in the past same as the Ryukyu Kingdom, which is now Okinawa. Effort is being made to see uniqueness of the island, by not looking at the Korean Peninsula but looking at Ryukyu as well as other Asian countries.

### Professor Arakaki

Thank you. I would also like to ask the Taiwan Team about the 2.28 incident.

Now, Taiwan and China are separated and different nations.

Having gone through the incident, I assume, it has made Taiwan what it is, including forming identities as Taiwanese.

Do you have any idea about the connection between 2.28 incident and its effect to people in Taiwan today?

### Taiwan

It is my personal opinion. By studying the 2.28 incident, I felt people of Taiwan at that time had their own view respectively and, they believed their view is right. Then, I came up with an idea that confrontations between one's opinion and other's led to the 2.28 incident. Under this circumstance, various identities form in Taiwan. It can be categorized into roughly three identities such as being a Taiwanese, being a Taiwanese and Chinese, and being a Chinese. Studying 2.28 incident made us aware of importance that how we accommodate them.



### Professor Arakaki

Thank you very much. We saw a preview of the movie "Detention" in your presentation. We were told it is a horror movie based on a video game, and I feel it is very much attractive to the young generation. As I remember the word you mentioned in the presentation "viewing from the past allow us to see the present then the future". How is the future of Taiwan you can see through the movie? I might ask a very much difficult question to answer.

### Taiwan

Well, we probably need to study more to answer, but I feel that the identity issue that I mentioned will influence the future direction of Taiwan. For example, identity of Taiwanese varies easily because of elections. Under the Ma Ying-jeou administration, people sharply developed a sense of identity with Taiwanese at the last half of the administration's term. Under the current Tsai Ing-wen regime, the phenomenon is settling down. Therefore, I think it is important to integrate the different identities into one and show it to international society.

### Professor Arakaki

I agree with you. You are saying that even under such condition, we should realize peace in society. Thank you.

The Vietnam Team also gave a presentation. As the presentation explained, more than 3 million people were killed in the Vietnam War. It was very much tragic war.

You said "war can occur at any time." After having researched, studied about the Vietnam War, then even you looked at the result of your study, do you still feel that such tragic wars may happen again?



### Vietnam

For the peace today, we saw, listened and learned the truth of extremely tragic wars. When we imagine the victims for the peace today, we cannot help feeling very sad. You asked us if we think such tragic wars may occur again. Of course, we are still afraid

that war may occur. Therefore, we are cherishing the peace we have now. We also think that it is important to how we can overcome our fear. We want to study more and interact with people around the world to protect our country.

### Professor Arakaki

Thank you. You shared the importance of passing down the history, but raising awareness about the importance of peace.

How do you think we can overcome indifference of society?

### Vietnam

In regard to measure against indifference of young generation, towards the history, we think using games and movies as presented by Taiwan and Okinawa team is the best way in addition to using textbooks. Plus, young people also need to change. It is important for people like us to participate in peace education programs such as this training program and to teach what we learn to others.

### Professor Arakaki

Everyone shared lots of observations and ideas in their presentations. As Vietnam Team touched upon this program, do you have anything you felt in Okinawa in order to deliver the peace to others? First, I would like to ask the Vietnam Team.

### Vietnam

We feel that the Okinawan people have great respect for life. We guess this may come from the painful experience of war. As they understand the importance of life. The way they pass down their history is very peaceful, free from hatred and cherishes the lives of all victims of the war. I respect for the way passing down the importance of peace to coming generation and the need to care for all.

### Professor Arakaki

Thank you. I would like to ask the same question to the Cambodia Team. Cambodia also experienced an extremely traumatic incident like Vietnam, namely, the massacre done by Pol Pot regime. Coming from a country with such a tragic experience, did you feel something new during these 10 days in Okinawa?

### Cambodia

Cambodia also experienced similar tragic suffering, and I feel people in Okinawa cherish peace very much. Everywhere I visited, I felt not only the love for peace but also responsibility to take a role to raise awareness of peace in society.

We want to be like them. As the Vietnam Team mentioned, Okinawans do not hate anybody. So are we. Both perpetrators and victims suffered, thus, we do not hate in order to reconcile and cherish the peace.

#### Professor Arakaki

Thank you. I would like to ask the South Korea Team next. Your team ended its presentation with the touching and unforgettable words, "Peace is the path we should follow." I feel that is wonderful. Your team mentioned that you would go beyond the boundaries of nations, ethnicities, and governments. I would like to ask what you think are ways of surpassing boundaries. How would you like to follow the path? We have various boundaries of ethnicity and countries. Looking at the state of East Asia, especially the diplomatic relations between South Korea and Japan, we hear lots of news that makes us feel that the walls are extremely high. Under such circumstances, how do you think we can surpass them?



#### South Korea

As we participate in the training program with people from different countries and regions, and from different ethnic backgrounds, we feel that there is a wall of language and thought. However, everyone has the same desire to participate. Many people from the Korean Peninsula, which Jeju Island residents call "The Land," come to Jeju Island for the chance to listen to the residents speak about their history. About the way we surpass the wall, we think it is necessary to visit different places and talk to people. For example, learning about the 2.28 incident in Taiwan, visiting Vietnam, Cambodia, and Okinawa are all necessary. In the past, the entire population of Asia was thrown into disarray. Looking back at the movement of the population and people is one of the ways to surpass the wall.

#### Professor Arakaki

Thank you. I am so glad to hear your answer. It makes us feel hopeful about the future. Thank you very much. We want to continue discussing this with

the Okinawa Team. Everyone talked about damage to Asia during the Pacific War, which was very meaningful to our discussion. Someone mentioned that in the Battle of Okinawa, all of the people involved in the battle, the Japanese army, the U.S. Army and the civilian residents, were victims. I wonder about this expression. So, here I would like to give the South Korea Team a bombshell question. How do you feel about that expression?

#### South Korea

During a war, no one wants to fight against others. However, when people are forced to do so, for example, when the Japanese army trained soldiers with militaristic education, soldiers felt that they had no choice other than to kill. In this sense, everyone may be a victim. However, when you put the Japanese army, the U.S. army, and the civilian residents of Okinawa in one category, you must be careful not to forget that there were a lot of different aspects of the war. In fact, for example, some people experienced the war as combatants, and others experienced it as civilians.

#### Professor Arakaki

I felt the same thing. The South Korea Team mentioned Han no Hi, the Monument to South Korean victims, a story of a South Korean soldier, and the military comfort women. They probably thought that when they talk about the Battle of Okinawa, they must talk about different aspects of the battle too. As they said, all are victims of war in a sense. However, it is also necessary to look into the individual events in the war. I don't mean that we must concentrate on finding criminals, but I mean that it is necessary to clarify events clouded by individual violence. It is because we need to prevent the recurrence of the same mistakes. We need to clarify who made the mistakes and how they happened. Otherwise, we will repeat them again and again. In that sense, I want to ask the Okinawa Team something. Your team mentioned that the Okinawan people were perpetrators and victims. At the end of your presentation, you showed a participatory type workshop. How are you going to work on that?

#### Okinawa

As we mentioned in the presentation, we think that all involved in the Battle of Okinawa, the Japanese, the Americans, and the people of Okinawa, were victims. We realize and accept that different people have different feelings about this. By "victims" we mean the victims of militaristic education. Japanese militaristic education sacrificed all involved in the

battle, the Japanese, the Americans and the people of Okinawa. We think that many people died in the battle would not have had to die if the country had not pushed militaristic thoughts and education. What Professor Arakaki is probably asking us is if we were also thinking about others, for example, those who were forcibly brought from Korea Peninsula to Okinawa.

We of course recognize this issue. However, we did not provide an explanation of this. We should have included it in our presentation.

#### Professor Arakaki

I did not mean that the Okinawa Team should give an apology here, but I agree with what you said. The reason I asked the question is that I also think the battle occurred because of the militarism and militaristic education. And the most important thing that we should think about is how militaristic education was allowed to spread. Of course, militaristic education was decreed by the government. It was a mistake that resulted from Japanese Imperialism. When you, young people, say we all are victims of the battle, and say that it is because of militarism and militaristic education, I would like you to consider who allowed the government to do so.



#### Okinawa

We've already mentioned the importance of learning about what the Japanese did to other countries, but it was not included in the education we received. Our peace education simply taught us the damage we suffered. Although we mentioned this in the presentation, in fact, we do not know exactly what the Japanese army did. I feel it might not be right to regard us as victim of conducts done by the Japanese Government during the war. Many young people in Japan probably misunderstand this. As we made proposals at the presentation, I think we need to integrate aspects of perpetration done by Japan into peace education. Otherwise, wars can happen again. We included this in the presentation, but we still need to learn more about it.

#### Professor Arakaki

I agree with you. We may blame somebody else again. I would like to apologize to all young people because this is our generation's fault. We made a mistake by

not providing the clear and correct information about wars to the young generation. Individuals need to recognize their responsibility.

It is an extremely important opportunity for us with different backgrounds to gather and listen to each other. The reasons to be here might differ, such as our circumstances, but I genuinely hope your steady friendship.

This program eventually led me to think about making a fresh start of my peace education activity, rather than being severe with myself. I hope the idea of peace keeps in your heart,

Are there any questions from the audience?

#### Audience

I am a member of at the Okinawa Prefectural Peace Memorial Museum Fellowship. I was born during the war and experienced it in my childhood. Now, I visit schools to talk about the war. I am happy everyone thinks that great peace education is provided to the young generation in Okinawa; however, people who experienced the war are now quite old, and the number of the story-teller is decreasing. Nowadays even teachers have not experienced the war. Despite this, schools in Okinawa provide peace education programs around June 23, Okinawa's Peace Memorial Day. I understand it is not so easy to design school curriculum including peace education to pass down history and increase awareness of the importance of peace to children. Today, we have young people from five countries gathered together. I am happy to see that you are communicating well with one another. I would like to ask all of you what approaches to peace education are being taken in your countries.

#### Professor Arakaki

Thank you. We would like to start from Cambodia Team. Could you tell us the peace education in Cambodia?



### Cambodia

We do not have peace education in schools. The Cambodia government advocates peace, but school curriculum is not designed.

### Professor Arakaki

Then, you have to work on that from now, right? I really hope your presence encourages to bring peace education to Cambodia. How about South Korea Team?

### South Korea

Around April 3, we have the 4.3 Week in Jeju, and have opportunities to have a contest and visit to Memorial Park.

### Professor Arakaki

Thank you. How about Taiwan Team?

### Taiwan

We learn Taiwanese history in elementary school. Peace education should be provided not only for students but also for people of all ages. Therefore, as we mentioned before, we would like to use media to publicize information. For example, we'd like to use movies, novels, and dramas, especially ones by Taiwanese, and those highlighting the treatment of the Chinese from mainland China at that time, so that people can see the issue from a wide range of perspectives. About 2.28 incident, we receive such peace education.

### Professor Arakaki

Thank you. How about Vietnam?

### Vietnam

We have different ways to learn peace that are geared to the age of the target audience. For the young who are not as aware of peace, we ask what they think peace is. They can learn about peace through various activities such as painting, letter writing and poetry, singing songs, visiting museums and actual war sites.

As we mentioned in our presentation, schools also arrange visits to museums and actual war sites; however, they mainly teach history, not the importance of peace. Based on what we've learned here, we would like to develop programs that can teach the importance of history and peace together.

### Professor Arakaki

Thank you. Finally, I would ask the Okinawa Team to review existing peace education and tell us what should be developed from now.

### Okinawa

Peace education we have had in Okinawa reached its peak around June 23 every year. We see cruel photos taken in the battle and listen to survivors telling their stories. We have repeated the same thing each year. Everyone said wars are tragic and should not be repeated, but we always stopped there. I think besides what really happened, we should consider wars from different standpoints; for example, from the viewpoint of the perpetrators, and so forth. We also know that there is a limit to how much we can teach to elementary school students. We should think of approaches that are easy and comfortable for students of different ages.

### Professor Arakaki

Thank you. I think everyone here has used a great deal of energy considering this heavy subject for 10 days. Let's have a big round of applause for your efforts during this program and to encourage your success in the future. Thank you, everyone.



## 4 Joint Declaration

We gathered in Okinawa to discuss and learn about promoting the importance of peace education and passing down history through this project. To develop a peaceful society, we think it is necessary to develop a broad network beyond the boundaries of country and region to increase awareness about the importance of peace. We present the statement as a joint declaration of all participants of the project.



私達、カンボジア、韓国、台湾、ベトナム、沖縄の人々は過去に悲惨な体験をしました。戦争はいつでも起こりうることです。だから私達は過去の悲劇を二度と繰り返さない為、歴史を学び、そこから得た教訓を次の世代へ継承し続けます。

そして、国や民族、宗教の壁を越えて、多様性のある社会の中で互いに敬意を持ち、信頼と友情を育み、世界平和への架け橋となるよう努めます。

Words of Thanks by the Representative (Hibiki Arakaki)

First of all, I would like to express my appreciation for giving us the chance to get together here. It was a great experience. The program ends today, but I will continue thinking deeply about what I can do to make the world more peaceful using my experience here. I also appreciate all who have come to this venue. Thank you.



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Part 2

## "Hope (Umui) for Peace"

Promotion, Exchange, and Passing Down Project  
Results Report

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### Chapter 4

# Approaches to Peace Promotion after the Training Program



## 1 South Korea



Jeju National University

"Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project  
Training Program Report after Returning Home

After participating in this program, students held a meeting to report the results. The supervising teacher and the South Korea Team members presented the program report and held a discussion about the "Hope for Peace."

The meeting was held at Jeju National University from 6:30 to 9:00 p.m. on October 31, 2019 with the participation of approximately 10 participants.



## 2 Taiwan



National Chengchi University  
Program in Japan Studies

"Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project 2019  
Report on the Presentation after Returning Home

### I Workshop

Sun Lei reported what they learned through the "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project held in October 2019 focusing on the history of Okinawa, the Battle of Okinawa, and the Himeyuri Students Corps

He also mentioned the need to increase the awareness about the importance of peace based on a extensive knowledge of of history. He also talked about new ways of increasing awareness of the importance of peace using the network established via the Internet, which was introduced by other participants in the program.

This meeting was held at 271111 Classroom, North Wing, Academic Center Bldg., National Chengchi University from 11:00 a.m. to 12:00 p.m. on October 30, 2019.

### II Comment

After the report, Professor Ishikawa, Program in Japan Studies, College of International Affairs, National Chengchi University, made a comment.

Professor Ishikawa stated that the young generation in Taiwan was raised without war and may have markedly less concern that a war will break out than those who experienced. He also mentioned that he wanted young participants to think about how they might prevent tragedies such as the 2.28 incident in Taiwan, WWII and the Battle of Okinawa in Japan.



Immediately after returning to Taiwan, the Taiwan Team posted the report of the Training Program in Okinawa on its website.

Date: October 22, 2019

Department: Doctoral Program in Japan Studies

[Japan Studies Program News]

Li Shih-Hui, Ph.D., Professor in the Program in Japan Studies, College of International Affairs at the National Chengchi University, was invited by the Okinawa Peace Assistance Center (OPAC) and visit Okinawa with five students of the Program in Japan Studies to participate in the "Hope (Umui) for Peace" Promotion, Exchange, and Passing Down Project 2019. Participants learned about peace and engaged in discussions with youth from five different countries, Japan, South Korea, Vietnam, Cambodia, and Taiwan, during the 10-day training program. Achievements of the Professor and students from our university during the program were highly regarded. Japanese media, including NHK and Ryukyu Shimpo, interviewed them, and this contributed to increased recognition of our university overseas.

The program were organized under three major subjects, tracing battlefields, introduction and discussion of tragic history in each country, and obstacles to increasing awareness about the importance of peace to the young generation. The Taiwan Team, consisting of students from the Program in Japan Studies at the National Chengchi University, explained peace education in Taiwan and the government's efforts in passing down historical facts focusing on the 2.28 incident. They also introduced a movie, Detention, which is a big hit now in Taiwan, as an example of how the passing down of historical facts through multimedia is being promoted, which was highly regarded by representatives of other participating countries and the host.

On October 16, students from five countries visited Kiichiro Jahana, Vice-Governor of Okinawa. Lin Yi-Chen from our university and addressed the vice-governor as a representative of the Taiwan Team stating that he thought it would be necessary for individual residents to cooperate in increasing awareness about the importance of peace rather than depending on the government and elected officials. The Taiwan Team also visited the Okinawa Branch Office of the Taipei Economic and Cultural Representative Office in Japan and had discussions with Fan Zhenguo, President of the Taipei Economic and Cultural Representative Office about the current relationship between Taiwan and Okinawa as well as diplomatic business. Both expected to have more chances for academic collaboration between Taiwan and Okinawa.

At the progress report meeting held on October 19, the Taiwan Team had a chance to exchange opinions with professors and students from other countries, and residents of Okinawa. The Taiwan Team used a slogan of the Hansen Heiwa Shiryokan House of Nuchidutkara Anti-war Peace Museum The biggest enemy of peace is indifference. The biggest friend of war is also indifference and emphasized the potential for both technology and media to attract more attention to less well-known historical issues using language that matches the times. At the end of the Program, all participants declared that they would continue spreading respect for peace and increasing awareness about the importance of peace education after returning to their individual homes.



### 3 Vietnam



Vietnam National University Hanoi  
University of Social Sciences & Humanities  
Faculty of Tourism Studies

#### Report of the Workshop

#### After "Hope (Umui) for Peace" Project 2019 Training Program (in Okinawa, Japan)

##### I Workshop

The Hope for Peace workshop was provided as part of Actions for Peace announced by our faculty's students during the "Hope (Umui) for Peace" Project 2019. Through this workshop, students aimed to spread the principles of peace and the importance of passing down history and peace hoping to increase the awareness of more students.

This workshop was held in the Practice Room of Faculty of Tourism Studies at the Vietnam National University Hanoi, University of Social Sciences & Humanities, from 6:30 to 8:30 p.m. on November 11, 2019. Participants were the members of English For Tourism (E4T) Club and Youth Tourism Club.

##### II Results of Workshop

Participants actively joined in discussions throughout the workshop and exchanged opinions about the current issues threatening world peace, and they spoke about progress in passing down history and increasing awareness of peace as well as related issues in Vietnam. Participants frankly discussed problems in the existing approaches to passing down history and increasing awareness about peace. They also discussed measures for improvement such as reinforcing methods of teaching history, implementing technology into education, and renewing exhibitions in museums.

Participants shared lessons and thoughts about peace at the workshop. At the end of the sessions, participants in the workshop had chances to ask students who participated in the program held in Japan about all the processes, from being selected to joining the Training Program.

We hope that participants' awareness of peace was improved through the program and the theme of this program, "Peace is the path that leads to sustainable development."



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Part 2

## "Hope (Umui) for Peace"

Promotion, Exchange, and Passing Down Project  
Results Report

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### Chapter 5 Summary



This year, 25 students from both Japan and overseas who have a clear sense of purpose and motivation participated in this joint Training Program. Not all are specializing in peace studies, and each country has experienced a massacre among the same people in the same country, being divided since the Cold War, or having been occupied by Japan.

Students at the Training Program in Okinawa overcame such differences in background, learned the truth of the wars and massacres that occurred in their countries and regions, and discussed what their generation can do to prevent the recurrence of such tragedies.

At the symposium on the last day of the program, they exchanged opinions about the overall contents of the 10-day experience, and their opinions are as follows: Learning from the massacre in the past, we, the young generation, declare that we will not repeat the same mistake; It is important to unite the diverse identities of each country; We would like to interact with other countries while protecting our own; It is important to spread what individuals learned; We realized the difference in languages and thoughts; however, we also understood the necessity of overcoming the wall and visiting other places directly.

They also pointed out the issues to be improved regarding peace education for the young generation and discussed new and desirable ways of learning history and peace education that attract interest and increase awareness in the young generation.

At the end of the program, all participants created a joint declaration for "the hope (Umui) for peace." It declares that they shall endeavor to create a peaceful society without making the same mistakes and respect one another beyond the differences in country, language, ethnicity, and religion to become a bridge to peace across the ocean.

Such forthright feedback and opinions showed that the purposes of this program have been achieved so far. While looking forward to the actions that the participants will take from now, we will deepen interactions with neighboring countries, cultivate human resources, establish networks to pass down the lessons we learned from war and the hope for peace to next generation throughout Asia, and continue our activities.

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# References

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## 1 Visit the Vice Governor of Okinawa

Participants visited Kiichiro Jahana, Vice Governor of Okinawa, at the Okinawa Prefectural Office between 9:30-9:45 a.m. on Wednesday, October 16, 2019. Representatives of individual countries and regions expressed their motivation and gratitude for the chance to participate in this program. Vice Governor Jahana gave them words of welcome and encouragement. Their visit to the Vice-Governor was covered by TV stations and newspapers in Okinawa Prefecture and broadcasted the same day.

### [The Words of Welcome by Vice Governor Jahana]

- Okinawa welcomes everyone. It is a great opportunity for you to have interactions with one another for 10 days.
- During the era of the Ryukyu Kingdom, Okinawa was trading with China, Korea, Vietnam and Cambodia based on the Bankoku Shinryo principle (bridge to the nations of the world). Through trade, people developed a sense of hospitality toward others and that has been cherished. I hope all of you take this warm spirit home with you.
- I believe that everyone learned the importance of life. History is extremely important in learning lessons that help prevent us from making the same mistakes. I want all participants to remember that we should not have any wars again and spread that in individual countries and regions.
- Friendship and interactions can win against wars. You should learn that if there is trust, people can understand and respect one another even when they disagree. You will be leaders in the drive to improve awareness about the importance of peace.
- Okinawa Prefecture wants to continue providing these kinds of peace education programs. Now we only have participants from Asia, but we would like to expand to other regions. If this network expands, the world will be more peaceful. Let's try our best together.
- It is important that individuals become happy in each country. Surrounding countries gradually follow that and expand peace. I hope everyone builds relationships with others to allow more interactions and trust.



## Greetings by Participants



### Cambodia

We appreciate Okinawa very much for having welcomed five of us third-year students from the Royal University of Phnom Penh. We have learned about the culture and history of Okinawa, and how the school implements them into education. After I return to Cambodia, I would like to tell my friends about what I've learned here.



### South Korea

I'm very proud of having been selected as a member of the Jeju National University team. I visited Okinawa once for a peace education program when I was a junior high school student. I visited Okinawa again and realized that my thoughts and feelings about peace had changed after learning a lot about history and peace with university students from other countries. I gained a lot from this program. If any similar programs are provided in other countries, I would like to join in again.



### Taiwan

I had a great chance to participate in this program as a member of the team sent by National Chengchi University, College of International Affairs, Program in Japan Studies. I'm happy to have such precious experience here in Okinawa. I not only learned the history of Okinawa, but also felt the pain of war in a deep way. I served in my nation's military, and I hope for peace more than anyone else. Using this experience, I would like to increase the awareness of people about anti-war and peace.



### Vietnam

I joined from the University of Social Sciences & Humanities, Vietnam National University Hanoi, Faculty of Tourism Studies. I appreciate having had this chance to learn about the history and culture of Okinawa. I really hope that this peaceful life in Okinawa will last forever and that Okinawa will grow further.



### Okinawa

I would like to deepen interactions with people in neighboring Asian countries to promote peace from the viewpoint of the young generation. Through this program, I learned a lot about the victims of the Battle of Okinawa and people who are trying hard to spread the facts. To respond to their wish, I would like to continue promoting peace with the goal of achieving positive results.



## 2 Training Program Photos



### Cornerstone of Peace



### Symposium

### Farewell Party



# 3 Press Reports

2019年(令和元年) 10月23日 水曜日

沖縄タイムス



## 平和の尊さ 次代へ継承 アジアの大学生が宣言

沖縄含むアジア5カ国・地域の大学生らによる合同宿泊研修「平和への思い」発信・交流・継承事業」の成果報告会が19日、那覇市の県立博物館・美術館であった。戦争などそれぞれの悲惨な歴史を学んだ25人が登壇し、平和の尊さを未来へつなぐアイデアも提起。

「過去の悲劇を二度と繰り返さないため、次世代へ継承する」と共同宣言をまとめ、恒久平和への誓いを新たにしました。

県平和新学習資料館の主催で、11日から10日間の日程で実施。戦争や虐殺を経験した韓国、台湾、ベトナム、カンボジアと沖縄の学生が互いの歴史を学び、命と平和の尊さを次世代へ継ぐ方法について考えた。

成果発表で、韓国の5人は「若人余が犠牲となった平和を学ぶ宿泊研修の報告会で、共同宣言を掲げる沖縄やアジアの学生19日午後、那覇市

濟州島4・3事件を紹介。沖縄戦の記憶をとどめる空間で感じた率直な思いや、米軍基地の存在に「日常で戦争が続いていると実感した」とことなどを語った。

支配者や加害者の目線ではなく、被支配者や被害者の目線から、過去の歴史から紡ぐ「平和の言葉」の必要性を指摘。「平和は結果では無く、この道を歩む過程、プロセス。平和が道、そのものだ」と述べた。

県内からは5人が登壇。今の平和教育の課題を挙げ、ロールプレイを通じて戦争に至るプロセスを学ぶ手法を提案した。名桜大学3年の堀之内裕一さん(仮)が「自ら主体的に考え、行動した結果が戦争につながることを疑いの体験するもの」と紹介。「平和に見えるても、いつ戦争が起こる

Provided by Okinawa Times

か分からないという危機感を持たせられる」とした。台湾メンバーは、国民党による大屠殺の記憶継承に向けた教育カリキュラムの必要性を訴えた。ベトナムの学生は「平和は持続可能なサイト(SNS)などを活用した平和発信の「拡散」と述べた。

カンボジアのメンバーは旧ポル・ポト政権による大屠殺の記憶継承に向けた教育カリキュラムの必要性を訴えた。ベトナムの学生は「平和は持続可能なサイト(SNS)などを活用した平和発信の「拡散」と述べた。

2019年(令和元年) 10月20日

日曜日

琉球

要報

要聞

要聞



## 世界平和の架け橋に 5カ国学生ら研修報告

県平和新学習資料館などが主催する「平和への思い」発信・交流・継承事業で、11日から研修をしていた県と東南アジア地域の学生らによる報告会が19日、那覇市の県立博物館・美術館で開かれた。学生らはそれぞれの国の悲惨な歴史を振り返りつつも、未来に平和への思いをつなげていくことを誓った。発表会の最後には「互いに敬意を持ち、信頼と友情を育み、世界平和への架け橋となるよう努める」との共同宣言を発表した。

共同宣言で「平和の架け橋」となることを誓ったカンボジア、韓国、台湾、ベトナム、沖縄の学生ら19日、那覇市おもろまちの県立博物館・美術館

研修はアジア全体の平和を目指すために、互いの国の歴史を認識して友好関係を築く目的で開催。沖縄のほか、悲惨な戦争や虐殺などを経験したカンボジアや韓国、台湾、ベトナムの学生25人が参加した。

参加国それぞれにポル・ポト政権下の虐殺や濟州島4・3事件、2・28事件、ベトナム戦争、沖縄戦など、住民が被害に遭った歴史がある。学生らは各地の歴史と沖縄で学んだことを踏まえて、「平和」を次世代に継ぐための意見を発表した。

ロールプレイを取り入れた平和教育や、会員制交流サイト(SNS)の活用など、環境や宗教を超えて平和を発信する方法を提案した。討議では新垣誠沖縄キリスト教学院大教授がコーディネーターを務めた。

Provided by Ryukyu Shinposha