



平和への 思い ウムイ

“Hope (Umui) for Peace”

Promotion, Exchange, and Passing Down Project 2022

Report



Okinawa Prefecture

Foreword

The year 2022 marks the 77th anniversary since the end of the Battle of Okinawa. With the passing of such time, the number of people in Okinawa Prefecture who experienced the war has continued to decline. And today, as 90% of the population was born post-war, it has now become a difficult task to pass on to the future generations the reality of the battle and the stories of those who experienced it.

Meanwhile, the world we live in has become increasingly globalized, undergoing a transformation that has moved us into an era where people, goods, money, and information travel back and forth across borders. The hope was that as political, economic, and personal interactions deepened, we might grow to develop an understanding of one another unhindered by race, religion, or nationality, bringing about a true time of peace. However, even to this day, many citizens' lives have been lost because of the Russian invasion of Ukraine, and there are a lot of people who have been forced to live with the constant fear of death or who have fled the country as refugees and lost the place where they can live with no worries. In addition to such direct violence, it is also true that structural violence including poverty, hunger, discrimination, the suppression of human rights, and the environmental destruction exist in various places.

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

With such a philosophy in mind, Okinawa Prefecture implemented the "Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project," in order to build a network of relationships with neighboring countries who have experienced a similar history to our own and to foster those global-minded and peace-loving individuals who can contribute to a realization of a peaceful society. This project brought together 35 students from such countries and regions across Asia that had experienced a great loss of people in war: Okinawa, South Korea, Taiwan, Vietnam, Cambodia, Hiroshima, and Nagasaki. These countries gathered together via the internet, and they were allowed an opportunity to learn about the history and experiences of not only their own countries, but those that surround them as well, and to reflect on both the tragedy of war and the preciousness of life and peace. Together they contemplated how their understanding, coupled with historical fact, can be passed along to future generations.

This report is an overview of all the initiatives of the "Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project." It is a record of the activities undergone by students from Okinawa, throughout Asia, and from Hiroshima and Nagasaki to engage one another, deepen their relationships and share their "hope for peace." Hopefully this report will both provide a greater understanding of the accomplishments of the project and act as a useful tool for studies of peace and international understanding at schools and other institutes of learning.

Likewise, the expectation is that the human network, the student participants cultivated through this project around the philosophy of "Hope (Umui) for Peace" beyond the differences in their nationality, language, and culture, will act as a "Bridge for Peace" to bring about a society of peace, not only for Asia but also for the entire world.

Lastly, I would like to extend my sincerest thanks to the universities and other organizations both local and in the participating countries, who have assisted this project by recruiting, selecting, and prepping the student participants. My deepest thanks also to our lecturers, Okinawa history education researcher, Mr. Wataru Oshiro and Mr. Satoru Kubota of the Okinawa Prefectural Peace Memorial Museum Fellowship. I would like to express my deepest appreciation to Professor Makoto Arakaki of the Okinawa Christian University for taking on the role of facilitator for the project result presentation.

February 2023
Okinawa Prefectural Peace Memorial Museum
Director Sayuri Maekawa

Table of Contents

Foreword

Part I Project Overview

1. Objectives	2
2. Organizational Bodies	2
3. Project Content	2
4. Project Period and Venue	3
5. Project Structure	3
(1) Organizational Staffing	3
(2) Preventive Measures for COVID-19 and Safety Management	4
6. Project Operation Procedures in Participating Regions	5
(1) Participant Selection	5
(2) Preparatory Study.....	6
7. Collaborative Learning Schedule	8

Part 2 Collaborative Learning

1. Participant	10
(1) Participant Introductions	10
(2) Participating Countries / Regions	24
2. Collaborative Learning.....	25
(1) Collaborative Learning Overview	25
(2) Day1: Opening Ceremony, Lecture, Welcoming Ceremony, Meetup with Alumni ..	28
(3) Day2: Field Study, Presentation (Nagasaki, South Korea, Taiwan).....	42
(4) Day3: Field Study, Presentation (Hiroshima, Vietnam, Cambodia)	64
(5) Day4: Field Study	87
(6) Day5: Open-ended Discussion, Presentation (Okinawa), Discussion ..	89
3. Project Result Presentation & Closing Ceremony	116
(1) Project Result Presentation(Symposium)	116
(2) Closing Ceremony	124

Part 3 Project Evaluation

1. Survey Results	128
2. Overall Assessment	133

Part 4 References

1. Photos	136
2. Press Reports	139



Part I
Project Overview



1 Objectives

77 years ago, the people of Okinawa Prefecture experienced a tragedy called the Battle of Okinawa, and lost countless lives. As the war survivors continue to age, it grows increasingly difficult to convey the cruel reality of that time. In order to prevent such a tragedy from ever occurring again, it is crucial that we foster a love for peace in the youth of today.

This project provides an opportunity for students from Asian countries and Japan with similar tragic war experiences to Okinawa to learn together, deepen the mutual understandings between them, and reflect on peace. The hope is that this will be conducive to peace education and initiatives in each country and region. In addition, it will establish a peace-building network through the bonds cultivated in this project, and foster human resources which can work for peace. Lastly, it will continuously make use of the results of this project for peace education.

In this project, the following three objectives were set to accomplish these goals.

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

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

(3) Make use of the project results in peace education.

2 Organizational Bodies

Organizer Okinawa Prefectural Peace Memorial Museum

Commissioned Institution NPO Okinawa Peace Assistance Center (OPAC)

3 Project Content

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

In 2019, participants from five regions from Cambodia, South Korea, Taiwan, Vietnam and Okinawa all gathered in Okinawa Prefecture, and learned together, exchanging their views on tragic experiences of war or incidents each region had gone through and on how to pass down those experiences. From 2020, two regions, Hiroshima and Nagasaki, were added to the project. In that year however, in order to prevent further spread of COVID-19, it was not possible for participants to meet in Okinawa, and the Cambodian team had to withdraw from the project halfway through. Still, 6 regions connected online and carried out the “Online Collaborative Learning,” weaving the thoughts for peace. In both 2021 and 2022, the project was conducted in a hybrid format: a mix of both in-person and online. Participants from abroad attended online, while those from Hiroshima, Nagasaki, and Okinawa attended in-person in Okinawa after sufficient COVID-19 preventive measures were put in place. The participants from Japan not only presented to each other the tragic events of wars or incidents, but also gained a deeper understanding of the reality of the Battle of Okinawa through visits to the Okinawa Prefectural Peace Memorial Museum, the Cornerstone of Peace, and Chibichirigama cave.

4 Project Period and Venue

November 6 (Sun.) – 13 (Sun.), 2022

The time schedule for the “Online Collaborative Learning” connecting each region was set to be held between 14:00 and 17:00 in Japan time.

Taiwan, Vietnam, and Cambodia had different time settings as shown below due to the time differences from Japan:

Taiwan: started at 13:00 Vietnam: started at 12:00 Cambodia: started at 12:00

Streaming Venue: Itoman City Tourism and Cultural Exchange Base Facility “Shabondama Soap Kukurū Itoman”

Prior to the “Online Collaborative Learning,” preparatory study was conducted in each region from October to early November.

5 Project Structure

Project Leads

Kaoru Iha, Supervisor Okinawa Prefectural Peace Memorial Museum
Kazue Nakadomari, Director, Okinawa Peace Assistance Center

Okinawa Peace Assistance Center

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

Okinawa Prefectural Peace Memorial Museum

Section Chief, Curator Team Hisashi Tamashiro
Supervisor Kaoru Iha

International Travel Service Inc.

Assistant General Manager, Business Division
Kazutoshi Moromizato

okicom co., Ltd.,

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

(1) Organizational Staffing

Head Project Lead (Project Supervision & Operation)

Kazue Nakadomari (Director, Okinawa Peace Assistance Center)

In 2019 and 2020, she was the head project lead of the “Hope (Umui) for Peace’ Promotion, Exchange, and Passing Down Project.” In 2021, she served as a supervision aide for the project. In addition, she has provided many lectures on the Battle of Okinawa and postwar reconstruction to students on school trips and foreigners.

Leader ① (Supervision Aide, Collaborative Learning Management)

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

In 2019 and 2020, he participated in the “Hope (Umui) for Peace’ Promotion, Exchange, and Passing Down Project” as an aide (project management assistant and online collaborative learning manager). In 2021, he administered the project as the head project lead.

Leader ② (Collaborative Learning Management, Public Relations)

Aino Kinjo (Researcher, Okinawa Peace Assistance Center)

She participated in the “Hope (Umui) for Peace’ Promotion, Exchange, and Passing Down Project” as a leader in charge of video production, publicizing, and meeting management, in both 2020 and 2021. Prior to the current position, she served as University Educational Administrator at the University of the Ryukyus from 2016 to 2019, and administered the “Pacific Island Region Special Exchange Program.”

Leader ③ (Collaborative Learning Management, Aggregation of Survey Data)

Wataru Nakamoto (Researcher, Okinawa Peace Assistance Center)

He was a participant in the “Hope (Umui) for Peace’ Promotion, Exchange, and Passing Down Project” in 2021. During his time at university, he provided peace studies to junior high, high school, and university students in and outside the Okinawa Prefecture more than 100 times. In recent years, he has also given talks in lectures at Waseda University and the University of Tokyo. His achievements also include that he provided peace learning program in and outside the Okinawa Prefecture in 2020 and 2021 as a “peaceful messenger” in the prefecture-sponsored project called “Okinawa Peace Awareness Promotion Project.”

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

Participants in each region were asked to wear masks when they participate in preparatory study and online collaborative learning. At all venues, hand sanitizers were made available, proper social distancing was maintained between participants, and proper ventilation was ensured. In addition, participants from Hiroshima and Nagasaki were asked to take proper care of their physical condition in advance, and they were also recommended to get vaccinated prior to traveling to Okinawa. During the period of the collaborative learning in Okinawa, participants’ body temperature was measured daily, and the venue was regularly ventilated.

6 Project Operation Procedures in Participating Regions

(1) Participant Selection

Five participants were selected from each country/region based on the following eligibility requirements. As for South Korea, one participant, who had also participated in this project in 2020, was studying at a university in Okinawa this year, so that the participant was able to attend the project in-person.

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

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

The same organizations as last year were re-requested to be contact points for participant recruitment and selection this year as well because they fully understand the project goals and purpose. In Okinawa, the project organization notified local universities and openly recruited participants. Each contact organization was also asked to assign an instructor to assist in the learning of participating students. Recruitment and contact organizations for participants are shown in the table below.

	Country/Region	Recruitment/Contact Organizations
1	Japan (Okinawa Prefecture)	The project organization directly carried out open recruitment at local universities Okinawa University, Okinawa International University, Meio University, University of the Ryukyus
2	Japan (Hiroshima Prefecture)	Hiroshima City University
3	Japan (Nagasaki Prefecture)	Nagasaki Foundation for the Promotion of Peace
4	Cambodia	Tuol Sleng Genocide Museum (in cooperation with universities)
5	South Korea	Jeju National University
6	Taiwan	National Chengchi University
7	Vietnam	Ho Chi Minh City University of Education

(2) Preparatory Study



◆ Okinawa

Locations: Okinawa Peace Assistance Center, Itoman City

Dates: October 8 and 30, 2022 (and other dates)

Instructor: Wataru Oshiro, Social Studies Teacher and Okinawa History Education Researcher

Contributor: Takamatsu Gushiken, Volunteer Group for recovering the remains of the War Dead "Gamafuya"



◆ Hiroshima

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

Dates: October 1, 2, and 22, 2022 (and other dates)

Instructor: Kazumi Mizumoto, Professor Emeritus, Hiroshima City University



◆ Nagasaki

Locations: Nagasaki Atomic Bomb Museum, etc.

Dates: October 3, 11, and 12, 2022 (and other dates)

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





◆ South Korea

Locations: Jeju National University, Jeju 4.3 Massacre-related sites, etc.

Dates: September 1, 8, and 23, 2022 (and other dates)

Instructor: Koh Sung Man, Associate Professor, College of Humanities, Jeju National University



◆ Taiwan

Locations: National 228 Memorial Museum, National Chengchi University

Dates: October 3 and 10, 2022 (and other dates)

Instructor: Li Shih-Hui, Professor, Program in Japan Studies, National Chengchi University



◆ Vietnam

Locations: Ho Chi Minh City University of Education, participants' home, etc.

Dates: October 5 and 7, 2022 (and other dates)

Instructor: Cao Le Dung Nghi, Professor, Department of Japanese, Ho Chi Minh City University of Education



◆ Cambodia

Locations: Tuol Sleng Genocide Museum

Dates: October 17, 19, and 26, 2022


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



7 Collaborative Learning Schedule

Nov. 6 (Sun.)-13(Sun.) 2022

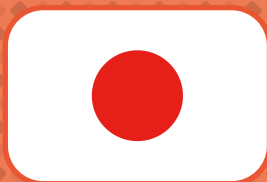
Date	Time (JST)	Details	Notes
Nov.6(Sun.)	Nagasaki	Travel	
	Hiroshima	Travel	
	Okinawa	Arrival(1F hotel lobby) Exchange meeting (Japanese participants) Instructors' Meeting	Travel Agency (stand by at the airport) Nakadomari (stand by at the hotel) OPAC(Moderator : Higuchi and Nakamoto)
Nov.7 (Mon.)	9 : 50	Meet up at the orientation venue	
	10 : 00 ~ 11 : 00	Orientation	Nakadomari and Kinjo
	11 : 00 ~ 12 : 00	Lunch (hotel breakfast venue)	
	12 : 30 ~ 13 : 00	Travel: hotel(1F lobby) → Collaborative Learning venue	
	13 : 00 ~ 14 : 00	Setting up venue	
	14 : 00 ~ 14 : 45	Opening ceremony & Member introduction	
	14 : 45 ~ 15 : 15	Ice-breaker	
	15 : 15 ~ 15 : 30	Break	OPAC (Moderator: Higuchi, Assisnt : Kinjo and Nakadomari)
	15 : 30 ~ 16 : 30	Lecture (Mr. Oshiro)	Okinawa Prefectural Peace Memorial Museum, okicom Lecturer : Wataru Oshiro
	16 : 30 ~ 16 : 50	Welcoming ceremony	
17 : 00 ~ 18 : 00	Meetup with Alumni		
18 : 00 ~ 18 : 20	Travel: venue → hotel (1F lobby)		
18 : 20 ~ 18 : 30	Meeting with instructors		
Nov. 8 (Tue./National Holiday)	9 : 00 ~ 9 : 30	Travel: hotel (1F lobby) → Okinawa Prefectural Peace Memorial Museum	
	9 : 30 ~ 10 : 30	[Visit] Okinawa Prefectural Peace Memorial Museum	Okinawa Prefectural Peace Memorial Museum
	10 : 30 ~ 11 : 30	[Lecture] Okinawa Prefectural Peace Memorial Museum Fellowship	Okinawa Prefectural Peace Memorial Museum Fellowship
	11 : 30 ~ 12 : 15	[Visit] The Cornerstone of Peace	
	12 : 15 ~ 12 : 45	Travel: Okinawa Prefectural Peace Memorial Museum → venue	
	12 : 45 ~ 13 : 30	Lunch (Bento)	
	13 : 30 ~ 14 : 00	Preparation for online collaborative learning	
	14 : 00 ~ 14 : 50	Presentation from Nagasaki team, Q&A	
	14 : 50 ~ 15 : 00	Break & presentation preparation	
	15 : 00 ~ 15 : 50	Presentation from the South Korea Team, Q&A	
	15 : 50 ~ 16 : 00	Break & presentation preparation	OPAC(Moderator: Higuchi, Assistant: Kinjo and Nakadomari), okicom
	16 : 00 ~ 16 : 50	Presentation from the Taiwan team, Q&A	
	16 : 50 ~ 17 : 00	Administrative announcement	
17 : 30 ~ 18 : 00	Travel: venue → hotel (1F lobby)		
18 : 00 ~ 18 : 30	Meeting with instructors		
Nov.9 (Wed.)	9 : 00 ~ 10 : 15	Travel: hotel → Chibichirigama	
	10 : 15 ~ 11 : 00	Chibichirigama	
	11 : 00 ~ 11 : 20	Travel: Chibichirigama → Roadside Station Kadena	
	11 : 20 ~ 11 : 50	Roadside Station Kadena	
	11 : 50 ~ 12 : 20	Travel: Roadside Station Kadena → American Village	
	12 : 20 ~ 13 : 50	[Visit & Lunch] American Village	
	14 : 00 ~ 14 : 30	Travel: American Village → Kakazu Takadai Park	
	14 : 30 ~ 15 : 30	[Visit] Kakazu Takadai Park	
	15 : 30 ~ 15 : 45	Travel: Kakazu Takadai Park → Ueojyana Sakura Park	
	15 : 45 ~ 16 : 15	[Visit] Ueojyana Sakura Park	
16 : 15 ~ 17 : 30	Travel: Ueojyana Sakura Park → hotel		
17 : 30 ~ 18 : 00	Instructors' meeting		
Nov.10(Thurs.)	9 : 00 ~ 9 : 30	Travel: hotel (1F lobby) → Shurijo Castle Park	
	9 : 30 ~ 12 : 00	[Visit] Shurijo Castle Site, the 32nd Army HQ Shelter Site	Naha City Machikado Guide, OPAC(Nakadomari and Nakamoto)
	12 : 00 ~ 12 : 30	Travel: Shurijo Castle → venue	
	12 : 30 ~ 13 : 30	Lunch/Preparation for Online Collaborative Learning	
	13 : 30 ~ 14 : 00	Presentation from Hiroshima Team, Q&A	
	14 : 00 ~ 14 : 10	Break & presentation preparation	
	14 : 10 ~ 15 : 00	Presentation from the Vietnam team, Q&A	
	15 : 00 ~ 15 : 10	Break & presentation preparation	
15 : 10 ~ 16 : 00	Presentation from the Cambodia team, Q&A		
16 : 00 ~ 16 : 10	Administrative announcement		
16 : 40 ~ 17 : 10	Travel: venue → hotel (1F lobby)		
Nov.11 (Fri.)	9 : 00 ~ 9 : 30	Travel: hotel → venue	
	9 : 50 ~ 12 : 20	Free-form discussion (Japanese Participants)	
	12 : 20 ~ 13 : 20	Lunch/Preparation for Online Collaborative Learning	
	13 : 20 ~ 14 : 10	Presentation from the Okinawa Team, Q&A	
	14 : 10 ~ 14 : 20	Break	
	14 : 20 ~ 16 : 50	Discussion	OPAC(Moderator: Higuchi, Assistant: Kinjo and Nakadomari), okicom
	16 : 50 ~ 17 : 00	Administrative announcement	
17 : 00 ~ 17 : 30	Travel: venue → hotel (1F lobby)		
17 : 30 ~ 18 : 00	Instructors' Meeting		
Nov.12 (Sat.)	9 : 00 ~ 9 : 30	Travel: hotel → venue	
	9 : 30 ~ 12 : 00	Preparation for the project result presentation	
	12 : 00 ~ 13 : 00	Project result presentation rehearsal	OPAC(Moderator: Higuchi, Assistant: Kinjo and Nakadomari), okicom
	13 : 00 ~ 13 : 30	Lunch	
	13 : 30 ~ 14 : 00	Preparation for the project result presentation	
	14 : 00 ~ 16 : 30	[Project Result Presentation] presentation, panel discussion	OPAC(Moderator: Higuchi, Assistant: Kinjo and Nakadomari), okicom
	16 : 30 ~ 17 : 00	Audiences make their exit	
17 : 00 ~ 18 : 00	Closing session & ceremony	OPAC, Okinawa Prefectural Peace Memorial Museum	
18 : 30 ~ 19 : 00	Travel: venue → hotel (1F Lobby)		
19 : 20 ~ 20 : 30	Dinner party		
11月13日 (日)	Nagasaki	Travel	
	Hiroshima	Travel	Travel Agency(Moromizato)



Part 2
Collaborative
Learning

1 Participant

(1) Participant Introductions



Hiroshima JAPAN



FUJITA Nanoha

University/Faculty

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

3-Phrase Self Description

Honest, concerned, love my hometown

Ambition After the Pandemic

I want to talk to people (people I meet for the first time) without a face mask.

My A-Little-Proud-of Things

I have never had the flu before!

Comments

I was originally interested in war and peace, and was introduced to this project by a senior who had taken part last year.



WATANABE Kokona

University/Faculty

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

3-Phrase Self Description

Action, laughter, own pace

Ambition After the Pandemic

I believe that the world will continue with COVID, regardless of the convergence. I want to be able to comfortably go where I want to go and see who I want to see.

My A-Little-Proud-of Things

I am blessed with the relationships I have around me. I am good at listening to people and finding the best in them.

Comments

When I came to Hiroshima for college, I often felt how little I knew about the war and how little public awareness there was of it. In the past, I was unable to do anything even if I wanted to, but now I am able to do something. Participating in this project was a valuable opportunity for me, and I am very excited to be able to interact with people from different backgrounds, not just from Hiroshima and Japan. It will also give me a chance to think about what I want to become and what I can do in the future.



MATSUI Yui

University/Faculty

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

3-Phrase Self Description

Curiosity, rabbit, emotions

Ambition After the Pandemic

I want to go see my great-grandmother, whom I haven't seen in several years.

My A-Little-Proud-of Things

I can express myself well in many ways.

Comments

I have only learnt about peace passively, but in order to fulfil my dream of becoming a broadcaster, I would like to be able to talk about it.

**ISHIKURA Marie****University/Faculty**

Hiroshima City University, Graduate School of Peace Studies, 1st year

3-Phrase Self Description

Cheerful, talkative, Kis-My-Ft2

Ambition After the Pandemic

Drinking with a large group of people

My A-Little-Proud-of Things

Good at finding good restaurants

Comments

I would like to know how my generation perceives the legacy of war and how it is perceived outside of Hiroshima.

**FUCHI Himeka****University/Faculty**

Hiroshima City University, Graduate School of Peace Studies, 1st year

3-Phrase Self Description

Eat well, sleep well, play well

Ambition After the Pandemic

I want to travel abroad (especially to South Korea), run a marathon, climb Mount Fuji.

My A-Little-Proud-of Things

I have eaten a sparrow.

Comments

I am interested in nuclear weapons and their victims, and as my field of study deals is the Nuclear Weapons Convention, I wanted to learn about other forms of peace besides Hiroshima.

**MIZUMOTO Kazumi****Instructor**

Emeritus Professor
Hiroshima City University



Taipei TAIWAN



Wang Tse Wei

University/Faculty
National Chengchi University, Department of Japanese, 2nd year

3-Phrase Self Description
Cheerful, optimistic, humorous

Ambition After the Pandemic
To visit my friends in Japan

My A-Little-Proud-of Things
Good at baseball

Comments
I would like to interact with students from different countries.



Hsiao Po-Yun

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

3-Phrase Self Description
Dynamic, proactive, optimistic

Ambition After the Pandemic
I want to travel a lot in Japan and go back to "free" life without a face mask.

My A-Little-Proud-of Things
As an undergraduate, I served as a general secretary of the Japanese Studies Center, and as the chairman of the executive committee for the "Taipei City University of Science & Technology and Tosashimizu City, Kochi Prefecture Industry-Government-Academia Collaboration 3rd Anniversary Celebration. I helped to communicate with the school, the Taiwanese government, and the Japanese local government, including pre-planning, deployment, on-site management, and serving the guests.

Comments
Not only this year, but in recent years, the world situation, including the situation in East Asia, has been so turbulent that many people believe that the "war cry" may be raised again, and we believe that now is the time to remember our desire for peace. I would like to contribute to peace in East Asia and the world by doing what I can.



Shu Kourin

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

3-Phrase Self Description
Proactive, curious, sensitive

Ambition After the Pandemic
I would like to go study abroad in Japan.

My A-Little-Proud-of Things
Japanese, Russian, and photography

Comments
I am interested in Asian history and cross-cultural exchange.

**Ko Kabi****University/Faculty**

National Chengchi University, Department of Japanese, Master's program, 3rd year

3-Phrase Self Description

Curiosity, listening, pink

Ambition After the Pandemic

Travel

My A-Little-Proud-of Things

I was a member of the tennis club in college and I can play Chinese traditional stringed instrument.

Comments

I would like to understand the wars that other Asian countries have experienced and to know the thoughts of the people there. I also want to find out what I can do for peace.

**Hung Tzu-Chun****University/Faculty**

National Chengchi University, Department of Japanese, 1st grade

3-Phrase Self Description

Dynamic, responsible, hardworking

Ambition After the Pandemic

I would like to travel to Japan or Europe, etc.

My A-Little-Proud-of Things

I can draw digitally.

Comments

I would like to know what is the hope for peace. And I want to communicate with people from different regions.

**Li Shih-Hui****Professor**

Program in Japan Studies
College of International Affairs
National Chengchi University



Ho Chi Minh VIETNAM



Nguyen Minh Khang

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese

3-Phrase Self Description

Friendly, emotional, self-motivated

Ambition After the Pandemic

The first thing I want to do when it comes to an end is to go to Japan especially because it is my dream since junior high school. And the second is to find a new job to earn a living so that I can support my family.

My A-Little-Proud-of Things

Studying at the University of education of Ho Chi Minh city is one of my proudest moments that I'll never forget.

Comments

This semester I have the opportunity to work and study with Japanese students. I want to be a part of this study session to make new Japanese friends. I also want to get to know more about the Okinawa's history because it is the very impressive city of Japan that I want to learn about.



Nguyen Le Tam Doan

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese

3-Phrase Self Description

Unique, mysterious, otaku

Ambition After the Pandemic

I want to go to live shows and events in Japan.

My A-Little-Proud-of Things

Empathy

Comments

I have long been interested in world history and intercultural understanding. I thought this project would be a good opportunity to connect with students from other countries who share the same interests. I'd like to share my thoughts on peace and war and hear everyone's thoughts and impressions. I also want to improve my Japanese language skills (conversation, thinking, presentation, and analysis skills), so I plucked up my courage and applied for this project.



Nguyen Viet Thao Nguyen

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese

3-Phrase Self Description

Bright, quiet, active

Ambition After the Pandemic

After COVID converges, I want to go back to college, see my friends, and study with them.

My A-Little-Proud-of Things

I can give a speech in front of people with confidence.

Comments

I applied for this project because I wanted to meet students from other countries and share the history of our countries with them.



Ho Truc Phuong Nhu

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese

3-Phrase Self Description

Positive, cooperative, love to learn

Ambition After the Pandemic

After COVID is over, I want to visit history and art museums in Vietnam. I also want to participate in exchange activities.

My A-Little-Proud-of Things

When I am in charge of my work, I plan well and take action.

Comments

I applied for this project because I thought it would be an opportunity to interact with students from other countries and to express the importance of peace.



Bui Quan Bao

University/Faculty

Ho Chi Minh City University of Education, Department of Japanese

3-Phrase Self Description

Adaptable, hardworking, social

Ambition After the Pandemic

I want to travel the world and experience different cultures.

My A-Little-Proud-of Things

I recently scored 930 on TOEIC exam.

Comments

I would like to make international friends and learn more about history.



Cao Le Dung Nghi

University/Faculty

Instructor & Interpreter
Faculty member of Department of Japanese
Ho Chi Minh City University of Education



Nagasaki JAPAN



MIYAGI Kanon

University/Faculty

Kwassui Women's University, Faculty of International Cultural Studies, Department of Japanese Culture, The Local Area Business Course, 3rd year

3-Phrase Self Description

Cheerful, serious, smiling

Ambition After the Pandemic

I want to visit all 47 prefectures of Japan.

My A-Little-Proud-of Things

When I was a high school student, I did my best in club activities every day and competed in the Inter-High School Championships.

Comments

When I became interested in peace activities and wanted to do something about it, I was introduced to this project by a friend who was involved in peace activities in the United States.



SUGITANI Daiki

University/Faculty

Chinzei Gakuin University, Department of Foreign Languages, Foreign Language Communication Program, English Major, 3rd year

3-Phrase Self Description

Smiling, humble, honest.

Ambition After the Pandemic

Travelling with my family

My A-Little-Proud-of Things

I'm a piano and trumpet player, and also a qualified active athletics referee.

Comments

My great-grandmother inspired my interest in peace as a child. As I learned about domestic and international wars, I felt strongly that we must take action and pass on lessons so that mistakes would never be made again. I wanted to share what my hometown of Nagasaki had experienced, and I hoped that the Japanese government would sign the Treaty on the Prohibition of Nuclear Weapons as soon as possible and work towards a world free of nuclear weapons. Even we Japanese don't know enough about the atomic bombing of Hiroshima and the battle of Okinawa. Through the exchange, I want to have a common understanding, think sincerely about the world and peace, and pass this on to many people as a younger generation.



Zhang Hongyu

University/Faculty

University of Nagasaki, Faculty of Global and Media Studies, Department of Global and Media Studies, 3rd year

3-Phrase Self Description

Rational, objective, challenging

Ambition After the Pandemic

I want to go back to my home country and see my family.

My A-Little-Proud-of Things

I can speak Japanese.

Comments

I applied for this project because I wanted to know what people in other countries think about the war.

**KIMURA Ririka****University/Faculty**

University of Nagasaki, Faculty of Global and Media Studies, Department of Global and Media Studies, Chinese Major, 3rd year

3-Phrase Self Description

Lucky, stubborn, pacifist.

Ambition After the Pandemic

I would like to travel abroad.

My A-Little-Proud-of Things

I'm very lucky with the people I meet wherever I go and haven't had too many relationship problems!

Comments

A friend of mine introduced me to this project as I had recently participated in other exchange activities and wanted to try something new.

**ARIYOSHI Hanako****University/Faculty**

Nagasaki University, School of Pharmaceutical Sciences, 1st year

3-Phrase Self Description

Energy, passion, integrity

Ambition After the Pandemic

Travelling abroad

My A-Little-Proud-of Things

Cello player

Comments

I had a strong interest in peace from a young age, but when I went to high school in Saga, I was surprised to find that many people did not know about the history of the atomic bombing of Nagasaki well. I then learned about peace and wanted to be someone who not only wished for peace in my heart, but who could also speak out about it myself. I applied for this project because I wanted to get closer to that goal through this project, where I could not only communicate about Nagasaki, but also learn about peace from the historical perspective of Okinawa, Hiroshima and other countries. I also thought it would be fascinating to interact with people from other countries.

**YOKOYAMA Michiko****Instructor**

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

**NAKAMURA Ayaka****Instructor**

Passing-Down Section Staff
Nagasaki Foundation for the Promotion of Peace



Jeju SOUTH KOREA



Woo Yuna

University/Faculty

Jeju National University (Studying at University of the Ryukyus)

3-Phrase Self Description

Slow, food, challenge.

Ambition After the Pandemic

I want to travel freely abroad.

My A-Little-Proud-of Things

To listen to people properly.

Comments

Apart from the 4.3 incident in Jeju, I would like to learn about incidents in other countries and think about how we can connect with each other.



Kim Hyeon A

University/Faculty

Jeju National University, College of Humanities, Japanese Language & Literature, 2nd year

3-Phrase Self Description

Literature, imagination and enthusiasm

Ambition After the Pandemic

What I would most like to do is travel, which I wanted to do but could not. I would like to travel within Korea, different parts of Japan, and many other countries.

My A-Little-Proud-of Things

I have a rich knowledge of the humanities, such as literature and history. I have been interested in many things and ideas since I was a child.

Comments

I decided to apply for this project because I want to learn more about the Jeju 4.3 incident and other tragic incidents in other countries.



Moon Ji Young

University/Faculty

Jeju National University, College of Humanities, Japanese Language & Literature, 4th year

3-Phrase Self Description

Curiosity, rapidity, Pippi Longstocking

Ambition After the Pandemic

I would like to travel abroad, especially to Okinawa and Vietnam.

My A-Little-Proud-of Things

I have a strong sense of empathy and compassion for others.

Comments

I applied for this project because I thought it would be an opportunity to learn about the Jeju 4.3 incident and other sad histories in Asia.



Hyun Su Seong

University/Faculty

Jeju National University,
Graduate School of Social Science, Education and Social Studies, Education Major, Doctoral course

3-Phrase Self Description

Sincerity, affirmation, effort

Ambition After the Pandemic

I want to live freely, taking off my face mask and laughing joyfully.

My A-Little-Proud-of Things

I am confident in guiding and explaining archaeological and war sites on the island. In particular, I have skills in finding records related to female divers.

Comments

I applied for this project to learn about the Jeju 4.3 incident as well as the history of the East Asian region, and to get an opportunity to think about how we can understand and sympathise with this history.



Kim Yu Jin

University/Faculty

Jeju National University, College of Humanities, Japanese Language & Literature, 2nd year

3-Phrase Self Description

Passion, rabbit, smile

Ambition After the Pandemic

I would like to take off my face mask and travel freely to Japan and other countries and regions to learn about their culture, language and history.

My A-Little-Proud-of Things

I can talk friendly with people I meet for the first time. And I have a strong sense of responsibility, I always challenge everything and never give up until the end.

Comments

I applied for this project because I want to learn not only the history of the Jeju 4.3 incident, but also the sad history of other countries similar to Jeju that I don't know yet.



Koh Sung Man

Instructor & Interpreter
Associate Professor
College of Humanities
Jeju National University



Phnom Penh CAMBODIA



Moth Srey Tey

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

3-Phrase Self Description
Strong, Friendly

Ambition After the Pandemic
I have a plan to visit some historical sites either in domestic and international.

My A-Little-Proud-of Things
It's being born and raised in this peaceful kingdom, where there have been decades of war, and I've been able to learn about the tragedies of past wars.

Comments
I want to deeply perceive and contribute to the new discoveries or inventions. I also want to make other countries aware of the tragedy of the wars in Cambodia.



Proeung Thanith

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

3-Phrase Self Description
Strong, kindly, responsibility

Ambition After the Pandemic
I just want to take time to relax, study in class study, and get everything back to normal.

My A-Little-Proud-of Things
I'm proud to be Cambodian, to live in a country with a rich culture, traditional arts and peace.

Comments
I want to bring myself an opportunity for international dialogue and exchange of first-hand experience by sharing knowledge with others.



Roern Sary

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

3-Phrase Self Description
Learn, struggle, honest

Ambition After the Pandemic
I want to plan to visit as many of the historical sites of the participating countries.

My A-Little-Proud-of Things
Living in happy family in a peaceful country, and getting a higher education.

Comments
I would like to learn about the history of the countries involved in this project and share my knowledge of the history of the Khmer Rouge in Cambodia.



Va Darapich

University/Faculty

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

3-Phrase Self Description

Friendly, good in communication,
responsibility

Ambition After the Pandemic

I want to do some research about
Khmer Rouge.

My A-Little-Proud-of Things

I'm proud to collect the privileged
sources of the Khmer Rouge for
students of all generations to
learn more about the wars and
tragedies of the Khmer Rouge's
dark age.

Comments

I want to learn more about the his-
tory of the Khmer Rouge, the histo-
ry of Vietnam and the bombings in
Japan.



Yu Leakhena

University/Faculty

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

3-Phrase Self Description

Kindly, honestly, responsibility

Ambition After the Pandemic

I want to study in class, research
in the museum and relax.

My A-Little-Proud-of Things

I'm proud to be a Cambodian
with a rich culture and a friend-
ly country. Apsara dance and
studying history are my favourite
things.

Comments

I want to have a new experience
in sharing knowledge with other
countries. I also want to learn
new things and teach others.



Heng Sophara

Instructor

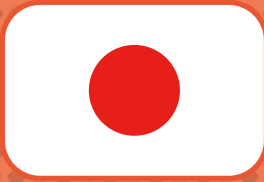
Head of Education Team, Tuol
Sleng Genocide Museum



Som Ratana

Interpreter

Doctor of Law
Graduate School of Law
Kobe University



Okinawa JAPAN



ISHII Akane

University/Faculty

Okinawa International University, College of Global and Regional Culture, Department of Human Welfare, Social Welfare Major, 1st year

3-Phrase Self Description

Living, challenging, thoughtful

Ambition After the Pandemic

I want to go to a festival with floats in my hometown, Handa, Aichi.

My A-Little-Proud-of Things

I am an inquisitive person. When I experienced scuba diving in Okinawa, I found the beauty and freedom of the world so much fun that I got a licence for it with my father. I often think that I want to do something different. Maybe I want to get something different from other people. I believe that these are connected to the word 'curious'.

Comments

I am from Aichi Prefecture, but I have visited Okinawa often with my family to study peace. One of the reasons I wanted to study at a university in Okinawa was my desire to think about peace and pass it on. I applied for this project because I thought it would be a valuable experience for me to be able to think about the history and peace of various countries and regions, which I could do because I came to Okinawa.



MOTOMURA Anju

University/Faculty

Okinawa University, Department of International Communication, Japanese Major, 3rd year

3-Phrase Self Description

Energetic, rush, dynamic

Ambition After the Pandemic

I want to travel abroad. I'm very disappointed that I had to give up all my travel and study abroad because of the coronavirus that spread as soon as I finished school, so I'm definitely going!

My A-Little-Proud-of Things

I am often told that I look like Changmin of Tohoshinki.

Comments

I originally studied the Battle of Okinawa, so I have a strong sense of peace about Okinawa and the world. I applied for this project because I wanted to think again about what I will do in the future while listening to people who feel the same way and have great knowledge and experience. I would like to share my thoughts with various people, not only in Okinawa, but also in other prefectures and countries, in order to pass on correct information to the next generation in a way that is suitable for them.



YAMASHITA Takumi

University/Faculty

Meio University, Faculty of International Studies, Department of International Studies, 1st year

3-Phrase Self Description

Be brave, feel growth and keep challenging yourself

Ambition After the Pandemic

I want to save money and travel around the world to gain various knowledge and experiences to share with the rest of the world. I also want to promote information about Japan (especially Nagano, my hometown, and Okinawa, where I currently live) while travelling around the world.

My A-Little-Proud-of Things

Have attended the Hiroshima Peace Memorial Ceremony. I have lifted 90 kg on the bench press. I pick up litter every day and clean up the city.

Comments

I want to learn deeply about war and peace and share the knowledge and experiences I have gained there with the world. I want to have the opportunity to find out what I want to achieve in the future. I want to know more about Okinawa, where I live now. I want to know more about Japan and its relations with neighbouring countries and the history of each country, and what peace means to the world. I want to make more like-minded friends.

**AKA Sotaro****University/Faculty**

University of the Ryukyus, Faculty of Humanities and Social Sciences, Ryukyuan and Asian Studies, 1st year

3-Phrase Self Description

Huge eyes, shy, Cheerful once you get to know each other

Ambition After the Pandemic

Travel abroad

My A-Little-Proud-of Things

I can quickly draw a picture of what I see.

Comments

I became interested in this project after an acquaintance introduced me to it.

**YASUI Masayuki****University/Faculty**

University of the Ryukyus, Faculty of Education, Elementary and Secondary School Teacher Training Program, English Teaching course, 4th year

3-Phrase Self Description

Gentle, dependable leader, . A goofball.

Ambition After the Pandemic

I would like to backpack around the world. I would especially like to go to Europe and learn about the inheritance of the memory of war and its education.

My A-Little-Proud-of Things

I get on easily with babies and small children.

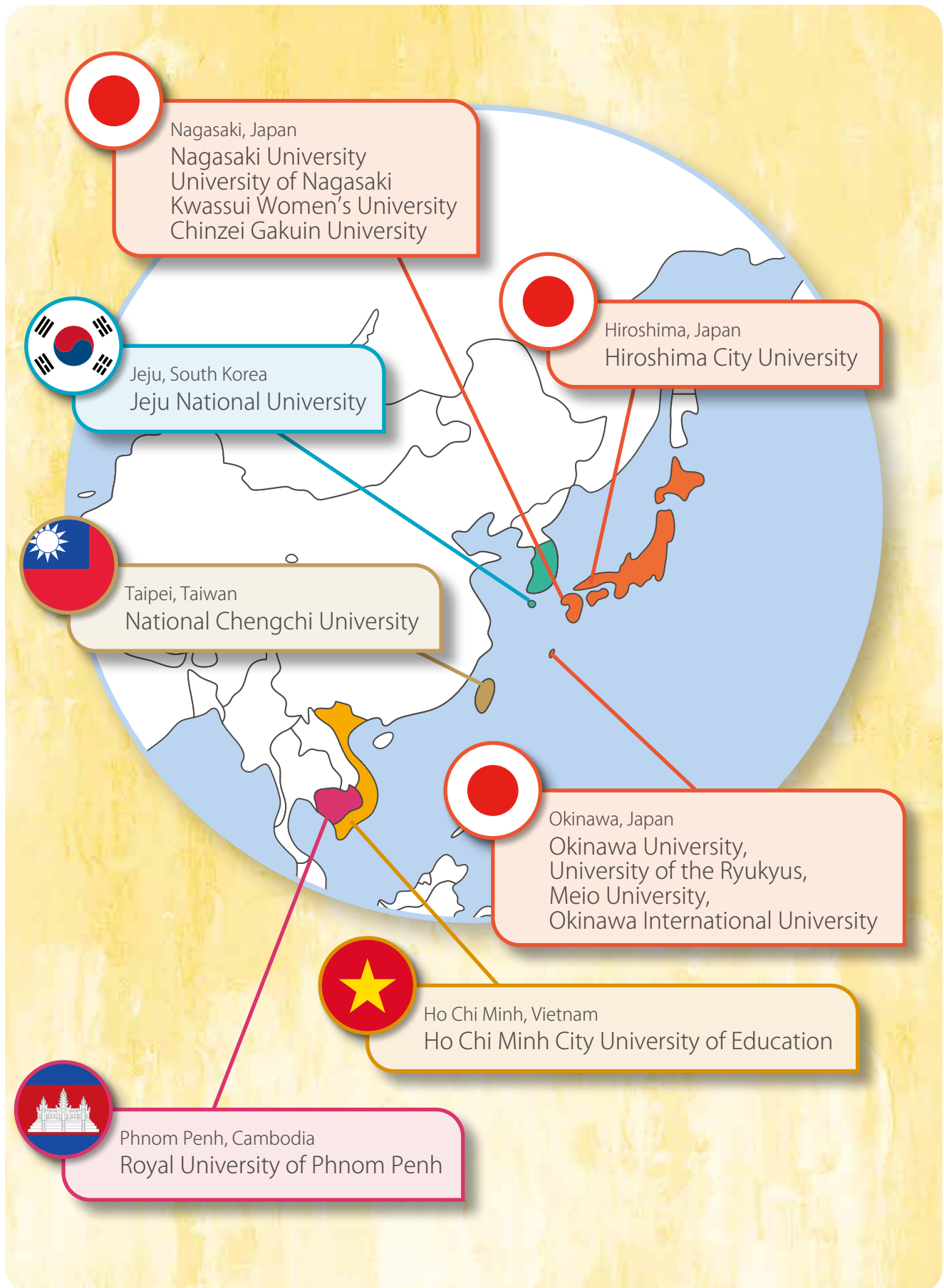
Comments

I want this project to be the culmination of my learning and experience in Okinawa so far, and a new beginning. I have been involved in the founding of "Peace Now! OKinawa since I was a freshman, and "Peace Now! Nagasaki" and "Hiroshima" in my 4th year and during my leave of absence. The more I got involved in Nagasaki and Hiroshima, the more I learnt that Okinawa's Memorial Day is still not well known throughout Japan. I would like to make this an opportunity to bring together the wisdom of different regions and countries to present and implement new solutions to the problem of passing on the memories and experiences of war.

**OSHIRO Wataru****Instructor**

Social studies teacher
Okinawa History Education Researcher

(2) Participating Countries/Regions



2 Collaborative Learning

(1) Collaborative Learning Overview

【Collaborative Learning Schedule & Venue】

Due to the worldwide spread of COVID-19, collaborative learning this year was held in hybrid form as last year, in which participants from abroad attended online and those from Hiroshima, Nagasaki, and Okinawa met each other in-person at a venue. The collaborative learning was held during the period between November 7 and 12, excluding travel days, at the multipurpose room of the Itoman City Tourism and Cultural Exchange Base Facility “Shabondama Soap Kukurū Itoman.” That venue was selected because it was close to the hotel the participants were staying and had enough space to implement infection preventive measures.

	Date	Schedule
Day 1	Nov. 7 (Mon)	Opening Ceremony, Lecture, Welcoming Ceremony, Meetup session with previous participants
Day 2	Nov. 8 (Tues)	Visit: Okinawa Prefectural Peace Memorial Museum, Cornerstone of Peace Lecture: Okinawa Prefectural Peace Memorial Museum Fellowship Presentation from each participating region: Nagasaki (Atomic Bombing of Nagasaki), South Korea (Jeju 4.3 Massacre), Taiwan (February 28 Massacre)
Day 3	Nov.9 (Wed)	Visit: Chibichirigama, Roadside Station Kadena, Kakazu Takadai Park, Ueojana Park
Day 4	Nov.10 (Thurs)	Visit: Shurijo Castle Site, the 32nd Army Headquarters Shelter Site Presentation from each participating region: Hiroshima (Atomic Bombing of Hiroshima), Vietnam (Vietnam War), Cambodia (Cambodian Genocide (genocide by Pol Pot’s regime))
Day 5	Nov. 11 (Fri)	Open-ended Discussion Presentation from each participating region: Okinawa (the Battle of Okinawa) Discussion
Day 6	Nov. 12 (Sat)	Project Result Presentation (Symposium), Closing Ceremony

(See page 8 for the detailed schedule)

After considering the time difference, the time for the hybrid-style Collaborative Learning was set to be three hours, between 14:00 and 17:00 Japan time. Japanese participants who were able to gather together in Okinawa to attend study tours around Okinawa Prefecture before midday, during the time when they were not in online meetings with participants abroad. Visiting sites for the study tours were selected to help the participants learn about the Ryukyu Kingdom era, the Battle of Okinawa, and the postwar reconstruction of Okinawa.

【Language used in the Collaborative Learning】

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

【Online Connection】

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



【Introduction Video by the Participating Students】

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

Okinawa Team

Self-introduction, Okinawan history and culture, etc.



Taiwan Team

Overview of the February 28 Massacre, introduction of related materials, etc.



South Korea Team

Self-introduction, introduction of the Jeju 4.3 Massacre and related sites, etc.



Vietnam Team

Self-introduction, introduction of Vietnam, etc.



Nagasaki Team

Self-introduction, introduction of atomic bomb related facilities, etc.



Hiroshima Team

Self-introduction, introduction of Hiroshima Peace Memorial Park, etc.



Cambodia Team

Self-introduction, overview of the Cambodian Genocide, etc.



【Live Streaming the Project Result Presentation (Symposium)】

The project result presentation (symposium) held on November 12 was live streamed on YouTube, and it was watched by about 20 people on the day. The event was video recorded and distributed on-demand, and it has had 158 views so far (as of December 23, 2022).



【Publicizing the Project Result Presentation (Symposium)】

This year, in order to publicize the Project Result Presentation, leaflets and posters were distributed, and a notice was put in the newspapers as in the previous year as well. In addition, targeting people in their 10s to 40s, Facebook and Instagram were also used for internet publicity of the event. They were viewed more than 70,000 times in total, and 70% of the users who clicked on them were under the age of 24.

Leaflet and Poster



Newspaper Advertisement



Internet Publicity



(2) Day 1 : Opening Ceremony, Lecture, Welcoming Ceremony, and Meetup with Alumni

【Opening Ceremony】

At the opening ceremony, the organizer of the project, the Director of the Okinawa Prefectural Peace Memorial Museum, delivered the opening remarks, and this was followed by the introductions of the project participants and other related parties.

After the opening ceremony, in order to deepen friendship among participants who could not meet in-person due to the COVID-19 pandemic, time was set aside for the participant teams to ask questions from one region to another.



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

As in the previous year, Mr. Wataru Oshiro provided a special lecture.

In the lecture, he touched on not only the overview of the Battle of Okinawa, but also the culture of the Ryukyu Kingdom and its connection to the Southeast Asian region, explaining that Okinawa had been the land of Bankoku Shinryo (Bridge between Nations) from that time. Regarding the Battle of Okinawa, he mentioned not only the battles that occurred on the main island of Okinawa but also the battles that took place in the Island and the Island-wide Struggle during the period of postwar reconstruction, allowing the students to learn about the prewar and postwar periods from a broader perspective.

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



【Welcoming Ceremony】

The Okinawa team performed an Okinawan folk song, "Asadoya Yunta," and a staff from the project implementation organization demonstrated Bassai Dai from Karate's "kata."



The Battle of Okinawa and postwar Okinawa

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

Hisai Gusuyo. Hello, everyone.

I'm Wataru Oshiro, and I teach social studies at Konan High School in Okinawa. I also conduct research and share information on Okinawan history and history education. This is my third time giving a talk in "The 'Hope (Umui) for Peace' Promotion, Exchange, and Passing Down Project." I have been learning a lot from the lively exchange of opinions among the students, and it has been very inspiring. This year as well, I will take part in this project as an instructor to the Okinawa Team.

Now, I would like to give a brief introduction to Okinawa and talk a little about the Battle of Okinawa and postwar Okinawa. Yutasarugutu Unigesabira.

Because of the limited time, my talk will be based on the manuscript sent to each team in advance. I have added footnotes to the manuscript as supplementary information, so please refer to that as well.



1. Okinawa's Nature, Culture and History

Okinawa Prefecture is located in south west Japan, and it is made up of a long and narrow island chain stretching to Taiwan. Okinawa has 161 large and small islands, 49 of which are inhabited.

The prefectural population is approximately 1.45 million, and its largest island is Okinawa Island which has an area of only about 1,200 km². Many islands of Okinawa are made of coral reefs formed hundreds of millions of years ago, and there are not many large rivers. For that reason, Okinawa has crystal-clear emerald-green sea and white sandy beaches.

Okinawa has a subtropical climate, and we can find Fagaceae trees in its northern forest area called Yanbaru and even tropical mangrove forests on its coast. In addition, because the island chain of Okinawa was formed away from the continent around 100,000 years ago, there are valuable creatures that only exist in the Ryukyu Islands, such as the Iriomote Yamaneko [Iriomote Cat] and the Yanbaru Kuina [Okinawa rail]. In 2019, Yanbaru, Iriomote Island, and the Amami Islands of Kagoshima Prefecture were registered as World Natural Heritage sites.

With this rich natural environment and its unique history and culture, which I will talk about later, tourism is now the main industry in Okinawa. Also, in Japan, Okinawa is famous for producing fruits such as mangoes and pineapples. It's interesting to note that the production of pineapples on Ishigaki Island was promoted by people from Taiwan, such as Lin Patsu, and the relationship between Okinawa and Taiwan has developed since modern times.

Okinawa prefecture also has a World Cultural Heritage Site inscribed by UNESCO in 2000: "the Gusuku Sites and Related Properties of the Kingdom of Ryukyu." Gusuku is written as "城 [castle]" in Chinese characters, and it is considered to be a citadel built from the late 12th century to the 15th century for local magnates, or a place for local religious rituals[sacred site]. It is said that there are more than 300 large and small gusuku in various parts of the Ryukyu Islands. Among those, the large gusuku sites were collectively registered as a world heritage site. Shuri Castle became the royal residence of Chuzan kings of Ryukyu who ruled the Ryukyu Islands.

Urasoe Gusuku, which is said to have served as a residence of Chuzan kings in the 14th century, had a building which was the first to have used tiles in Ryukyu. Those tiles were in the Goryeo-style, and it shows that Ryukyu had interacted with Korea at that time. At the Nakijin Gusuku site in the northern part of Okinawa Island, ceramics from Vietnam, Goryeo, and Thailand were discovered, indicating that Ryukyu conducted numerous trading activities connecting Japan, Korea, China, and Southeast

Asia.

In 1372, a man named Satto, who was based in Urasoe Gusuku, paid tribute to the Ming emperor. This event was the first clear appearance of a region or country called Ryukyu in history. Later, under the Ming Dynasty's national policy of sea ban, Ryukyu began engaging in a trading business connecting East and Southeast Asian regions, replacing Chinese merchants. The so-called the "Bridge of Nations Bell [Bankoku Shinryo no Kane]" made in the 15th century wrote that "Ryukyu is a bridge [Shinryo] between China, Japan, Korea, and Southeast Asia, and it is a place filled with treasures from trades with various regions." Ryukyu's trades with Southeast Asia declined in the late 16th century; in the meantime, its transit trading activities connecting Japan and China continued, contributing to the development of Ryukyu's unique culture.

Tourism resources in Okinawa include its many unique festivals and events. On July 15 of the lunar calendar, there is an event called "Bon Festival" to honor the spirits of ancestors. During the festival, a dance called Eisa is performed, and it is said that the dance originated from the things introduced by a Japanese monk. On May 4, a dragon boat race called Hari takes place. Dragon boat races were introduced by China, and I think that the areas where many Chinese people live, such as Taiwan and Southeast Asia, and Nagasaki in Japan as well, have similar events. The months between August and October are the season for tug-of-war, tugging a huge rope to pray for a good harvest. In the Naha Great Tug of War, a very large rope is used, which is listed in the Guinness World Records.

As described, Okinawa is rich in nature, and has a very original culture and history. Overseas team members, please come and visit Okinawa when the COVID-19 pandemic ends.

2. The Battle of Okinawa

Now, this brings us to the main topic of today's talk. Having abolished the Ryukyu Kingdom in 1872, the Japanese government established Okinawa Prefecture in 1879, making Okinawa one of the regions of Japan. In 1931, Japan invaded Manchuria and entered into an era of war that would last for 15 years. In 1937, a full-scale war with China began. The national mobilization system was set forth, and society began to be submerged by an atmosphere of war. In the midst of the prolonged war with China, Japan took the plunge to go into war with the United States in 1941 and began invading various parts of Southeast Asia at the same time. It is said that 2 million people starved to death in Vietnam due to food provision problems. Other than that, significant damages were caused in China, Southeast Asia, and the Pacific islands. In Japanese colonies such as Korea and Taiwan, such education and cultural policies that would deprive people's dignity were implemented, and a mobilization policy that would take away their physical freedom as well.

The Asia-Pacific War entered its last phase in 1945. During the months between March and September in that year, fighting between Japanese forces and American forces took place in Okinawa. Here, I will give a brief introduction on how the Battle of Okinawa unfolded.

- On March 23, US forces began a large-scale attack.
- On March 26, US forces landed on the Kerama Islands.
- On April 1, US forces landed on the west coast of central Okinawa Island, and their main troops started advancing toward Shuri where the Japanese military headquarters were based.
- From April 8 to May 20, fierce fights between Japanese and American forces took place in the areas between Ginowan and Shuri.
- On May 22, the headquarters of Japanese forces decided to retreat to Kyan Peninsula at the southern tip of Okinawa Island. The southern part of Okinawa Island became a tangled battlefield where Japanese troops and local civilians were mixed,

and many local civilians lost their lives.

- On June 23 (some say that it was 22), the commanding general of Japanese forces committed suicide, ending the organized combat by Japanese forces.
- On September 7, the leaders of the remaining Japanese forces signed a ceasefire with the US forces, marking the official end of the Battle of Okinawa.

The death toll of the Battle of Okinawa including both Japan and the United States was more than 200,000. This was a tragedy in which more than 120,000 Okinawan people lost their lives, indeed, one quarter of the population of Okinawa.

US forces continued to occupy Okinawa, and the San Francisco Peace Treaty signed in 1951 brought Okinawa under US administration. US military not only repaired and expanded the existing Japanese military bases, but also built its new bases in Okinawa. Since then, Okinawa has suffered a lot of damage caused by military bases and troops. Even now, US military exclusive-use facilities occupy 15 % of Okinawa Island.

3. The Battle of Okinawa in Ie Island

I have told you very roughly about the Battle of Okinawa. However, the Battle of Okinawa has various aspects. Now, I would like to introduce one of these aspects with a focus on a particular area and a person.

There is an island called Ie Island in the north west part of Okinawa Island. It is an island that can be seen from Churaumi Aquarium, the famous aquarium attracting many tourists. The island is characterized by its landmark hill located in its central part, and it is commonly called "Iejima Tacchu" by Okinawan people. I would like to focus on this island, Ie Island, and an islander named Shoko Ahagon.

Ahagon was born in 1901 in an area called Motobu (now Motobu-cho Kamimoto-bu) in the northern part of Okinawa Island. In 1925, he moved to Ie Island when he got married, and immigrated to Cuba soon after. He then immigrated to Peru and worked in a barbershop. Okinawa at that time was falling into poverty due to the global increase in commodity prices after World War I, and many people went to work outside the prefecture or overseas. Ahagon returned to Ie Island in 1934 and ran a shop while farming.

In 1943, the Japanese military began constructing airfields in various parts of Okinawa, in preparation for air combats with the US forces. On Ie Island, a large airfield, said to be the "largest in the East," with three runways was built. The Ie islanders and residents of various parts of the northern Okinawa were mobilized for that construction. Teenagers as well had to work on airfield construction three days a week.

On October 10, 1944, there was a massive air raid by US forces, killing about 40 people. The main target of the raid was Naha, the prefectural capital, but Ie Island was also targeted. That was because, of course, Ie Island had an airfield being built. With ships being destroyed by the raid, it became impossible for people to leave the island easily, leaving more than half of the local residents unable to flee the island even if they wanted to. In addition, Japanese military had a policy that local residents too would fight alongside the Japanese soldiers, so the residents who could fight were prohibited from leaving the island. This inflicted great damage on the local residents.

On April 16, 1945, US troops landed on the island, and fierce fighting took place between Japanese and US forces. US military did not send a large number of troops to other remote islands of Okinawa, such as Kudaka Island or Tsuken Island; however, its dispatch of the troops to Ie Island had a clear purpose to occupy the island. It was because there was an airfield there. Japanese forces on the island consisted of approximately 650 regular soldiers, joined by 20 civilian employees and young boy volunteer soldiers and 200 women from female relief squad and women's cooperation corp.

Compared to US forces, Japanese forces had far fewer weapons and ammunition, so they used a suicide tactic: a soldier carrying a bomb would be hiding in a hole which

had been dug big enough for one person, and when the enemy tank approaches, they would jump into the tank; blowing themselves up. On April 20, Japanese commanders ordered an all-out attack, and ordinary local people including women also took part in the attack. The weapons available to these people were one or two hand grenades or bamboo spears. By the next day, on April 21, almost all the combatants were dead, and US troops occupied Ie Island.

On the north side of the island, there are natural caves (Gama), where many local residents took refuge during the war. In some of these caves, people committed “mass suicide” with hand grenades or bombs. One of the causes of “mass suicide” was that Japanese soldiers, based on their experiences on Chinese front, spread the word to the local residents that “you would be better off taking your own life rather than being taken prisoner because you would be killed in a cruel way if you were taken captive.”

Shoko Ahagon was nearly executed on suspicion of spying; however, he narrowly escaped being killed, thanks to his friendly relationship with a commander. He survived the Battle of Okinawa, but his only son who had been mobilized in the defense corps was killed in the fighting in the central part of Okinawa Island.

On Ie Island, nearly 4,800 people were killed on the Japan side. Among those, as many as 1,500 were local residents. The US military also lost nearly 250 soldiers, and one of them was the prominent American journalist, Ernie Pyle, who had won the Pulitzer Prize in 1944.

Not only on Ie Island but also in various parts of Okinawa, local residents lost their lives by joining the fighting in accordance with the Japanese military’s policy, committed “mass suicide,” and were executed on suspicion of being spies. Nevertheless, it can be said that the fact that such tragedies all took place on one island makes it a characteristic of Ie Island.

After the battle, the residents of the island were taken to Tokashiki Island. That was because the US military was planning to make a full occupation of the island in order to repair and use the airfield.

At that time, Japanese troops were holding resistance in the mountains on Tokashiki Island. They often slaughtered the residents who had been taken captive by the US military, fueling fear to local residents. In addition, many Korean people were assigned there as civilian workers for the Japanese military, but they ended up suffering from malnutrition because they were not provided with decent meals. When they tried to surrender to the US forces in order to flee starvation, they were often executed. When an Ie Islander, ordered by the US military, went to recommend to the Japanese commander to surrender, he was killed on the spot.

After the end of the Battle of Okinawa, until 1946, people of Ie Island were forced to remain on Tokashiki Island. On the island, the US military hanged hand grenades on iron wires instead of placing landmines, in order to trap Japanese soldiers in the mountains, and they withdrew from the island without removing them. As a result, some of those people who went to the mountains to get food were killed by those grenades. I remember seeing on the news before that there were people suffering from landmines in Cambodia. The battle was over indeed, but the end of the war for the local people was yet to come.

It was not until March 1947 that the Ie islanders were able to return to their home.

4. Land Requisition and Shoko Ahagon’s Resistance

The Korean War broke out in 1950, and the Cold War began to intensify. In this context, the US government planned to expand its military bases in Okinawa, and forcible land requisition was carried out in the areas of Mearu and Gushi in Naha in 1953. On Ie Island, 300 armed US soldiers landed in 1955, and the lands of Maja village were forcibly seized. Land requisition was carried out by “bayonets and bulldozers”; US soldiers used violence against any local residents who got in their way and

flattened out fields and houses using bulldozers.

The US military facilities on Ie Island were used for bomb-dropping exercises of tactical nuclear weapons, and there was an incident in which a mock bomb fell outside the training zone, killing a local man. It can be stated that the nuclear arms race between the United States and the Soviet Union brought damages to Ie Island.

The people of Maja then began a resistance movement against the “bayonets and bulldozers.” The person who led the movement was Shoko Ahagon. He developed the resistance movement in various ways, but here are two ways I would like to tell you about.

First of all, Ahagon gave importance to the unity of the local residents and made a set of rules called “petition regulations” for the locals to confront the US military with no fear.

1. Do not become anti-American.
1. Do not become angry and speak insultingly.
1. When gathered and meeting with the US military, never carry baskets, sickles, sticks or anything else in your hands.
1. Do not raise your hands above your ears (If we raise our hands, they will say we used violence, and take photographs.)
1. Always negotiate in the spirit and attitude of humanity, morality, and religion. Do not be led astray by mistaken laws such as orders and directives, but always make your appeal on the basis of what is right.
1. Hold fast to the conviction that we farmers, as producers, are superior in humanity to the soldiers, and maintain the frame of mind to educate the soldiers, who are destroyers.

(Excerpt)

At that time, the Red Purge called McCarthyism was being carried out in the United States. Its aftermath seemed to have affected Okinawa as well. It is also considered to have influenced not only Okinawa, but also the military dictatorship of South Korea and the White Terror of Taiwan. In such a social climate, Ahagon put the lives of the residents first, and continued a soft and modest at a first glance, but resolute non-violent and disobedient resistance activity.

Next, he led the so-called “Beggars’ March” to let the Okinawan people know the true nature of land requisition. They started from Ie Island and marched to Itoman at the southern end of Okinawa Island while receiving donations and support from passersby. Then they staged a sit-in in front of the government office in Naha and appealed to politicians and the press about the reality of Ie Island. Ahagon and Maja villagers appealed that “becoming beggars, this is the shame of our own and of all the people of our village. However, greater shame is the country and the inhuman acts that burn our homes and take our lands, forcing us to become beggars.” This march became a springboard for the people of Okinawa to develop their protests against the land requisitions into “island-wide” movements. In July 1956, “the prefectural citizens’ rally on accomplishing the four principles for the protection of land” was held, joined by 150,000 people.

In 1965, US forces began bombing raids on the Democratic Republic of Vietnam, and the Vietnam War went into full swing. The following year, the US military attempted to make a new requisition of land in the area now known as Kombu, Uruma City. Ahagon and the Ie islanders built a hut there and kept resisting the requisition together with the local residents. Their efforts bore fruit, forcing the US military to give up on a new seizure. A sense of regret that “Okinawa as well was complicit in the Vietnam War through the use of military bases, making the Vietnamese people suffer” was said to have led their fierce resistance.

The island-wide struggles to protect lands served as the impetus to form the reversion movements to Japan in protesting against the US military rule. In 1972, Okinawa returned to Japan, and this year marks the 50th anniversary of its reversion.

However, the functions of the US military bases on Ie Island continue to be enhanced even today, and a field carrier landing practice facility has been newly built for the take-off and landing exercise of the latest F-35 fighter jets. Training using the new Osprey transport aircraft, which is said to have a high accident rate, have also been conducted.

Ahagon became an “anti-war landowner” who refused to accept the rent on land used for military purpose, fighting a number of legal battles to get their lands back. He also established a museum called “the House of Nuchi Do Takara,” and continued to give talks to visitors such as students from junior high and high schools, appealing for the tragedy of war and the preciousness of peace. Among many books he wrote, most notably, “the Island Where People Live: A Photo Documentary of the Troubled Land of Iejima, Okinawa Islands” is still a valuable material today. He died in 2002 at the age

According to what I heard, Ahagon always talked as follows;

“We, the Okinawans, fought against the Kichiku Beiei [American and British fiendish brutes] with bamboo spears or rope baskets under the orders of the emperor or leaders. In the end, hundreds of thousands of people were wounded and killed here. From around the time when the war was almost over, American soldiers, the fiendish brutes, started giving us food and clothing, and that helped us a lot.

Near the end of the war, American soldiers, the fiendish brutes, gave us food and clothing, and that helped us a lot. I thought that America sure was a democratic country that produced Lincoln. But now, the very same country has taken away the lands by which we make a living.”

Japan with its emperor system and democratic America were once believed to be righteous, but both harmed the people of a small island called Ie Island by the logic of states of their own. What is important is not ideology but how to protect each and every person’s life, living and happiness. This is called “Nuchi du Takara [life is a treasure]” in Okinawa.

Ahagon carried out non-violent and disobedient resistance struggles. His resistance campaign was sometimes also witty, such as making a rule of “do not become angry and speak insultingly,” and putting up a sign saying: “Please refrain from entering if you are not a farmer” right next to the US military’s sign “No Entry.” In reality, it sure was terrifying to confront powerful men carrying a weapon. However, he had died once in the Battle of Okinawa, he said, so he was prepared to receive violence. Ahagon’s resistance campaign was aggressive indeed.

Today however, we often see cynical opinions against such aggressive movements, especially on the internet. This kind of tendency can be seen against the social movements that include not only the protest movement of the construction of the new military base in Okinawa, but also the Black Lives Matter movement in the United States, the Yellow Vests movement in France, and the pro-democracy movement in Hong Kong. The resistance movement that Ahagon practiced was nonviolent indeed but also aggressive and intense at the same time. Isn’t it such movements that have expanded human rights and created peace? I believe that we should revalue the movements that our predecessors have carried out and change the cynical attitude toward civil resistance movements.

During this 6-day study session, while there may be cases in which you disagree with each other, I would like you to speak openly and engage in discussion.

Lastly, I would like to introduce a Ryuka [Ryukyu poem] by Takematsu Nozato from Ie Island, who also joined the Beggars’ March.

The flowers in the United States,
The flowers on Majabaru,
Blow depending on the same soil,
How pure they are in both.

The flowers in the gardens of the rich
and the poor,
Wherever they bloom,
How beautiful they are.

It does not matter whether it is in America, Okinawa, South Korea, Taiwan, Vietnam, or Cambodia, people live happily only in peace. Also, I believe that we all have a desire for peace, regardless of country, economic situation, or political system. I hope that the flower of "Hope for Peace" in you blooms more beautifully through this study session.

Let's all enjoy this 6-day study session together.

This concludes my lecture. Thank you very much. "Niffee Deebitan."



Q & A

How do the Okinawan people feel about the current situation that Okinawa's land is being used for US military facilities and bases? (South Korea)

Opinions vary from person to person, and it is a very complicated issue. However, I can give you one fact of the prefectural referendum held in February 2019 on the construction of the new base in Henoko. The turnout of the referendum was approximately 50%, and out of which 70% of people were opposed to the construction. So, there is a strong opposition to the construction of a new base, and I think that there are quite a large number of people who think it is unfair that 70% of all military facilities exclusively used by US forces in Japan are located in Okinawa. However, these opinions also vary in their degrees.

In order not to make Okinawa a battlefield again, is it better to have military bases here or not to have them? (Okinawa)

In my opinion, given that the US military has a various range of operations (e.g., combined exercise with China), I think it might be better to think about military bases rationally by separating them one by one, rather than lumping them all together. We must never turn Okinawa into a battlefield again, and to achieve that, we need to work on various aspects such as diplomacy and person to person exchanges (e.g., tourism) not only from the aspect of military bases.

I have heard that Taiwan's wood was used for the reconstruction of Shurijo Castle in the past. Is there any talk of using Taiwan's wood this time? (Taiwan)

I don't know the details, but wood in Okinawa alone will not be sufficient enough, so I think there is a possibility of using wood from Taiwan, given that Taiwan and Okinawa have similar climates.

What percentage of those who experienced the Battle of Okinawa are still alive? Are there any places where the memories of the war still remain? (Cambodia)

About 10% of the survivors of the Battle of Okinawa are still alive; however, when it comes to people of the age who clearly remember the war experience, it would be less than that. Regarding the memories of the war, a project to preserve the records and the residents' testimonies of the Battle of Okinawa was started in the 1960s. Also, a new initiative in which the young generation, who learn about the Battle of Okinawa through watching and reading those records and testimonies, passes down the stories of the battle based on the testimonies was started a few years ago. As for a memorable place, I would say an area called Mabuni in the southern part of Okinawa Island. That is the area where fierce battles were fought as the Japanese military commanders retreated there. On Mabuni today, stands the Okinawa Prefectural Peace Memorial Museum and a monument called the Cornerstone of Peace. While there are many challenges, we are now trying to figure out how to pass down the history to children and how to take a deeper look at these facilities in connection to study activities.

How do you teach the Battle of Okinawa? What kinds of changes have there been in the teaching methods? (Hiroshima)

I always use testimony. Also, in my class, I don't prepare answers, and I encourage students to think for themselves from various angles and come up with their own answers. For example, I ask students such questions as "What is the best way to introduce the Cornerstone of Peace to visitors and guide them around the monument?" or "what do you think about the fact that the graph showing the number of casualties in the Battle of Okinawa does not include those from the Korean Peninsula?" I also think about using items such as rice bowls and artillery shells that were found in the gama caves, because they would have a strong impact.



In the lecture, by pointing out that some people ridicule the nonviolent struggles and the pro-democracy movements in Hong Kong on the internet, you said that “we should revalue the movements that our predecessors have carried out.” What exactly should we do? (Nagasaki)

On the internet, we often see opinions such as “it’s meaningless, isn’t it?” or “isn’t this against the law?” However, I think that we would have not been where we are today if it had not been for these movements. For example, through the civil rights movement in the United States and the movements led by Gandhi in India, colonies were liberated, and civil rights laws were created. In Okinawa as well, the construction of new bases has been stopped.

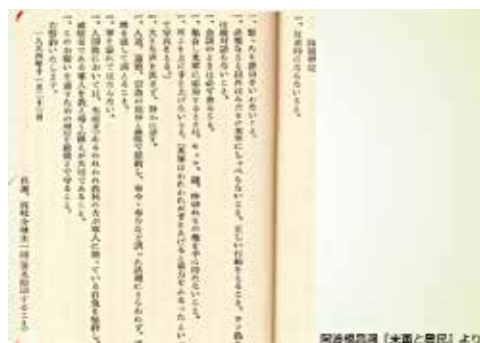
As for voices saying: “it is an illegal act,” it is necessary to step back and see if the rules themselves are right. Those movements that are unique but never giving up attract a lot of people. I think what’s important is to continue the civil movement without deviating from the perspective of putting people’s lives, living and happiness and human security first.

I have a question about the petition regulations related to the island-wide struggles. When I hear the term “island-wide struggles,” I have an impression that the struggles were very intense. However, when I look at the petition regulations, I can read that the struggles were calm and ethical. Why did people choose to act that way? Also, what were the results and the problems of the struggles? Moreover, what does the song “Nuchi du Takara” say? (Okinawa)

Regarding the petition regulations that seem ethical, I can give you three reasons for that. First, it is important to understand the fact that there was a red purge by the United States in Okinawa as well; there were cases of people being arrested and imprisoned even for minor crimes. Second, if you don’t do it calmly, no one would follow. Third, it is believed that Shoko Ahagon who was a Christian carried through nonviolence, based on a Christian mindset.

The island-wide struggle succeeded in blocking a lump-sum payment for land lease and increasing the amount of compensation. However, in the end, US soldiers were refrained from eating and drinking in the town of Koza (off-limits) and other new land requisitions were made, so I would say the end result was that both sides shared the pain. Yet, it can be said that the experience of the island-wide struggle fueled the reversion movement in Okinawa, eventually achieving the reversion. In the meantime, Okinawa was divided by those in power, and it still faces economic challenges today.

The song “Nuchi du Takara” is from a Ryukyu play called “the Surrender of Shuri Castle” which is about the fall of the Ryukyu Kingdom. The song says, “war has ended, and peace will come soon. So, don’t cry, my people. Cherish your life.” “Life is a treasure” means that you must continue to live by cherishing your life because life goes on no matter how the country changes. I think that the word was adopted because it is something that has been said for a long time in Okinawa.



[Meetup with Alumni]

This year, a meetup session was held with participants from the previous projects from 2019 to 2021. During the session, the participants told each other what they have been up to recently and what kinds of changes their participation in the project have made to their lives.

2019 Alumni

(Tung/Vietnam)

I am now learning Japanese at a Japanese language school in Hokkaido. After I joined this Hope (Umui) for Peace project, I started to like Japan and began to study Japanese.



(Minh/Vietnam)

Four years have passed so fast. It was a great memory to have learned about the history of Vietnam and shared that with other participants. I started working in the tourism industry as a tour guide. This project gave me a very good experience in which I was able to learn things together with many other people.



(Tobita/Okinawa)

I am currently working as an intern at a disaster relief NGO in Hiroshima Prefecture, and I am participating in training and such every day. So, now I spend my days working on my graduation thesis and the internship. In this project, I was able to interact with people from various countries, and that experience gave me the ability to communicate with older people or people I meet for the first time without hesitation.



(Moderator)

What did you talk about with your family after the project?

(Tung/Vietnam)

Well, it is difficult to talk about the project with my family for various reasons. My father had participated in the war, carrying out various activities, and that made my family come to love our country more.

(Minh/Vietnam)

I attended the project with my family, and they were very pleased with having learned about the history of Okinawa with me. I am glad that I was able to share the experience with my family.



2020 Alumni

(Kishaba/Okinawa)

The experience in the project made me pay more attention to foreign affairs. After the project, I had a growing interest in my roots, so I asked my grandparents about them. Then I found out that they emigrated to Argentina in search of a better life mainly because postwar Okinawa was in poverty. I became interested in Argentina, and now I am planning to study there.

(Tran/Vietnam)

I am currently working at a Japanese company as an intern, and I am very much looking forward to becoming a full-time employee there. Through this project, I was able to learn the meaning and the preciousness of peace. Also, I was able to understand foreign culture and a way of thinking by learning history.



2021 Alumni

(Ogawa/Nagasaki)

Not only was I able to learn about the history of other regions, but also I was able to feel the joy of bonding with others. So, I am really glad that I participated in this project last year. I would like to treasure the bond we made and our future relationship.

(Yasumoto/Nagasaki)

It was a valuable experience for me to have participated in this project last year and to have made a teaching plan at the end. Although I am currently away from peace activities, I still think that learning and telling others about peace are important.

(Nakamoto/Okinawa)

Is there anything in particular you would like the participants this year to be aware of?

(Tsuda/Nagasaki)

It is not a definitive history that Hiroshima was the first place where an atomic bomb was dropped in the world and that Nagasaki was the last place. I would like the participants this year to learn things with a belief in making Nagasaki truly the last place.

Also, unlike Hiroshima and Nagasaki, in Okinawa, the scars of the war still remain today in the form of US military bases. I hope that the participants learn a lot through this project.

(Fujimoto/Hiroshima)

I am now studying at the faculty of arts. I have come to pay more attention to the background of people and things or something that you empathize with in the story when I draw people or characters.



(Omiya/Hiroshima)

I would like the participants from Hiroshima to learn things while sharing the peace studies that are unique to Hiroshima with others. In addition, I hope that they also look for any missing pieces for peace studies in Hiroshima.

(Ohki/Nagasaki)

The most memorable thing about the project was the discussion I had with other students of my age from other regions. I had been involved in peace activities before the project, but I had never had the opportunities to think deeply about what peace is. So, I had a fruitful time in the project.

(Thu/Vietnam)

Before participating in this project, I was taking peace for granted. However, after a lot of discussion with other participants, I came to think that peace we have today is something fragile. It was a good opportunity for me to think about peace in future.

(Miyagi/Okinawa)

I graduated from university after this project, and I am now working at JICA Okinawa, doing an immigration-related job. I learned about wars in various parts of Asia through this project, and that has been a lot of help to my current work.

(Yamaguchi/Nagasaki)

After the project, I participated in the international conference on the Treaty of Prohibition of Nuclear Weapons in Vienna, Austria. I hope that the participants this year find the importance of delivering people's voice to the world, such as by reading speeches at the United Nations, and that they cooperate with each other while relying on project alumni who are actually taking action.





(3) Day 2 : Field Study, Presentation (Nagasaki, South Korea, Taiwan)

【Okinawa Prefectural Peace Memorial Museum】

Guided by the staff at the Okinawa Prefectural Peace Memorial Museum, the participants visited the museum's exhibits. In Room 1, the participants learned the history of Okinawa from the time of the Ryukyu Kingdom to the beginning of the Battle of Okinawa, and in Room 2, they listened to the staff's detailed explanation of the Battle of Okinawa.

Since it was the 50th anniversary of Okinawa's return to Japan, they also listened to an explanation of Okinawa's postwar history in Room 5, including the actual experiences of the staff, and learned about Okinawa's prewar, wartime, and postwar history.



【Lecture: Mr. Akira Kubota, President of Okinawa Prefectural Peace Memorial Museum Fellowship】

Mr. Akira Kubota, the president of Okinawa Prefectural Peace Memorial Museum Fellowship Chairman, spoke about his family's war experiences and the importance of seeking peace that does not rely on military force.

Participants were able to get answers to various questions about the situation at the time and learn more about the future succession.

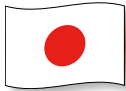


【Cornerstone of Peace】

After the lecture, an explanation about the Cornerstone of Peace was provided to the participants. About 240,000 names of people who were killed in the war are inscribed on the cornerstone, including the names of people from Okinawa, as well as from the enemy nations at the time such as the US and the UK, and victims from Taiwan, North Korea and South Korea.

While listening to the explanation about the Cornerstone of Peace, the participants seemed to understand the importance of considering peace and passing the lessons on to people around the world.





Nagasaki Topic: Atomic Bombing in Nagasaki

平和への思い ～長崎～

We came from Nagasaki. Nagasaki is located on the western edge of mainland Japan. It is known for its many islands and rich nature. We will talk about the atomic bomb that was dropped on Nagasaki.

日本本土の最西端長崎



テーマ

- 1945.08.09 11:02
 - ・長崎に原爆が投下されるまで
 - ・被ばく前後の長崎
 - ・原子爆弾「ファットマン」
- 被害
 - ・熱線による被害
 - ・爆風による被害
 - ・放射線による被害
- 私たちの思い

The atomic bomb was dropped on Nagasaki at 11:02 on August 9, 1945. We will talk about the background of the atomic bombing, the atomic bomb, and the major damage caused by the bombing with a focus on the heat blast, shock wave, and radiation. We will give our thoughts about peace at the end of the presentation.

1945.08.09 11:02



The bomb was dropped on Nagasaki by the United States at 11:02 on August 9, 1945. A gigantic mushroom cloud with a blinding flash appeared, and the town was completely destroyed in the blink of an eye. The photo on the left is of a clock found in a private house about 800 meters from the blast zone. It stopped at 11:02, showing the moment of the bombing. The air blast of the explosion distorted the face of the clock, and the outer frame was broken. The photo in the middle shows the atomic cloud, called a "mushroom cloud," seen from the Nagasaki Shipyard. This gigantic cloud appearing with a blinding flash was generated by the tremendous energy of the bomb. It was also observed even from a great distance, away from the blast zone. The Urakami Cathedral, a Nagasaki landmark near the blast zone, was also destroyed, as seen in the photo on the right.

<17都市>


東京湾、神奈川県川崎市・横浜市、愛知県名古屋市、
大阪府大阪市、京都府京都市、兵庫県神戸市、
広島県広島市・呉市、山口県山口市・下関市、
福岡県福岡市・八幡市・小倉市、熊本県熊本市、
長崎県長崎市・佐世保市

被爆当時の長崎市の人口	約240,000人
死者	73,884人
負傷者	74,909人
	(1945年12月末時点)

We will first explain how the decision was made to drop the atomic bomb. On April 27, 1945, the Target Committee proposed 17 potential cities in Japan. The criteria for selection were that devastating damage to the city would undermine the civilian population's will to continue the war, that there were military bases or munitions plants in the city, and that the location made it easy to see the effects of the bomb. On August 9, three days after the August 6 bombing of Hiroshima, American President Harry S. Truman ordered the second

bomb to be dropped on Nagasaki. The order was given that the bomb could only be released after visual confirmation of the target. Initially, Kokura City, Fukuoka was the primary target; however, low visibility over the city prompted a change to the secondary target, Nagasaki. Similar to Hiroshima, the United States planned to deliver the bomb at 8:00 a.m. but pushed the time back to 11:00 due to the change of target. The population in Nagasaki City at that time was estimated to be about 240,000. One-third of that was killed, and another one third sustained serious injury. The numbers illustrate the tragic situation in Nagasaki at that time.

被ばく前後の長崎



原爆投下前



原爆投下後

Take a look at the photos of Nagasaki before and after the bombing. Before the bombing, there were many residential areas, factories, and open areas. However, after the bombing, everything was gone, completely destroyed. It had been turned into a wasteland. These photos show us that one atomic bomb killed so many people in an instant. At present, many monuments and sites are dedicated to the hope for peace. These include a park built at the blast zone and the Peace Statue.

原子爆弾
「ファットマン」

- ・長さ約3.25m
- ・重さ約4.5 t
- ・直径1.52m
- ・プルトニウム239



The atomic bomb dropped on Nagasaki was called "Fat Man." It had a length of 3.25 m, a weight of 4.5 tons, and a diameter of 1.52 m, which was very large. The photo shows American soldiers moving Fat Man. It looks very large compared to the soldiers. While the bomb dropped on Hiroshima used uranium, the bomb dropped on Nagasaki used plutonium239. Plutonium in a spherical container was placed in the midsection of the bomb and surrounded by explosives. First, the explosives detonated, and the power of the explosion

generated energy, which compressed the plutonium internally and caused a fission reaction. The bomb dropped on Nagasaki is thought to have been stronger than the one dropped on Hiroshima. Because it is surrounded by mountains, damage to Nagasaki was probably reduced compared to Hiroshima. Next, we will explain the effect of Fat Man.



First is the heat blast. As soon as the bomb exploded, a massive fireball at an estimated temperature of a few million degrees Celsius was created, and that brought the ground temperatures to about 3,000 degrees Celsius and the fireball expanded to a radius of 240m one second after the explosion. It was like "a mini-Sun created by humans." The heat blast was horrendously powerful. It caused fires and burns on people who were outside as far away as 4 km from the blast zone. The photo on the left shows a shadow burned into the

ground by the heat blast. Shadows are created when an object is put in the path of rays. The area directly exposed to the strong heat blast was burned and changed color. Such shadows burned into the ground were seen in different locations in Nagasaki City. The photo on the right was taken in Matsuyama Town, which is near the blast zone. By noon on the next day, the blast and fire had completely destroyed the entire town. There were many charred bodies throughout the town. Survivors searched for their families and everyone who was able to help with rescue efforts.



The skin of people near the blast zone was severely burned or torn away, exposing the flesh and bones under the skin. Furthermore, bodies were charred like charcoal, or as shown in the photo on the left, the flesh of the hands was burned by high heat and fire, and the remaining bones and melted glass stuck together, something completely different from a usual burn. The photo on the right is of Mr. Sumiteru Taniguchi. If you have studied peace in Nagasaki, you will recognize the picture. At a glance, it tells us of the cruelty of the damage.

He was only 16 years old at the time. He was delivering telegrams by bicycle about 1.8 km away from the blast zone. The shockwave was traveling at 250 meters per second. It hit him from behind, throwing him off his bicycle and onto the road. The power of the shock wave tore his skin off. His back was so damaged by the blast that he was forced to lie on his stomach for a year and nine months. He kept saying, "Kill me." When he received blood transfusions, the blood seeped out of his body. He became weaker and weaker, and the burned areas became necrotic. He could neither sit nor lie down. Because he was unable to move, he developed bedsores on his chest. Necrosis developed, affecting his skin, muscle, and bones. After his release from the hospital, he continued receiving treatment for the burns. Bones were removed, and his heart could be seen between the bones. Until he died at the age of 88 in 2017, he continued telling people about his experience as a survivor.



The shockwave also caused tremendous damage to Nagasaki. It traveled at 440 meters per second in the immediate blast zone and 170 meters per second even 1 km away from the blast zone. Typhoons generate wind speeds up to a maximum of about 80 meters per second. The shockwave was about two times stronger than the largest typhoons. It is hard to grasp just how powerful that is. Within 1 km away from the blast zone, private houses were obliterated. Electric wires and train tracks melted. Strong steel frames, shrine gates, and

school buildings were destroyed. People were crushed by buildings, and countless shards of shattered glass tore into bodies. It caused horrific injuries.



The most devastating feature of the atomic bomb, however, is the tremendous amount of radiation released at detonation. In addition to the instantaneous destruction caused by the strong heat blast and powerful shockwave, the large amount of radiation caused radioactive fall-out (radioactive particles that spread in the air and fall on the ground). This caused horrible illnesses in humans and animals, and many died. It also affected the growth of plants like trees and flowers. Radiation destroys cells and causes acute phase disorders

such as vomiting, fever, and hair loss. It has been 77 years since the atomic bombing, and the victims have continued to suffer from radiation-related health problems.



Many who survived the heat blast or shock wave later died because of the radiation. Under such terrible circumstances, surviving physicians and nurses tried their best to save people with a limited amount of equipment and medicine.



We've talked about the damage and horror of the atomic bombing. We will now talk about what we should do and are doing to prevent such tragedies from ever happening again.

Currently, the atomic bomb survivors have been aging, and in 10 to 20 years, no one will be left who can share their firsthand experience of the bombing. It is up to us to pass down their thoughts and experience to subsequent generations. We must pass down the real stories told by the survivors, their wish for peace, and the horror

of war. As there are people who participated in peace activities like this project for the first time, we, as the young generation, should exchange opinions regarding peace. That will, we believe, be a big step toward deepening our understanding of each other's countries. We, therefore, will continue participating in peace activities like this project to provide information for making a peaceful society.



Next, we will introduce Nagasaki Prefecture peace activities. The prefecture holds the Peace Memorial Ceremony, Peace Flame, and Citizens' March for Peace as peace memorial events.

The Peace Memorial Ceremony is held every year at the Peace Park in Nagasaki City on August 9, the day the atomic bomb was dropped. This ceremony is held with bereaved family members of the atomic bomb victims and many citizens in attendance. The ceremony is live-streamed on the internet to the world.

The Peace Flame is an activity in which participants write messages on handmade candles and light them to console the spirits of those who lost their lives in the atomic bombing. This activity is held every year to pass down the preciousness of peace to the younger generation.

The Citizens' March for Peace has been held since 1972 to mourn the deceased victims of the atomic bomb and spread hope for peace to the world. It is held to coincide with the United Nations Disarmament Week. Participants include elementary school students and senior citizens.



The Exhibition of the Posters and Slogans for World Peace aims to increase the awareness of the younger generation about peace, mainly targeting children ranging from elementary school to high school age. Posters and slogans for world peace are collected from students, and prize winners' works are exhibited at the Nagasaki Atomic Bomb Museum and other venues.



To finish our presentation, we would like to share how we, students raised in Nagasaki with the history of the atomic bombing, feel about peace.

Our biggest hope is to prevent tragedies like this from ever occurring again. In addition to the people of Hiroshima and Nagasaki, who actually suffered the horror of devastating destruction, there are people now living under the threat of nuclear weapons, such as those enduring the Russian invasion of Ukraine, and there are areas damaged by nuclear tests, such as New Mexico

in the United States. The pain caused by nuclear weapons does not end on the day a bomb is dropped. Nuclear tests are repeated to develop newer weapons, and people in the areas exposed to radiation have been suffering over generations. The issue of nuclear weapons is not something that can be relegated to the past. It is an issue that affects us today. It is not only for those in Hiroshima and Nagasaki who were exposed to radiation but also for everyone on the earth. With the declining number of atomic bomb survivors who can share their actual experiences in the war, we become the caretakers of their hope and continue disseminating the history of Nagasaki to prevent the pain caused by nuclear weapons from occurring. We would like to take every step forward hoping for a peaceful world without nuclear weapons through our interactions with you here. This concludes our presentation. Thank you for listening.

Q&A ◆ Atomic Bombing in Nagasaki

Q It was through the manga *Kocchi Muite! Miiko* I got to know about the atomic bombing in Nagasaki for the first time. I was an elementary school student, but the simple lines in the manga were enough for me to feel the tragedy, and still have goosebumps on my arms remembering it. When you learned about the atomic bombing for the first time, how did you feel? (Vietnam)

- A**
- I first learned about the atomic bombing when I was in the first grade of elementary school. At that time, I could not understand the war so much, but I remember that the photos I saw were cruel and horrible.
 - When I was an elementary school student, I also felt that the atomic bombing was horrible. A manga, "Barefoot Gen," was in my elementary school library. I read it, but it was hard to keep looking at those pictures in the manga. They made my heart ache. As I got older, in junior high school and high school, I listened to the stories told by the atomic bomb survivors. They helped me to feel the horror of the war.

Q Have you ever met atomic bomb survivors? If so, would you please tell us how you felt and what you learned? (South Korea)

- A**
- Every year on August 9, my school holds a peace gathering and individuals who have experienced war come to speak. We can learn about the horrible damage that war causes and the need to think about what to do to create a peaceful world.
 - I was born and raised in Nagasaki so I always have chances to listen to the stories of the atomic bomb survivors on August 9. My great-grandfather lost his family because of the atomic bombing. Although I did not have a chance to hear the story from him, I heard how it was from my relatives. I visit his grave in August every year to pray for him.

Q (1) The number of deaths in Hiroshima at the time of the bombing is not clearly determined. Why are the details of the individual deaths in Nagasaki stated precisely?
(2) In terms of the term "peace memorial," Hiroshima uses the kanji "記" and Nagasaki uses the kanji "祈." Is there any reason for the difference? (Hiroshima)

- A**
- (1) The figures shown as references are the estimated numbers for about four months from the atomic bombing until the end of December 1945 and seem to have been aggregated during the rescue activities. Detailed numbers are shown; however, it is unknown if the figures are accurate.
 - (2) For the Nagasaki National Peace Memorial Hall for the Atomic Bomb, the kanji "祈念" is used. The memorial hall was built to recognize the atomic bombing victims and their families and to pray for peace. I think the kanji "祈 (to pray)" is used for the name of the ceremony too.

Q Did the Japanese government provide any compensation for the atomic bombing victims? (Cambodia)

A In 1945, no compensation was provided by the government. However, an atomic-bomb survivor's certificate was issued sometime later. Free medical treatment is available to the holder of this certificate. However, some of the individuals affected by the atomic bombing have not been recognized as survivors, and have not received the certificate.

Q Hiroshima and Nagasaki are the only cities in the world to have experienced atomic bombing. I would like to know if there are any projects between the two cities for interactions among students or peace activities. (Okinawa)

A Each prefecture selects a few representatives among high school students as Peace Ambassadors. The representatives from Nagasaki and Hiroshima participate in global conferences.

Q I would like to know if anyone knows about atomic bomb survivor Mr.Sumiteru Taniguchi and his thoughts about peace. (Okinawa)

- A**
- I do not know what Mr. Taniguchi thought about peace. However, when I met an atomic bomb survivor and asked if he thought the war truly ended, he said, "I am finally able to live peacefully." When I heard his words, I really felt that he had a very hard and terrible time during the war.
 - Mr. Taniguchi mentioned his hope to make Nagasaki the last place where an atomic bomb was detonated on earth. He also told us that humans have developed different cultures around the world; however, we will never be able to eliminate the aftereffects and pain caused by war. He said that we cannot coexist with nuclear weapons, we cannot protect people or the earth with nuclear weapons. He wants us to act from a humanitarian perspective to abolish nuclear weapons from the world. He said that he cannot die in peace until he sees the world without nuclear weapons. He continued peace activities until he died in 2017.



South Korea Topic : Jeju 4.3 Massacre

2022年度
「平和への思い (ウムイ)」
発信・交流・継承事業 共同学習
2022. 11. 08.
韓国・国立済州大校

Hello everyone. Our team will talk about the Jeju 4.3 Massacre and what has been done to solve issues associated with it.



This is the Jeju 4.3 Peace Park. This park is located about one hour from Jeju International Airport. There are many monuments inside it. It also has the Peace Memorial Hall that features exhibits of the uprising and massacre.



Let's take a look at the exhibits at the Memorial Hall. This is a fountain pen used by President Kim Dae-jung, who is known as the symbol of the democratization of South Korea, to sign a law for the investigation of the Jeju 4.3 Massacre. The law, the Jeju 4.3 Special Act, was finally established in 2000 to seek the truth of the incident and vindicate the honor of the victims, more than 50 years after the incident. In line with the enactment of the Special Act, a wide range of projects have been

implemented to address the negative legacies. We can say that these projects have been bolstered by the continual demand for truth-finding by residents of the island over the past few decades.



The most important aspect of the movement was the clarification of the truth behind the Jeju 4.3 Massacre. During half a century after the incident, no official or comprehensive investigation was conducted. In response, an official Jeju 4.3 Massacre investigation report was issued by the government. This report showed the hidden truth behind the incident. After the release of the report, the president made an official apology to the residents and bereaved families of Jeju Island. The approaches to clarifying the truth led to an apology from the president.



showing us the long-term approaches to seeking the truth of the incident. Memorial services and events started from the truth-finding movement.

Some memorial spaces were built to mourn the victims the Jeju 4.3 Massacre victims were built. The Memorial Service Alter shown in the photo enshrines mortuary tablets of the victims. On the morning of April 3 every year, a memorial ceremony is held by the government. A wide variety of items related to the incident are exhibited at the Peace Memorial Hall. Records of a broad range of activities, including artistic and social activities and investigations seeking the truth of the incident, are also exhibited. This is a memorial space



Outside the Jeju 4.3 Peace Park, there are many memorial facilities. The Headstones and the Ashes Enshrinement Hall are situated at the side of the above-mentioned Memorial Service Alter and the Memorial Tablets Enshrinement Room. We will explain the individual sites.



Many people involved in this incident went missing. They are private citizens who were unlawfully arrested, convicted by military tribunals, imprisoned on the mainland of South Korea, then died or disappeared. They are called "The Convicted." These headstones were placed to remember the missing victims. There is also a monument that describes private citizens arrested and placed in prisons in different locations.



made it possible to hold memorial services to console their souls.

The Ashes Enshrinement Hall was built to enshrine victims who were massacred and buried in secret. Most of their bodies were exhumed from underneath the runways of the present-day Jeju International Airport. The news recently reported that the remains of a missing person were identified by DNA obtained from a bereaved family member aged 101 years old. Currently, the identification of victims' remains continues using the results of DNA and other data obtained from bereaved families. Identifying the remains of victims has



The Jeju 4.3 Special Act of 2000 was revised for the first time in 20 years. What is noteworthy about this amendment is that the government will provide compensation to those identified as victims. Revisions also give individuals who were convicted unfairly in military tribunals the opportunity to seek a retrial to prove their innocence. Currently, procedures to provide compensation for the victims are ongoing, and retrials are being scheduled.



Since the establishment of the Jeju 4.3 Special Act, a wide range of activities have been performed at schools to remember the Jeju 4.3 Massacre. One of the achievements of such activities is the inclusion of articles about this incident in textbooks used at elementary, junior high, and high schools in South Korea. Hands-on programs have also been carried out to help people remember this incident, in which they visit the actual sites related to the incident to understand the truth and mourn the victims.



There are also other attempts to pass down the meaning of the Jeju 4.3 Massacre to students in public schools. Movies and memorial badges based on the incident have been produced. Students continue making approaches one after another to pass down the memories and lessons of the incident using new methods.



Activities designed to pass down the lessons learned from the incident are not limited to South Korea. Ms. Nguyen Thi Thanh, a Vietnamese woman who has expended long-term efforts searching for the truth about massacres committed by the Korean Army during the Vietnam War, received the Jeju 4.3 Peace Prize. A special exhibition regarding the history of the Jeju 4.3 Massacre and approaches to finding the truth was also held at the Taipei 228 Memorial Museum in Taiwan.



Tsushima, Japan is very close to Busan and Jeju Island. It was recently announced that the remains of people killed and thrown into the ocean during the Jeju 4.3 Massacre had been found off the coast of Tsushima. It turned out that a person in Tsushima had collected the remains on the beach, held funerals, built memorial towers, and mourned the victims. In such cases, we found the possibility of cooperation beyond national borders.



It is important to recognize the value of seeking the truth, to support people who strive in the search for truth, and to provide cooperation for the endeavor. It is also important to express our feelings of condolence to victims not only in our own countries but in different countries and regions. Through the power to seek the truth and the experience of expressing our feelings of condolence to victims in our own countries, mutual cooperation will become possible.



So far, we have presented a video introducing the Jeju 4.3 incident, subsequent efforts to seek the truth and the possibility of solidarity. We have worked on addressing issues associated with the tragic Jeju 4.3 Massacre using peaceful means. During the process of seeking the truth, we identified ways of vindicating the honor and rights of the victims. The search for truth expanded to compensation for the victims and the development of facilities to honor them. The incident teaches us the need to continue seeking peaceful solutions based on

the search for truth. Using the opportunity of this joint study, we would like to share the message with everyone that the truth can bring consolation, the future, education, interaction, cooperation, justice, and peace.

How do you remember any historical incident that has led to the present-day peace activities in your countries and regions?

We have talked about peace activities related to the Jeju 4.3 Massacre. We would also like to know about the history of your countries and regions, and how you have been trying to overcome negative legacies. Let's discuss this together and collect wisdom.

Q&A ◆ Jeju 4.3 Massacre

Q Are there any news reports about the Jeju 4.3 Massacre that are different from the truth? (Vietnam)

A As you pointed out, there is still some fake news about it. The frequency of the fake news varies depending on the administration, but published reports, records, and memorial monuments serve as proof of the truth against the fake news. A public organization called the Jeju 4.3 Peace Foundation has an in-house distortion prevention team to respond to fake news and false information.

Q There has been a wide range of activities, including revision of the law and DNA identification, which makes us feel that the national government is sincere about facing the truth of the incident. Would you please tell us if there are issues remaining or things that still must be done between the victims and the national government? (Hiroshima)

A The national government was the assailant in this massacre. Therefore, there are still plenty of walls and some great distance between the government and the citizens; in other words, the assailant and the assaulted. For example, people on Jeju Island who rose up on April 3, 1948, are considered defiant against the South Korean government, so they are neither recognized officially as victims of the Jeju 4.3 Massacre nor are they included as recipients of compensation. In addition, victims with permanent physical damage receive different amounts of compensation depending on the level of disability. Past incidents are sometimes reflected in the current situation, influenced by a broad range of decisions, discrimination, and politics. The number "4.3" expresses nothing more than a number. Therefore, people have been discussing how to characterize the incident from now.

Q About the Jeju 4.3 Special Act, what do the survivors on the island and current South Korean nationals think about this Special Act? (Cambodia)

A Most of the items specified by this Special Act, such as the building of memorial sites for the victims and compensation for the bereaved families, have been realized. The most important point in this Special Act for the survivors is the freedom to talk about the incident openly. Before the act was established, no one could talk about the incident in public, which created a hidden history. After the act, however, we feel that anyone can talk about this incident anytime and anywhere.

Q

- (1) **Has the recovery of the victim remains been completed? I would like to know if there are some issues with DNA identification, etc.**
- (2) **What motif is used for the memorial badge? (Okinawa)**

A

- (1) Most of the excavations have been completed. However, we still do not have witnesses to those who were arrested and brought to mainland of South Korea or to prisons. There are still many missing people whose place of execution and burial remains unknown. Works to search for the sites where they may have been buried are continuing.
Jeju Island is relatively isolated, so the match rate of DNA between bereaved families and collected remains is relatively high. However, the number of blood samples being obtained from bereaved families has been decreasing due to their aging.
- (2) Symbols of this incident, such as camellia and a mother carrying a baby, are the motifs of the badge. Students with no first-hand experience of the incident studied about it and created the badges, which is meaningful as a peace activity.

Q

- (1) **Are there any movies based on the Jeju 4.3 Massacre?**
- (2) **Are there any victims from abroad, in addition to South Korean victims? (Taiwan)**

A

- (1) When people began feeling free to talk about the incident after the establishment of the Special Act, movies started to be made and released to the public. A movie entitled "JISEUL," which literally means "potatoes," based on the incident was released in Japan, too. A movie entitled "Soup and Ideology" based on the story of Korean people residing in Japan rooted in Jeju Island and the Jeju 4.3 Massacre was also released in Japan recently.
- (2) According to the official investigations by the government, there are no foreign victims. However, people who were born before 1945 and moved to Jeju Island after World War II, in other words, individuals whose birth was registered in Japan and who then returned to South Korea, including babies and elementary school students, were among the victims. They are recorded with their Japanese names.



Taiwan Topic : February 28 Massacre



Hello everyone, we will be presenting on the 2.28 Massacre. What we will talk about today is the background of the incident, the beginning of the incident, details of the incident, and the impact of the incident.



First, we will explain the background of the incident.



WWII ended in 1945 with Japan's surrender. Taiwan was a Japanese colony, and it returned to Republic of China(ROC) in accordance with the Cairo Declaration. People in Taiwan were looking forward to the requisition by the ROC government and the end of Japanese rule that had lasted over 50 years. However, contrary to their expectations, a number of problems occurred after the requisition.

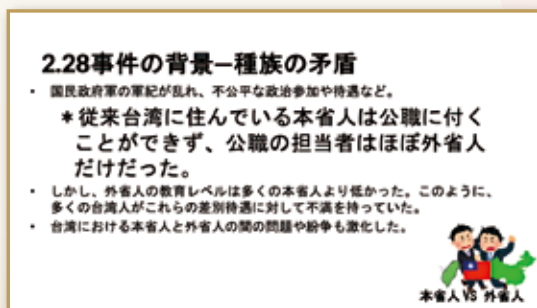


The administrator of ROC held complete authority over the administration, legislation, and the military. The administrator's authority made him like a king ruling over Taiwan. This concentration of authority led inevitably to corruption among the Nationalist Government's bureaucrats, which caused dissatisfaction among the people of Taiwan.



In the markets monopolized by the Nationalist Government, it became difficult for mid- and small-size companies to survive.

The authority of the Nationalist Government was so powerful. The government controlled a wide range of businesses and gradually limited the economic activities by the Taiwanese people. The Taiwan Provincial Administration Office which was established by the Nationalist Government after the war owned monopoly rights for tobacco, liquor, sugar, etc., taking over the monopoly system that had been in place during Japanese rule. The Nationalist Government took control of both public and private companies that Japan had left.

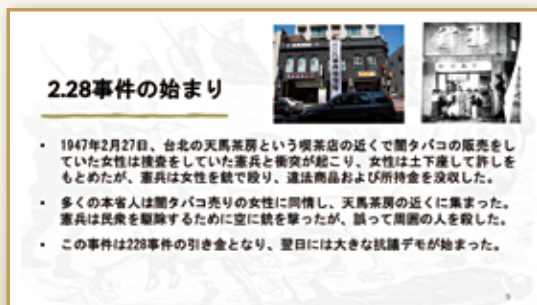


and conflicts regarding the native Taiwanese and the mainlanders in Taiwan became fiercer.

At that time, military discipline in the Nationalist Government became disordered, and unfair treatment towards people and denial of political participation were observed. For example, the native Taiwanese could not work as public servants, and most of the public servant positions were occupied by the mainlanders. Before 1945, the native Taiwanese could work as public servants; however, it became impossible and almost all of the public positions were occupied by the mainlanders who were not highly educated. Therefore, the issues



Next, we will explain the beginning of the February 28 Massacre. On February 27, 1947, a official agent struck a middle-aged Taiwanese woman suspected of selling contraband cigarettes around the Tianma Tea House in Taipei. Although the woman kneeled on the ground and begged forgiveness, the military policeman hit her with his gun and took the cigarettes and money she had. Many native Taiwanese sympathized with her and gathered near the Tianma Tea House. An agent shot his gun into the air to warn the excited crowd; however, he mistakenly, killed a bystander. With this incident as a trigger, a huge protest began on the next day, which is the beginning of the February 28 Massacre.





This incident caused people in Taiwan to explode with anger against the ROC. On the morning of February 28, 1947, native Taiwanese organized protests and started making their way to the Taiwan Provincial Administration Office, where they fought against the police. Students in Taipei also left school to participate in the protests. The Nationalist Government of the ROC suppressed the demonstration with military force, resulting in many deaths among the protestors. News of this protest spread via radio throughout Taiwan, and it turned into a revolt that expanded throughout the entire island.

2.28事件

- 閩タバコ事件をきっかけとし、民衆は中華民国政府への怒りを爆発させた。
- 1947年2月28日午前、台湾各地の本省人は抗議のデモ隊を組織し、西岸のために行進を始め、省行政長官公署の門前にて警察と抗議民衆の間に衝突が勃発し、台北市内の学生も講義をやめて、省行政長官の公署に抗議デモを行った。
- 当時の国民政府はこれを武力で鎮圧し、多くの抗議民衆に死傷者が出た。
- この事件はラジオ放送によって台湾全島に広まり、「台北タバコ取り調べ抗議活動」は全台湾での反乱事件になった。

2.28事件—台湾各地の抗議活動

- 1947年2月29日、暴動は多くの地域に拡大し、台北、基隆、台中、嘉義、台南及び高雄等で抗議デモが益々激しくなった。
- 28事件は台北の抗議デモだけではなく、規模は台湾全土に拡大された。
- 軍隊による鎮圧により、5月15日、暴動は収まった。
- 推定犠牲者数は1万~2万人程度と言われている。

This protest movement spread not only through Taipei but also throughout Taiwan. On February 29, 1947, the uprising expanded to many other regions, and the protests became fiercer in Taipei, Keelung, Taichung, Chiayi, Tainan, and Kaohsiung. However, as a result, the riots were suppressed by the army and ended on May 15. The estimated number of victims was 10,000 to 20,000. The map on the right shows the locations of the protests. The photo on the left shows the protest in Taipei.

**2.28事件
1947年嘉義市三二事件**

- 28事件は台北からの抗議デモだが、台湾の他の都市でも激しい抗議デモがあり、特に嘉義で起きた三二事件はその中でも最も長い抗議デモだった。
- 1947年3月2日、本省人と外省人の間の衝突事件で、人々は市長官邸を包囲した。そして、本省人は警察署を包囲、銃を撃ち、外省人や公務員を襲われた。
- 嘉義市議会議長から市民に降伏を求めたが、結果は失敗となり、嘉義市で市民大会を開き、228委員会を組織した。

Next, we will introduce the Chiayi 32 Incident that happened in 1947. The February 28 Massacre arose as a protest in Taipei. There were other cities in which strong protests broke out. Among these, the Chiayi 32 Incident was the longest. On March 2, 1947, due to conflict between the native Taiwanese and the mainlanders, the protesters surrounded the mayor's residence. The native Taiwanese surrounded the police department, took the guns, and attacked the mainlanders and public servants. The

chairperson of the City Council asked the citizens to surrender. This request was rejected, and the 228 Incidents Settlement Committee was organized.



**2.28事件
1947年嘉義市三二事件**

- 情状の次第により、民衆は地方の政府軍や空軍を襲い始め、他所から来た人々は次第に嘉義に寄せ、戦局を支配した。その中には学生や居住者なども少なくなかった。
- この抗議デモは10日以上続き、政府軍の支援は台湾に働き、兵員を派し、奪われた武器を回収したとも3月15日嘉義市が戒厳状態に入り、社会秩序は乱れ、三二事件終わった。

Following the rejection of the Chairperson’s request, militia forces started attacking local government armies and airports, and gradually people gathered in Chiayi City to support the movement. Among them were quite a few students and natives. This protest lasted more than 10 days. However, after the government army arrived in Taiwan, they were suppressed. The government army collected the weapons, and Chiayi City was placed under martial law on March 15, which was the end of this incident.



**2.28事件
陳儀&2.28事件処理委員会**

- 当時の国民政府による228事件に対する処置についてであるが、行政長官の陳儀は表では228処理委員会で台湾人の要求を認めていたが、裏では蔣介石に台湾で共産勢力があり抗議デモを行っていると報告した。
- その後、中国大陸から軍隊が台湾に派遣され、台湾人の抗議デモを鎮圧しました。

From now, we will explain Chen Yi and the 228 Incidents Settlement Committee. In regard to the handling of the February 28 Massacre by the Nationalist Government, Chen Yi, the Chief Executive of the Taiwan Provisional Administration, accepted the requests from the Taiwanese at the Committee. However, he secretly reported to Chiang Kai-Shek that it was a communist group protesting. Because of his report, the ROC sent the army to Taiwan and suppressed the protest.



**2.28事件
沖縄の被害者(基隆)**

- 228事件は日本人の被害者がいて、それは基隆にいた沖縄出身の被害者たちだ。
- 日本統治時代に台湾と沖縄の交流が盛んであり、特に基隆との交流は最も盛んであった。そのため、基隆の平和島というところでききも沖縄人の集落があった。
- 中華民国は台湾を統治した後、島内の日本人を敵視し、その時日本人は中国語ができないという理由で政府軍は平和島に住んでいた沖縄人は殺された。

In fact, there were also Japanese victims in the February 28 Massacre. They were people from Okinawa living in Keelung. During the period of Japanese rule, people in Taiwan and Okinawa often interacted, especially in Keelung. There was a residential area of Okinawans on the Heping Island in Keelung. However, after the ROC ruled Taiwan, they began to consider the Japanese on the island as enemies. Okinawans living on Heping Island were also killed because they could not speak Chinese.



白色テロ時代

- 時間: 1949年5月19日～1987年7月15日
- 1949年、国民党は国共内戦で敗戦し、台湾に撤退した。それと共に、国民党の官吏や軍人を中心とする多くの中国大陸出身者が台湾に移り住んできた。
- その後、38年間にわたる戒厳令が敷かれ、台湾社会は長期にわたり言論と思想の自由が抑制を受ける白色テロの時代となった。

Next, we will explain the White Terror Period. The White Terror Period began in Taiwan on May 19, 1949, and ended on July 15, 1987. In 1949, the Chinese Nationalist Party(CNP) was defeated in the Chinese Civil War and retreated from mainland China to Taiwan. At the same time, CNP officials and soldiers, as well as a large number of Chinese citizens, migrated to Taiwan. From that time, martial law was in place for over 38 years in Taiwan, and Taiwanese society entered the period of the White Terror which suppressed freedom of speech and thought.



戒嚴とは？

国民政府は全面的に叛乱の制止と防諜のために、夜間の外出を禁止し、軍隊は街頭で駐屯した。集會、結社、出版は厳しく制限され、共産党、台湾独立に関する書籍、歌謡は禁じられ、学校では台湾語を話すことを禁止した。記者や知識分子、異議派ハイチ等騒動などで捕らえられ、冤罪で処刑された者が多かった。被害者数は約14万人(民間の推計は20万人以上)。

What is martial law? The Nationalist Government enforced a curfew and stationed military personnel in towns, in order to subdue rebellions and prevent espionage activities. Assembly, associations, and publications were strictly limited. Books and songs about the Communist Party and Taiwan's independence were also prohibited. Children at schools were not allowed to speak Taiwanese. As a result, many Taiwanese were arrested on suspicion of being members of the left wing or spies based on anonymous tips and were

falsely charged and executed. The number of victims is estimated to have been about 140,000. However, according to an estimate by private aggregation, there were more than 200,000 victims.

戒嚴の解除と民主化

- 1987年7月15日、中華民国政府は戒嚴令の解除を宣言した。その後、政治・経済・文化の自由化、民主化の道を歩みはじめた。
- 1996年、初めての直接選挙による総統選挙が実施され、本省人出身の李登輝が当選した。

On July 15, 1987, the ROC government lifted martial law. From then, Taiwan began to move toward the liberalization and democratization of politics, economy, and culture. In 1996, the first direct presidential election in Taiwan was held, and Lee Teng-hui, a native Taiwanese, was elected President.

記念の行動

- 1995年李登輝総統は二二八記念碑落成式典に初めて政府を代表し、二二八事件に対して公式に謝罪した。
- 1995年4月7日に『二二八事件処理および賠償条例』が公布され、その後『財団法人二二八事件記念基金会』が設立され、二二八事件の賠償申請受理や賠償金の交付を行う。
- 1997年以降、2月28日が和平記念日として祝日となった。

・ 記念施設：二二八和平公園、記念碑、台北二二八紀念館

President Lee Teng-hui issued an official apology for the February 28 Massacre at the Inauguration Ceremony of the 228 Memorial Monument in 1995. On April 7, 1995, "the 228 Incident Disposition and Compensation Act" went into effect, and then, "the Memorial Foundation of 228" was established to address matters regarding compensation for the victims. In 1997, February 28 became Peace Memorial Day, a national holiday. 228 Peace Memorial Park, Memorial Monument, and Taipei 228 Memorial Museum were built too.

2. 28事件の影響—記念の行動

- 「二二八國家紀念館」は台北市定三級古蹟。
- 四年間の修復工事及び計画を経て、2011年2月28日に正式に開館し運営しはじめた。
- 2月28日は和平記念日及び祝日に定められている。
- 現在では、2.28事件に関係する記念館、公園、記念碑などは全国で24ヶ所である。

In conclusion, we will explain the influence of the February 28 Massacre. First of all, we will introduce the National 228 Memorial Museum. Through a four-year repair project and planning, the government officially opened the Museum on February 28, 2011. There are 24 facilities related to the February 28 Massacre scattered throughout Taiwan, including those in Keelung and Tainan that we described before.

2. 28事件の影響—記念の現状



Especially important facilities are the 228 Memorial Monument and the 228 Peace Memorial Park in Taipei. The Taipei 228 Peace Memorial Museum and the Inscription on the 228 Memorial Massacre Memorial are in the park.

2. 28事件の影響—記念の現状



2. 28事件の影響—現在の台湾政治への影響

- 国民党では、前総統の馬英九氏は228事件に対し、228事件が発生した最大な理由は戦後失業問題であり、国共内戦による台湾の民生と経済の崩壊が原因だった。そのほかに陳儀が指導者となった省政府の汚職問題が多かったと主張している。
- また228事件は種族衝突ではなく、役人からの圧迫で衝突が起きたと言った。要するに、今後は228事件のような衝突事件を避けるよう、政府は必ず汚職などの不正を行わないと決意した。



Next, we will talk about the impact of the February 28 Massacre on the politics in Taiwan.

After the lifting of martial law, Taiwan shifted from the era of being a Chinese colony to the era of being Taiwanese. And in 1996, a Taiwanese president was elected. However, in 2008, Taiwan returned to a CNP-led government, and Ma Ying-jeou became president. President Ma stated that the main cause of the February 28 Massacre was unemployment problems after WWII, and that the disruption of public life and the economy

resulting from the Chinese Civil War (conflicts between the CNP and the Chinese Communist Party) was also a cause of the incident. He also mentioned that corruption within the Provincial Government led by Chen Yi was also one of the causes of the incident. In addition, he stated that the incident was not an ethnic conflict, but a conflict caused by the tyrannical behavior of government officials. The KMT government officially announced that to prevent conflicts like the February 28 Massacre, it would never be involved in corruption or other illegal acts. This is the opinion of the KMT.

2. 28事件の影響—現在台湾政治への影響

- 民進党では近年の「228事件責任帰属研究報告」によると、228事件は当時の国民党政府の無能が原因だったと言ひ、民衆の反抗に政府軍が暴力を答えたことであつた。また228事件は台湾人による民主と自由への憧れだけではなく、外來政權への反抗の象徴だとも主張している。



In 2016, the Democratic Progressive Party (DPP) established by the Taiwanese again held the reins of government.

The DPP published the Report on the Responsibility for the 228 Massacre. According to the report, the CNP government's incompetence at that time was also a contributing cause of the incident. It states that the government forces responded violently to the protest by the citizens and that the incident was a symbol of protest against the foreign government, which came from mainland of China. This is the opinion of Taiwan.

2. 28事件の影響—「轉型正義」

- 「轉型正義」：日本語訳は「移行期の正義」である。
- 「轉型正義」とは、元々権威統治された社会が民主主義に移行し、過去に政府に不当侵害された人々に対しての名譽回復と補償であり、より公平で正義を実現することを指している。
- 228事件や戒嚴時期の被害者の家族が移行期の正義を目標にして、政府に訴えている。

ご清聴、ありがとうございました！



To finish up, we will explain transitional justice in Taiwan.

Transitional justice in the context of Taiwan is to recover the honor of people whose rights were unjustly trampled upon by the government, and compensate them for their suffering during the transitional period from the authoritarian regime to a democratic society with the aim of realizing even handed justice. During the White Terror Period, many Taiwanese were arrested and executed by the government without any justifiable reason. Transitional justice is designed to compensate the bereaved families of the victims.

Q&A ◆ February 28 Massacre

Q Schools in Nagasaki hold peace assemblies on August 9, which was the day of the atomic bombing. Do you have any ceremony or event to mourn the victims of the February 28 Massacre in Taiwan? (Nagasaki)

A We have a memorial event on February 28, a national holiday, each year; however, most people do nothing special other than take the day off. The reason is that the incident is not well known among the people, mainly because the government was reluctant to publicize all the data and reference materials for a long time. Although we had opportunities to learn about the incident at school after the lifting of martial law, there are many people in my parents' and grandparents' generation who do not know about it. Therefore, we do not have a huge memorial event like the one held in Nagasaki.

Q Your team talked about Okinawa in the presentation. Is there a memorial tower for Okinawans who were victims of the February 28 Massacre in Taiwan? (Okinawa)

A There is a museum related to the February 28 Massacre, and it has a special section for Japanese victims. However, we could not find information about a memorial tower. We could find a photo of Mr. Aoyama from Okinawa and his family.



Q

- (1) The expression “uprising” is in Slide 12. Is it correct to describe the actions of the native Taiwanese as an “uprising?”
- (2) We think the opinion and attitude about the incident differ depending on which government is relating the story. We would like to know the specific differences. (South Korea)

A

- (1) The incident is described differently depending on the perspective. Seeing the movement from the standpoint of the DPP, it would be a protest or revolution. However, seeing it from the standpoint of the CNP, it would be an uprising. Differences in the historical standpoint cause such differences.
- (2) The CNP and DPP have different opinions. The CNP dropped the reins of government. With the influence of Xi Jinping since 2016, the Taiwanese have almost completely given up on a peaceful unification. The opinion of the current DPP government is the majority opinion of the Taiwanese. Although the CNP seems to have difficulty winning against the DPP, these two parties are the major political parties representing Taiwan after World War II.

Q

February 28 has become a Memorial Day for the incident. Do Taiwanese think that the incident should be discussed and passed down to future generations, or that only the information provided by the government is enough? I would like to know if there are some differences in opinions depending on the generation. (Hiroshima)

A

I think there is a generation gap. Young people are not so interested in such historical events and do not have enough knowledge about this incident. People who do not know about the incident may simply consider it a part of history. The people of our parent’s generation were born in the 1960s, and they did not experience the incident. My grandparents’ generation does not want to talk about it and does not consider it a memorial event. However, because a movie about it was produced based on publications and materials provided by the government, the February 28 Massacre has attracted the attention of the younger generation. I feel that young people will pay more attention to the incident than before and agree more about the importance of passing this history down to future generations.

Q

About the February 28 Memorial Monument, it is mentioned that the four cubes symbolize the ethnic groups in Taiwan and that mainlanders are one of them. Is it because mainlanders were also the victims of the incident? (Okinawa)

A

Yes, you are correct. During the incident, there were many victims of mainlanders in the conflict with the native Taiwanese.

Q

Martial law was in place after the February 28 Massacre. What is the influence of martial law on the current younger generation? (Cambodia)

A

Martial law was lifted in 1987. Because it has been 40 years since then, our generation does not feel its influence much. I should add that because there are about 50,000 people in our grandparents’ generation who were exiled from Taiwan after being accused of political crimes, I assume that their descendants do not have grandparents.



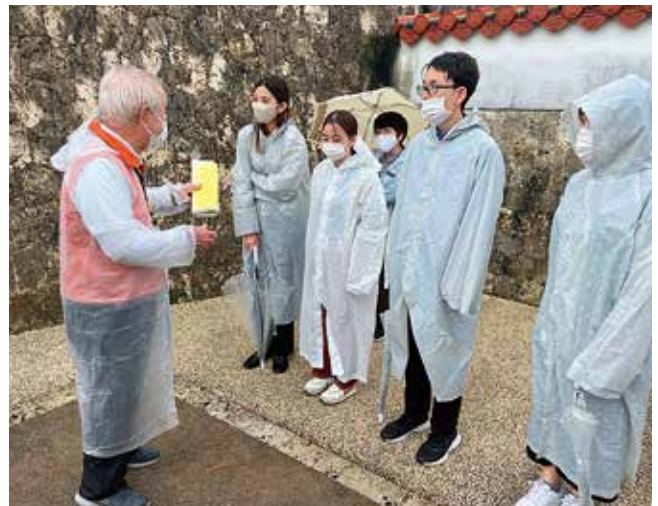


(4) Day 3 : Field Study, Presentation (Hiroshima, Vietnam, Cambodia)

【Shurijo Castle】

The participants heard actual stories of the Battle of Okinawa and learned about post-war history during the first two days. On Day 3, they visited Shurijo Castle to learn about the history and culture of the Ryukyu Dynasty that had flourished before the battle.

The expert guides from the NPO Naha City Machikado Guide explained the history of the Ryukyu Dynasty, which had tried to become a bridge for cultural interactions through trade with China and Southeast Asian countries based on the spirit of the bridge of nations. They also learned about the heritage remaining in the castle.

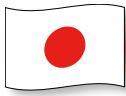


【The 32nd Military Headquarters Trench Remains (Shurijo Castle Park)】

After visiting Shurijo Castle, the participants toured the remains of the underground dugouts used by the 32nd Army Headquarters during the Battle of Okinawa.

They learned that Shurijo Castle Park is an important heritage in the study of the Ryukyu Dynasty and that it allows us the opportunity to consider the tremendous sacrifices made in the Battle of Okinawa and the meaning of peace.





Hiroshima Topic: The Atomic Bombing in Hiroshima

広島と平和

2022年11月 平和への思い 発信・交流・継承事業
制作者: 広島市立大学大学院平和学研究所 石倉万里恵 謝紀華

Today, we will explain the atomic bombing in Hiroshima in four sections. First, we will give a rough introduction of the damage caused by the bombing. Second, we will talk about the atomic bomb victims. Third, we will talk about the issues that Hiroshima has encountered, and finally, we will talk about present activities in Hiroshima.

原爆投下

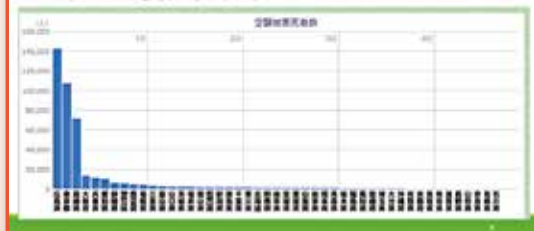
原爆投下日時: 1945年8月6日(月)午前8時15分
当時広島市内にいた人: 推定35万人
死者数: 推定14万人±1万人(1945年末まで)



An atomic bomb was dropped on Hiroshima at 8:15 am on August 6, 1945. There were about 350,000 people in Hiroshima City at the time. The estimated number of deaths caused by the bombing by the end of 1945 was 140,000, give or take 10,000. This photo shows the Hiroshima Prefectural Industrial Promotion Hall, now known as the Atomic Bomb Dome (Genbaku Dome). The photo on the left is the building before the bombing. It was built in 1915 to serve as the Hiroshima Prefectural Products Display Center, and hosted a wide

range of product exhibitions. During the exhibition held in 1919, Karl Juchheim, a German prisoner of war, introduced the first Baumkuchen in Japan. The Hiroshima Prefectural Industrial Promotion Hall was about 160m northwest from the blast zone. The shock wave and heat blast destroyed the building; however, the shock wave moved vertically and burst out through the dome-like ceiling, and a part of the wall of the building miraculously remained, as shown in the photo on the right. Unfortunately, however, all the people in the building were killed instantly. There were different opinions about what to do with the Atomic Bomb Dome. Some said that the building should remain as it is, and others said that it should be demolished because of the risk of collapse and because it was too terrible of a reminder of the horrible tragedy. However, the number of people who wanted to preserve the building grew, and four projects were undertaken to preserve the structure. In 1996, it was included in the list of World Heritage.

日本の空襲被害者数



This graph shows the number of Japanese deaths suffered in air raids during WWII. Hiroshima Prefecture lost about 140,000, Tokyo suffered 100,000 deaths, 70,000 perished in Nagasaki, and 10,000 lost their lives in Osaka. In total, the number of Japanese killed in air raids during WWII was 410,000. Hiroshima and Nagasaki accounted for half of the total number of deaths. On March 10, 1945, Tokyo was indiscriminately bombed in what came to be called the Great Tokyo Air Raid. Osaka suffered eight great air raids from March 13, 1945 until the end of the war on August 15, 1945.



Next, we will talk about the atomic bombing of Hiroshima. The bomb dropped on Hiroshima was called “Little Boy” because of its relatively small size compared to the atomic bomb dropped on Nagasaki. It was about 3 meters long, weighed 4 tons, and had a diameter of 70 cm. Its massive explosive force was generated as a result of the nuclear fission of uranium-235. It actually detonated 600 m above the ground. Putting this into perspective, this is slightly lower than the height of Tokyo Skytree, which is 634 meters tall. It is said that about 70,000 people were killed instantly when the bomb detonated.



Next, we will show the damage. The atomic bomb detonated above Shima Hospital in Hiroshima City. Within a 2 km radius of the blast zone, buildings were destroyed by the shock wave and heat blast. Within 2 to 3 km from the blast zone, people were horrendously burned and houses erupted into flames spontaneously. The three major characteristics of an atomic bomb explosion are a shock wave, a heat blast, and radiation. Of the energy released by the bomb dropped on Hiroshima, the shock wave accounted for 50%, the heat blast accounted for 35%, and radiation accounted for 15%. In a breakdown of the radiation, the initial radiation accounted for 5% while residual radiation accounted for 10%. We will explain more details about these three characteristics.



First, we will explain the shock wave. Near the blast zone, the shock wave moved at a speed of 440m/sec. Tornadoes seen in the United States create winds of about 156m/sec.; the shock wave generated by the atomic bomb was about three times as strong as those tornadoes. At about 100 m away from the blast zone, the shock wave was traveling at about 280m/sec. The highly compressed air rushed at tremendous speed from the blast zone toward the outer areas. As it did, it created a low-pressure zone that caused the air to move reverse direction toward the blast zone, generating very strong blow-back. This resulted in the destruction of most of the wooden houses within a 2 km radius of the blast zone. All the windows of reinforced concrete buildings were shattered, and the interiors were incinerated.



Next is the heat blast. The heat blast generated by the detonation brought temperatures on the ground to between 3,000 and 4,000 degrees Celsius over 0.2 to 3 seconds. The temperature at ground zero was thought to have been more than 1 million degrees Celsius. People outdoors within a radius of 1.2 km from the blast zone suffered critical burns and damage to their internal organs, causing most of them to die. The surfaces of roof tiles within a radius of 600 m from the blast zone were melted and became foamy with bubbles. The heat blast and shock wave obliterated wooden houses more than 2 km away from the blast zone, and left electric poles, trees, and wooden materials charred. About 90% of the buildings in Hiroshima City were utterly destroyed.

特徴(放射線)

・急性障害(爆発から4ヶ月以内)：吐き気、食欲不振、下痢、頭痛、不眠、脱毛、倦怠感、吐血、血尿、血便、皮膚の出血斑点、発熱、口内炎、貧血等・白血球の減少、月経異常など
→約5か月後にはほぼ回復

・後遺症(4か月以降)：白血病、がんなど

※放射線が遺伝子を傷つけることによる

※外傷がない場合でも数年後に発症し死亡する例も多い

※残留放射線により入市被爆者も同じような症状を発症することがある

Next is radiation.

Radiation is classified into two types: initial radiation and residual radiation. Initial radiation is generated within one minute from detonation, while residual radiation remains on the ground. Radiation causes acute disease and aftereffects.

The acute disease appears within four months after exposure, with most symptoms resolving within about five months. Specific symptoms are listed in the reference material.

Aftereffects appear four months or more after exposure. When people first started showing symptoms, they were not aware that the symptoms were caused by radiation. Instead, they were diagnosed as infectious diseases. The radiation had damaged their genes, and this had caused the symptoms. Many did not have obvious external injuries, but developed symptoms within a few months or years and died. Some are still suffering from the effects of radiation. In addition, residual radiation may also have caused similar acute diseases and aftereffects in people who were exposed to radiation when they entered the city after the bombing,

軍都広島



Hiroshima was a victim of this tragedy, but the city also has an aspect of being an assailant. Up until the end of the war, Hiroshima had developed into an important center for military activity. This began with the reform of the military system during the Meiji Restoration. In 1888, the 5th Division Headquarters was established in Hiroshima, and it served as a military base with control over the Chugoku and Shikoku Regions. During the Sino-Japanese War, it served as the Imperial Japanese Army's main base for logistics and the dispatch of troops.

As a result, many military-related facilities were built in the city. The photo on the right shows the former site of the Imperial Headquarters. The Hiroshima Imperial Headquarters became the military's highest authority and the authority through which Emperor Meiji issued orders for the Japanese military to invade the Korean Peninsula. As the war intensified, the role of Hiroshima as a military center grew. Hiroshima Castle and the surrounding area were actively serving important roles as military command facilities at the time of the atomic bombing.

被爆者の定義

・次のいずれかに該当する方で、健康状態調査を併行している方

1. 直接被爆者
2. 入市者
3. 救護、死体処理にあたった方等
4. 助死

その他 在外被爆者、動物、植物、昆虫、微生物
課題

※上記に該当せず健康状態調査を申し込まない人
被爆者健康手帳をもらわない人



出典：広島原爆被害対策協議会

Next, we will present the legal definitions of an atomic-bomb survivor (called hibakusha in Japanese).

Atomic bomb victims are categorized into four major categories. Individuals in any of the four categories receive an atomic-bomb survivor's certificate. The categories are (1) those who were directly affected by the radiation from the atomic bomb and survived (chokusetsu-hibakusha), (2) those who later entered the city and were affected by radiation from the atomic bomb (nyushi-hibakusha), (3) those who were affect-

ed by radiation from the atomic bomb while engaged in the rescue of victims, or disposal of bodies, and (4) the embryo/fetus of individuals who fall under (1) through (3). However, some are not approved to receive the certificate and others have rejected the certificate. These people are not recognized as atomic-bomb survivors and have not received any support.

1. 直接被爆者

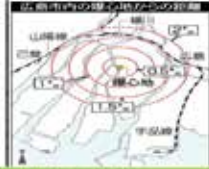
○原爆が投下された際に、当時の地名で定められた区域において直接被爆した方

- ・都道府県知事が指定した医療機関等
→無料で診察、治療、投薬、入院等がうけることができる
- ・原爆被爆者手当をうけることができる

We'll explain the first category, individuals who were directly affected by the radiation from the atomic bomb and survived (chokusetsu-hibakusha). After receiving an atomic-bomb survivor's certificate, these individuals can receive medical examinations and treatment, and be hospitalized at medical institutions designated by each prefecture without charge. In addition, if they exhibit any symptom caused by the atomic bombing, they are eligible to receive atomic-bomb survivor's allowances.

2. 入市被爆者

原爆投下された時は郊外などにおり、15日目(広島の場合8月20日)までに爆心から2キロ以内に入った人。



左側 ヒロシマ平和記念センター

We'll explain the second category, individuals who later entered the city and were affected by radiation from the atomic bomb (nyushi-hibakusha). They entered the area that was within 2 km of the blast zone within about two weeks after the bombing. Two weeks are set because residual radiation will become close to zero in two weeks. Many people entered Hiroshima City to look for their families and friends after the bombing. If such people receive an atomic-bomb survivor's certificate, they can receive medical treatment without charge.

3. 救護・死体処理にあたった方等

原子爆弾が投下された際、又はその後において、身体に原子爆弾の放射能の影響を受けるような事象の下にあった方。
例えば、被災者の救護、死体の処理などがされた方。

The third category is individuals who were affected by radiation from the atomic bomb while engaged in the rescue of victims or disposal of bodies. When the bomb was dropped, those people were in a situation in which they were exposed to radiation. Even if they did not come near the blast zone, they might have been exposed to radiation through the provision of treatment or examination of those who evacuated from the blast zone. For such cases too, the atomic-bomb survivor's certificate is issued.

4. 胎児

被爆者と認定された方生まれた子ども(1946年5月31日までに生まれた方)

- ・知的障害の過剰発生
- ・受胎後0-15週で被爆した人は特に顕著。一方、受胎後0-7週または、26-40週で被爆した人は全く見られなかった。
- ・また、重症の知的障害に受らない場合でも、受胎後0-25週で被爆した人に、経量の増加に伴う学業成績とIQの低下が認められ、発作疾患の発生増加も明らか。
- ・小頭症
- ・経量が同じ年齢の平均値に比べて、標準偏差の2倍以上も小さい場合を指す。特に受胎後16週未満の胎内被爆者に比較的高い頻率で発生した。全身の発育遅延、脳の発育の強い障害などが見られる。

The fourth category is the embryo/fetus of individuals who were affected by radiation from the atomic bomb. The embryos/fetuses exposed to radiation between weeks 8 and 15 of pregnancy developed especially obvious intellectual disorders. Even though children affected by radiation between weeks 8 and 25 of pregnancy did not develop serious intellectual disorders, they exhibited a low IQ, lower academic achievement, and an increase in the onset of seizure disorder.

In addition, some developed microcephaly, a disorder in which the head is more than two times smaller than the average for the age. The children affected by radiation at less than 16 weeks of gestation had a higher percentage of microcephaly. Major symptoms are systemic retardation of growth and marked brain disorders.



Some atomic bomb victims recognized as zaigai-hibakusha, who were exposed to radiation in Hiroshima or Nagasaki, and then left Japan and now live overseas. As of March 2007, there were 4,275 zaigai-hibakusha living in more than 30 different countries around the world. In the past, when individuals with an atomic bomb survivor's certificate moved away from Japan, the certificate was invalidated. Now, however, individuals issued with an atomic bomb survivor's certificate living outside of Japan retain the certificate. If they apply

to the Japanese embassy in the country they live in, the certificate can be issued, and they are allowed to receive medical treatment elsewhere using it. However, when they receive medical treatment outside Japan using the certificate, they must first pay the whole medical fee out of pocket and then submit a claim to Japan for reimbursement. For this reason, it is still difficult for them to receive medical treatment unless they can afford to pay the full amount first. It is also unfortunately true that treatment for disease and injuries caused by the atomic bomb is not well developed overseas. As this illustrates, there are still problems regarding the use of atomic bomb survivor certificates and the medical treatment for the survivors.

Furthermore, it was not only people that suffered when the bomb was dropped. Animals like horses and dogs, plants like trees and flowers, insects, and microorganisms on the ground and in the water were also victims. There were about 160 trees exposed to radiation about 2 km away from the blast zone in Hiroshima. The Chinese parasol tree affected by radiation from the atomic bomb and standing next to the Hiroshima Peace Memorial Museum has encouraged people who were physically and emotionally devastated by the atomic bomb and Japan's defeat in the war.



Hibakusha still encounter a wide range of problems. Some people affected by radiation have not received the atomic bomb survivor's certificate because they do not fall under any of the above-mentioned categories. One of the problems is related to the black rain. Another problem is that standards for certification are strict. The black rain is the rain that fell after the atomic bomb was dropped, which contained radioactive dust stirred up by the blast and carried upward by rising air currents. The black rain was highly radioactive and caused

secondary exposure to radiation: those who were exposed to the rain suffered acute radiation syndromes such as hair loss and acute leukemia. Determination of the range of the black rain in Hiroshima was based on surveys conducted by meteorologists at that time and the results were used to determine who was eligible for the certificate. However, the Ministry of Health, Labour, and Welfare insists that it is difficult to determine the areas of black rain. Because of this, some people have not yet received the certificate.

In addition, the standards for certification are strict. To be recognized as a hibakusha, it is necessary to submit third-person testimonies from two individuals, and public documents such as the disaster certificate issued by a public administration. However, it is not easy. Only 30% of the individuals who applied for the certificate actually received one. Even today, 77 years after the end of the war, there are still many people who suffer from a disease caused by radiation, have anxiety about their health, and need medical support. Therefore, they have been strongly urging the government to issue certificates for them.

While there are people who are asking for the issuance of the certificate, there are people who refuse to receive the certificate although they satisfy all the requirements. The reason is discrimination against hibakusha. It was thought at that time that the victims of the bombing would have children with health issues. Therefore, it was hard for them to get married or find jobs. They sometimes had limited choices of where they could live. Special settlements for victims of the bombing also existed at that time.



Hiroshima was a center of military activity, and it experienced an atomic bombing. At present, there are many organizations in Hiroshima working to realize a world without nuclear weapons. The organizations shown here have established partnerships with the International Campaign to Abolish Nuclear Weapons (ICAN) and strive to realize a world without nuclear weapons in cooperation with many other organizations around the world. Before the establishment of the Treaty on the Prohibition of Nuclear Weapons, each organization was engaged in activities to abolish nuclear weapons separately at home and abroad. During the process of establishing the Treaty, a global system of cooperation was developed to achieve this common goal. Among the organizations, the ANT-Hiroshima serves as the organizer for the Japan NGO Network for Nuclear Weapons Abolition, the only network aiming to abolish nuclear weapons in Japan. Hiroshima City plays a leadership role at the Mayors for Peace. The Kakuwaka Hiroshima, the Hiroshima Alliance for Nuclear Weapons Abolition (HANWA), and the World Friendship Center also engage in a wide range of activities in Hiroshima as ICAN partnership organizations.

Q&A ◆ The Atomic Bombing in Hiroshima

Q When did the government begin to certify the individuals who were indirectly affected by the radiation from the atomic bomb? (South Korea)

A It was 1957 when the Atomic Bomb Survivors Medical Treatment Act was established.

Q There were two different opinions about the preservation of the Atomic Bomb Dome (Genbaku Dome). What was the Japanese government's position? (Cambodia)

A At first, there was an argument upon preserving of the building due to high cost of preservation but some others came up with the idea of fundraising, and activities to raise funds to preserve the Dome were actually conducted in Tokyo and other cities. We are not sure what the government's opinion was at that time; however, the Japanese government seemed to support the preservation of the Dome because it supported the inscription of the Dome on the World Heritage List.

Q I heard that Nagasaki was chosen for the atomic bombing because it had arsenals, etc. Why was Hiroshima chosen for the atomic bombing? (Nagasaki)

A Firstly, Hiroshima had suffered little damage from air raids by August 6, making it convenient for testing the power of the atomic bomb. Secondly, Hiroshima at that time had important military facilities, and it may have been chosen because of such facilities.

(1) I would like to know more details about the low-pressure zone that you mentioned caused the air to move reverse direction toward the blast zone, generating very strong blow-back."

(2) I heard that the individuals who were affected by radiation from the atomic bomb while engaged in the rescue of victims are potential recipients of the atomic bomb survivor's certificate. Is this because they were in Hiroshima immediately after the bombing, or is it because they were exposed to radiation via blood while rescuing victims?

Q (3) I heard that the members of the Hiroshima Team are not originally from Hiroshima. I would like to know if you had your own way of learning about Hiroshima. I would also like to know if there is anything that surprised you after moving to Hiroshima and if there are any differences in peace education programs between the prefecture you are from and Hiroshima. (Nagasaki)

A (1) When a bomb explodes, the air is instantly forced outward in a concentric manner. This creates a difference in air pressure at ground zero, and air rushes back to that point as if being sucked back, which generates the shock wave. It was not only because of the explosion but also because of such strong blow-back that buildings were completely destroyed.

(2) Individuals engaged in rescue activities were exposed to radiation when they came into contact with radioactive material attached to the skin and clothes of the victims, not via the blood of the victims.

(3) (a) I am sure there are some differences from prefecture to prefecture, but the peace education programs I participated in taught information contained in textbooks, and not anything special. I went to an elementary school in Yokohama where special classes about Yokohama Port were given. I think these were a kind of peace education program for me.

(b) I lived in Nagasaki until I graduated from high school, and then came to Hiroshima for graduate school. I have no opportunity to be involved with peace education programs at elementary schools, etc. in Hiroshima, so I can't compare. However, in my graduate school program, I came to wonder about how peace education should be. In August in Nagasaki, people often visit the Peace Memorial Park, listen to the atomic bomb victims' stories, and write essays. When hearing the word "peace education programs," I can imagine the content. But, after moving to Hiroshima, I started thinking about how the peace education programs should be.

Q How do the universities in Hiroshima teach about the awareness of peace? (Vietnam)

A ● People in Hiroshima learn not only about the historical background and tragic experiences, but also about the restoration activities and other activities carried out by the citizens aiming to abolish nuclear weapons. I am not sure if this can be an answer to your question regarding the awareness of peace, but I feel that in Hiroshima people learn the importance of passing down the thoughts of victims to prevent such tragedies from ever happening again in other areas, and I feel that people have more opportunities to consider peace than they did before.

-
- In graduate school, I am learning about the nuclear governance and politics, and the relationship between settlements and nuclear weapons that is not so often dealt with in peace education programs. I am learning about the approaches I should take for peace through discussions, rather than being taught about the past and how to perceive it.

Q Prime Minister Kishida is from Hiroshima. I would like to know if Prime Minister Kishida is making efforts to increase resources and funds for peace studies, and how students in Hiroshima feel about it. (Taiwan)

A The G7 meeting is scheduled to be held in Hiroshima in May of 2023. Hiroshima Prefecture and City, and the private organizations introduced in the slides have been conducting a wide variety of events for promotion.

Q I watched a TV program before and learned that only 30% of the population knows the date of the atomic bombing, and that percentage has also been decreasing year by year. I thought that the people's awareness of the atomic bombing has been decreasing. What do you think we should do to increase awareness about the atomic bombing? (Okinawa)

A ● I am from Ehime Prefecture and had the same survey at my high school. I remember that only 36% of the students knew the correct day of the atomic bombing. It's not surprising, I think, that a certain number of people do not know about the atomic bombing, especially in areas that do not have well-established peace education programs like the ones in Hiroshima and Nagasaki. Without the opportunity to learn about it, it is hard to get people interested. Therefore, it is important to increase opportunities for people in other areas than Hiroshima and Nagasaki to listen to the atomic bomb victims' stories and pass this knowledge down to the next generation, in order to increase interest. (Hiroshima Team)

● Recently, I often consider how to approach those who are not interested in issues regarding the atomic bombing. People who visit the Hiroshima Peace Memorial Museum and listen to the stories of the victims are already interested in the atomic bombing to some extent. We need to consider how to attract the interest of those who aren't. We need to think about why they are not interested. Otherwise, to them, peace education can be something that is forced on them. I am wondering what to do to make peace education a more positive activity. (Hiroshima Team)

● I think it is important to keep making steady efforts to provide information about the atomic bombing. I feel that the mass media deals with the date of the atomic bombing less and less. I think SNS would be effective depending on the target age. In Nagasaki City, the song entitled Senba-zuru (a thousand paper cranes) is played at 11:02 on the 9th of each month over the community wireless system. Such approaches may increase awareness about the atomic bombing. It is important for us to provide information slowly but steadily to increase the awareness of people. (Nagasaki Team)



Vietnam Topic : Vietnam War



Our team will make a presentation about the Vietnam War.



We will start with the background of the war, and then talk about its progression. Lastly, we will share our opinion about war and awareness of the peace movement.



Vietnam is located in Southeast Asia. Its official name is the Socialist Republic of Viet Nam, and its capital is Hanoi. The Vietnam War broke out in 1955 and continued until 1975, lasting about 20 years.



At that time, Vietnam was separated between South and North Vietnam. North Vietnam, or the Democratic Republic of Vietnam, was led by Ho Chi Minh while South Vietnam, or the Republic of Vietnam, was supported by the US military.

戦争の原因



北ベトナムから東南アジアへの社会主義の波及の抑圧

The war broke out as the United States, feeling threatened by the thought that communism might spread throughout Southeast Asia from North Vietnam, tried to suppress it.



ジュネーブ停戦協定



SEATOの結成

In 1954, after the First Indochina War, the Geneva Accords were established. On behalf of France, the then US President Eisenhower set strategies for Asia. In 1955, the Southeast Asia Treaty Organization (SEATO) was formed, and a pro-American government was established in South Vietnam.



枯葉剤、ナパーム弾、ヘリコプタ

The US military fought a high-tech war using defoliants, napalm, and helicopters.

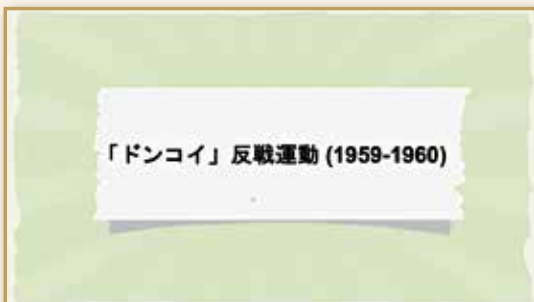


武器も食料も不足した状態

Against this high-tech military, the Vietnamese army lacked both weapons and rations.



Next, we will explain the progression of the war according to the four major categories.



First, we will focus on the Dong Khoi antiwar movement.

Revolutionary movements in South Vietnam between 1957 and 1959 encountered severe difficulties and losses. In May 1957, Ngo Dinh Diem, the leader of South Vietnam at that time, publicly executed thousands of leaders and members of the revolutionary movements. Harsh strategies were required then, to continue revolutionary movement to overcome tribulations in front.



The Dong Khoi antiwar movement arising in many locations in Vietnam meant the failure of the unilateral war by the U.S. At the same time, the revolutionary movement started employing aggressive tactics.

特別戦争 (1961-1965)

Next, we will explain the war situation from 1961 to 1965.



- サイゴン軍
- ベトナム人を使ってベトナム人と戦う

After its failure to destroy the Democratic Republic of Vietnam in the north, the U.S. and Saigon army forces shifted its strategy. The nature of the strategy the U.S. employed is to use the Vietnamese to fight the Vietnamese.

アプ・バックの勝利後、特別戦争を壊した



However, after the National Liberation Front for South Vietnam (NLF) defeated the American army in the Battle of Ap Bac, the NLF and People's Army of Vietnam (PAVN) units moved forward into a larger war. The Saigon army was significantly undermined, and the revolutionary forces defeated the U.S. strategy.

部分戦争 (1965-1968)

Next, we will introduce the war situation from 1965 to 1968.



- アメリカ軍
- アメリカの同盟軍
- サイゴン軍

After their loss in the Special War, the Americans reinforced their war of aggression and shifted to local wars in South Vietnam to expand the wars and destroy North Vietnam.

As soon as the American military arrived in South Vietnam, it began operations in Quang Ngai Province, where Van Tuong was located.

ヴァン・トゥオン
の勝利



However, the Vietnamese army in Van Tuong successfully repelled the American army.



テト攻勢（1968年）の後

In the 1960s, The Tet Offensive resulted in heavy losses for NLF/PAVN units, but it also meant a great deal to them. It shook the U.S. resolve to invade and the U.S. government was accused of its invasion. Subsequently, the negotiation had begun in Paris.

戦争のベトナム化とインドシナ戦争
(1969-1973)

In the South, the NLF/PAVN units resisted the U.S. strategy of war Vietnamization and the war in Indochina. This lasted from 1969 to 1973.

1969年9月2日



On September 2, 1960, President Ho Chi Minh died. It was a huge loss for the revolution in Vietnam.



1970年6月末、10万人のアメリカ軍とサイゴン軍によるカンボジア侵攻を撃破した

At the end of September 1970, the NLF/PAVN units thwarted the Cambodian campaign conducted by Saigon and the American military, and liberated a vast area.

人々、学生
の
闘争運動



People, including students, aggressively came to be involved in the fighting in Hue, Da Nang, and Saigon.



1972年の戦略攻勢と「空中
ディエンビエン」

At the Battle of Dien Bien Phu in 1972, revolutionary forces destroyed 34 bombers B-52s, marking a turning point in the war.

1975年4月30日



10時45分、統一会堂に入った



11時30分、勝利した

At 10:45 on April 30, 1975, NLF/PAVN tanks entered the grounds of the South Vietnamese presidential palace and declared victory over the Central Government of Saigon. Duong Van Minh, the President of the Republic of Vietnam declared unconditional surrender. At 11:30 am on the same day, our flag was raised over the palace.



5月2日、最後の地域
(Chau Doc - An
Giang) が解放された

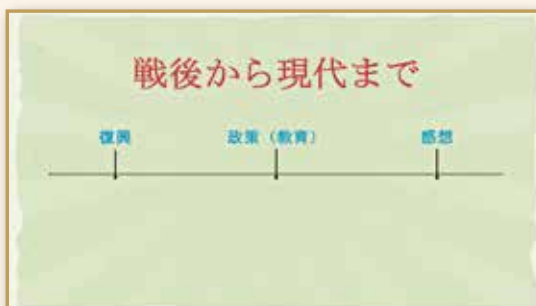
On May 2, 1975, Chau Doc was the final region to be liberated.



Next, we would like to share our opinion about wars and awareness of the peace movement.



During the Vietnam War, approximately 2 to 4 million Vietnamese died, approximately 2 million were physically disabled, and approximately 2 million people were exposed to hazardous substances. Among those who died in the war, 300,000 soldiers are still missing in action. There are many other problems, including chemical poisoning, caused by the war.



Education in Vietnam emphasizes the importance of peace and the senselessness of war. In all three stages of compulsory education, the Ministry of Education incorporates content about the war in the curriculum. College students learn deeply about the system and ideology that contributed to the victory of the nation. In general, wars have a significant impact on people's lives and produce deep emotional scars; and it takes many years for the economy to recover after the war. Living in an era in which a war may break out at any moment, we need to be ready to stand up to protect the independence and freedom of the country. Students should study, enhance themselves, and become individuals that can support the country. We should advocate the importance of living for a peaceful society, work to prevent the risk of an outbreak of war.



Q&A ◆ Vietnam War

Q How many sets of remains of people who died during the 20-year-long war have been returned to their bereaved families? I would like to know about compensation for the bereaved families from the government. (Okinawa)

A As far as we know, college tuition is waived for bereaved families. On July 27, Vietnam holds a memorial ceremony for those who died in the war. The remains are still being recovered and returned to the families.

Q What kind of weapons and strategies were used by North Vietnam to fight against the US military? Did the United States pay any compensation, or compensation for damages, to Vietnam after the war? (Cambodia)

A North Vietnam played a role as a base: it sent soldiers and financial aid and helped to develop strategies. Vietnam was weaker than the United States, but they fought tenaciously. The United States has paid a wide variety of compensation. For example, they provide Vietnamese students a chance to study in the United States and financial support. Some are against such compensation; however, the younger generation seems not to care one way or the other about it.

Q (1) There were undoubtedly different attitudes and opinions during the course of the war. Are there still such differences between the north and south?
(2) South Korea also sent soldiers to Vietnam during the war. I learned recently that former soldiers and the families of those killed or injured in the war have taken legal action against the South Korean government. Has this case been reported in Vietnam? (South Korea)

A (1) Officially, it was a war between South and North Vietnam, but in fact, it was a war between North Vietnam and the United States. Therefore, there are no differences in ideology among the Vietnamese. We simply hope to maintain and strengthen the peaceful unification of the south and north.
(2) That has happened in the past and I don't think the Vietnamese government cares much about it to maintain a good relationship. As young people, we do not care so much about it either. It was something that happened between governments, and I'm sure that we can develop a good relationship with anyone from now.

Q (1) Are there any citizens groups conducting peacekeeping operations in Vietnam? If there are, what kind of activities are they conducting?
(2) Hiroshima sets the goal of eliminating nuclear weapons. Unlike Japan, the Vietnamese won the war. What do you think about the Vietnam War and what would you like to pass down to the next generation? (Hiroshima)

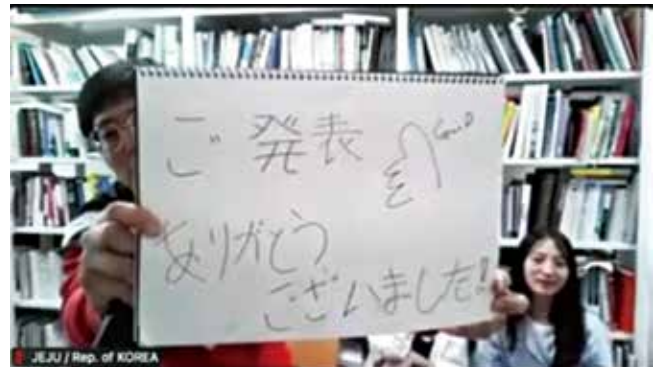
A (1) There are many contests of painting, essay composition, and songwriting, related to the peace movement.
(2) Although we won the war, many people died, and the losses and effects of the war were significant. War is not acceptable. It is worthless. We would like to work together to create a peaceful society.

Q

- (1) Are the chemical weapons used by the US still affecting the Vietnamese genetically and socially?
- (2) I would like to ask the Japan Team. The Taiwanese think of the abolishment of nuclear weapons as the abolishment of nuclear power. How about Japan? (Taiwan)

A

- (1) Defoliants affect the genetic health of four generations. Children are still being born without arms or legs, or with orange skin. There are people who have a hard time living a normal life.
- (2) I personally think that the abolishment of nuclear weapons and the abolishment of nuclear power are somewhat different. There have been accidents at nuclear power plants in Japan, and people living near the plants were exposed to and affected by radiation, although in a different way from those who were affected by the atomic bombs. However, nuclear power plants were not made with the intention of killing people. It is hard to answer this question. Basically, however, I believe that nuclear weapons should not exist. And many people say that it would be better if we do not need to depend on nuclear power in Japan. I think we are moving toward the abolishment of both nuclear weapons and nuclear power plants. (Okinawa)





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



Hello, we are from Cambodia. Our presentation today is on Democratic Kampuchea (DK), what we call the Khmer Rouge (KR).



First, we will give geographical information of Cambodia. Cambodia is adjacent to Thailand, Laos, and Vietnam.



Since its independence on November 9, 1953, Cambodia has seen many new political administrations. These include a socialist regime, the Khmer Republic regime, the Democratic Kampuchea regime (Khmer Rouge), the People's Republic of Kampuchea (PRK) regime, the State of Cambodia regime, and the Kingdom of Cambodia regime. Among those regimes, we will share the tragedy of the Khmer Rouge, which arose during the Democratic Kampuchea regime.

Who is Khmer Rouge?

カンボジア共産党は、1940年代のフランスへの反植民地運動から生まれました。1975年の内戦に勝利したクメール・ルーージュの指導者サロト・サウル（通称ポル・ポト）がカンボジアを統治し、3年4か月と20日の間カンボジアを統制しました。



Activities by the Communist Party of Cambodia were called Khmer Issarak, which began in 1940 as an anti-French independence movement. Then, it was divided into two different organizations moving toward communism. In 1951, the anti-French independence movement expanded, and the communist organization decided to establish the Khmer People's Revolutionary Party (KPRP). Finally, in 1953, the Kingdom of Cambodia became independent led by Norodom Sihanouk. Since then, Cambodia entered the era of a socialist regime.

In the early 1960s, the KPRP was renamed to the Workers' Party of Kampuchea (WPK). Saloth Sar, also known as Pol Pot, became General Secretary and Nuon Chea became Deputy-General Secretary. In 1963, Pol Pot renamed the party to the Communist Party of Kampuchea (CPK) and began an insurgency against the government from a forest. On March 18, 1970, Premier Lon Nol deposed Sihanouk and established his own government. This is the beginning of the Khmer Republic regime. For five years between 1970 and 1975, the Khmer Republic government had prioritized the United States' economic policies based on anti-communism and significantly depended upon agriculture and support from the United States. However, the government had a wide range of internal issues, corruption, and social dislocations. Under such circumstances, the Khmer Rouge captured a wide range of regions in Cambodia and seized power with the support of people against the Khmer Republic government, which helped them to capture Phnom Penh, the capital, on April 17, 1975.

強制疎開

1975年4月17日、クメール・ルーージュが権力を握った際、プノンペンなどの都市から人々を強制的に地方に強制疎開させ、集団のようにならざるを得ない。クメール・ルーージュは、食料、医療、富、労働社会、宗教を廃止しました。



Next, we will talk about forced relocation. The Khmer Rouge captured all the cities in Phnom Penh. Within a few hours, based on its revolutionary measures, the Khmer Rouge ordered people in Cambodia to abandon their homes and belongings, and move from cities to farming villages to live in groups. This forced relocation resulted in a lack of food and medical care, which caused people to die or go missing.

強制労働

クメール・ルーージュは、農民がエーカーあたり3トンの米を生産し、耕作と収穫を年2回だけに制限する4年計画の実行に着手しました。その強制労働を行うために、クメール・ルーージュは人々に長時間の労働を求め、労働のままにふたたび、パナチを働かせる必要を求めました。



Next, we will explain about forced labor. Everyone was forced to work under the Khmer Rouge. Even children under 14 years of age were forced to work without adequate food. They were separated from their parents. Children who had a good physique were forced to work digging canals and reservoirs, building dams, and felling trees. Adults were forced to work for more than 12 hours a day without adequate food or rest. They sometimes worked from morning to midnight. If they refused, they would be immediately killed as the enemies of the revolution.



Next, we will talk about the prisons established by the Khmer Rouge. There were about 200 prisons in the country where those who were seen as political opponents were placed under lock and key, tortured, and killed. The government subjected people to such cruel treatment in many cases without due process. The biggest and most strictly guarded prison was S-21. At least 18,063 people were held and killed there. There were only 12 survivors. S-21 was a former high school building. The Khmer Rouge transformed the building

into a prison surrounded by galvanized fences and electrified barbed wire. The government also used private houses in the area as offices, places for torturing, confining prisoners, and killing people, and burying the bodies of victims. The school has four main buildings. About 40 to 50 prisoners were confined in each room in accordance with strict rules.



Next, we will explain the collapse of the Khmer Rouge. There are two major reasons for the collapse of the Khmer Rouge. One is that people are weakened day by day because of life with the fear of being tortured and killed. Many people could not get enough food, housing, and medical care, and lived under severe limitations on movement, expression, religion, traditions, and customs. Even parents could not take care of their children. The other reason was the internal collapse of the Khmer Rouge. The Khmer Rouge insisted on extreme

loyalty to the party, which bred mistrust and accusations of disloyalty to the revolution and caused torture and murder inside the party, and destroyed party cohesion in the end.



Next, we'll talk about the tragedies of the war. After January 7, 1979, when the Khmer Rouge fell, a number of tragedies continued. These included abandoned mistresses and orphans, chronic diseases, and damage to infrastructure. Furthermore, in and after 1970, Cambodia entered a period of civil war, and many unexploded bombs remained. After the fall of the Khmer Rouge, warring factions planted landmines along the border. These landmines and other unexploded ordinance became a significant problem

during the conflicts and continue to plague the nation today. About 2.7 million tons of bombs were dropped in Cambodia, causing death and severe injury to about 60,000 people. Most of the landmines were employed in war and military security zones, and at old installations. The Cambodian Mine Action Centre (CMAC) announced its intention to have all remaining landmines in Cambodia completely removed by 2025.



Since the fall of the Khmer Rouge, the Cambodian Government has worked to prevent such tragedies from happening again. May 20 is the Day of Remembrance in Cambodia. A ceremony is held to commemorate the victims and the pain suffered by people during the Khmer Rouge regime. The Ministry of Education has incorporated education on the Khmer Rouge for third-year students in junior and senior high schools, so they understand the history of the Khmer Rouge more deeply. Furthermore, the Tuol Sleng Genocide Museum

has developed educational programs to share the history of the S-21 prison and the importance of peace in society with students at both public and private schools in Phnom Penh and other regions.



Thank you for listening.

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

Q

I've heard that the Japanese Self-Defense Forces were dispatched to Cambodia to help remove landmines in the 1990s. How helpful was that? I also heard that there were people who criticized Japan's becoming involved despite having had nothing to do with the wars in Cambodia. What do you think about such intervention by other countries that were not directly involved in the wars? (Okinawa)

A

It is true that Japan provided a wide range of support to Cambodia in the 1990s, including the removal of landmines. In fact, Japan supported Cambodia not only in the 1990s but also afterward and continues to provide support now. Immediately after the war, it was very difficult for Cambodia to address serious issues alone due to both economic and technological problems. Therefore, we deeply appreciate Japan's support because it has allowed us to remove landmines and unexploded bombs. We did not know that Japan's support for Cambodia was criticized. However, Japan has provided a wide range of support not only to Cambodia but also to other Asian countries, which I believe is a very wonderful thing to do.



Q

When I looked up the S-21 prison, I saw a tree used to bash infants against and shackles used to hold prisoners. That was very shocking even though I was seeing these things through a computer screen, and the experience made me realize such cruel things really happened there. If someone on the Cambodia Team has visited the prison, I would like to know how they felt, and what they remembered most from their visit. (Hiroshima)

A

Our team checked not only prisons but also a wide range of locations in Cambodia where people were tortured. As we got to know what occurred to people, we were shocked and angered. It was beyond belief that children were grabbed by their legs and bashed against the tree until they died. We earnestly hope that an administration of such cruelty or a situation like this will never happen again.

Q

Did Cambodians have a way to protect themselves? (Vietnam)

A

The Khmer Rouge policy was to purge intellectuals. Teachers and other educated individuals were targeted. Therefore, people pretended not to be educated to protect themselves. If people refused to follow the government even a little, they would immediately be executed as enemies or criminals, so people could not do anything.

Q

Has the current Cambodian Government set the day on which people became free of the Khmer Rouge as a Memorial Day? Are there any events to commemorate the day? (Taiwan)

A

January 7 is Victory over Genocide Day, a national holiday. On that day, most of the schools bring students to visit camps, prisons, S-21, and other sites related to the Pol Pot regime. TV stations and other media also broadcast a wide variety of programs regarding history.

Q

I wonder why Cambodia decided to reinstate an imperial regime after the Khmer Rouge. I would like to know how it happened. (Okinawa)

A

Before the 1970s, it was the Kingdom of Cambodia. The country became a republic in a coup. From that time until 1991, the country did not have a monarch. In accordance with the Paris Accords, the country moved forward to restore imperial rule. This is how the second Kingdom of Cambodia was established.



(5) Day 4 : Field Study

【Chibichiri-Gama Cave】

Yomitan Village is the place where US forces landed during the Battle of Okinawa. Chibichiri-Gama Cave, where one of the most devastating mass suicides occurred, and Shimuku-Gama Cave, where all the evacuees survived, are located in the village.

The participants learned from Mr. Wataru Oshiro about the two caves in which death and survival were chosen. The people of Okinawa Prefecture were told by the Japanese soldiers at that time that the Americans were brutal. Evacuees in Chibichiri-Gama Cave were afraid of being captured and decided to kill themselves, or have their families kill them. Among the 140 evacuees, 83 people died.

Meanwhile, two people that had returned from Hawaii were among the evacuees in Shimuku-Gama Cave. They told everyone that the American soldiers would not kill them, and persuaded about 1,000 evacuees to surrender. Learning about the two caves where the evacuees were separated into life and death, the participants seemed to have thought deeply about the situation the evacuees were placed in.



【Roadside Station Kadena】

Approximately 83% of the Kadena Town area is occupied by Kadena Air Base and the Kadena Ammunition Storage Area.

From the observation deck on the fourth floor of the road station, participants were able to see the two 4,000-metre runways of the US Air Force airfield and experience the noise associated with the take-off and landing of fighter aircraft.

In the exhibition room on the third floor, participants learned about the history of the airfield, including the seizure of former local settlements on the base, while comparing its origins with those of US military bases outside Okinawa.



【American Village】

The American Village in Chatan Town was built to resemble the west coast of the USA and is full of young Okinawans and tourists. However, this area was once the site of US military facilities such as the US military's Hamby Airfield and Mamos Colour Firing Range, and has been redeveloped following the return of these facilities.

The participants were briefed on the fact that the area used to be a US military facility, the economic impact of the return of the bases, the impact on the tourism industry, etc. They then walked around the American Village and learned about the economic impact of the return of the bases and the history behind it.



【Kakazu Takadai Park】

The Kakazu area was the scene of a fierce battle between Japanese and US forces that lasted 16 days and resulted in many casualties, including not only military personnel but also local residents. Participants visited Kakazu Takadai Park in the area, where their guide explained that more than half of the residents of Kakazu, which was next to an important military base, died, and about the tochkas used in the battle at the time. They also visited 'Kakazu-no To', 'Kyoto-no To' and 'Seikyū-no To' and were told about each inscription's perspective on the battle.



【Ue-Ojana Sakura Park】

Ue-Ojana Sakura Park is adjacent to Futenma Air Station, where helicopters and aircrafts fly directly over the park, and where a traditional Okinawan grave remains inside the fence, allowing visitors to see the reality of "living next to the base" in Okinawa.

Participants were told that some people visit the grave once a year with permission from the US military, and were given the opportunity to experience first-hand what it is like to live next to the base.



(6) Day 5 : Open-ended Discussion, Presentation (Okinawa), Discussion

【Open-ended Discussion】

Three mixed regional groups - Goya, Jinbeizame and Shisa - were set up with a total of 16 participants, five from each of the face-to-face participants from Nagasaki, Hiroshima and Okinawa and one from South Korea. After discussions in each group, participants brought topics that they would like to discuss with other face-to-face participants to each group for free discussion.

Q1. Can education for peace go on as it is now? (Goya)

The background to my question is that I have done peace education in Nagasaki and every August I know where I am going, what I am going to see and what I am going to do. It's a predictable learning experience where I usually know what kind of impressions I'll have to write about before the learning begins. I would like to point out that this is not peace education, but simply learning about history.

I suggest the following three points for discussion:

- (1) Is it good enough if we simply remember the memorial dates, such as 23 June, 6 August, and 9 August?
- (2) The peace education that is generally provided in Okinawa, Hiroshima and Nagasaki has become formulaic, but is that enough?
- (3) What do you think should be done about peace education in the future?

I think we should not only simply memorize memorial days, but also deeply understand the process and background of individual wars, which will lead to remembering the memorial days, and that approach would be better. In regard to making peace education more relevant to students, passing down the facts of history is important, and facts don't change; but then we should consider how to make that history more relevant through peace education. This is where change should be considered.

Finally, peace education is broad and includes content that school textbooks are not able to cover. Therefore, it is important for us to develop our ability to consider history comprehensively from the perspectives of other countries; that is, not merely as Japanese, but as citizens of the world.

In reality, many people are uninterested in wars that occurred in the past. Given this, employing the same approach to peace education every year will fail to promote interest. It is important to create programs in which participants can express their opinions and learn the background of wars; that is, the circumstances that lead to conflict.

First, I think peace education associated with action would be important. Listening to actual stories from people affected by war is a major trend in peace education. However, it is also important for students to participate in activities; in Okinawa, for example, you can participate in collecting the remains of victims, or become involved in the process of publicizing information. Second, I think it is also important to provide time for meaningful discussion. Third, listening to stories from individuals that participants are familiar with, or stories involving regions that participants are familiar with would be more effective in attracting their attention and interest.

It is a matter of debate among us, but we use different terms. Peace education is learning that connects the past with the present, while Battle of Okinawa Study is learning about the Battle of Okinawa, and it is important to use different terms.

Another thing is that although we know that there is some dissatisfaction with the formulaic approach, we think that there is more to be learnt through repetition and the realisation that the way we receive things changes according to our own stage of development.

- Goya team
- Jinbeizame team
- Shisa team
- Okinawa Prefectural Peace Memorial Museum Staff



Q2. Should Japanese soldiers be regarded as heroes? (Shisa)

I would like to discuss whether Japanese soldiers who died for Japan should be regarded as heroes, while Japan is not only a victim of war but also a perpetrator.

I understand the feeling of mourning for the death of Japanese soldiers; however, I don't think that it is appropriate to praise their deaths. At the same time, I think it would be hard for the bereaved families to accept their family members' deaths if they were not recognized as war heroes; they would feel their family members died for nothing if they didn't get recognition.

I don't think it's inappropriate to talk about my grandfather as a hero in our family conversations. I don't feel comfortable with the country enshrining him as a heroic spirit, but I don't think it's a problem within the family.

I've read a will left by a member of the special attack corps who was from Nagano and died in the war. He wrote that he would fight not for the country, but for his family, and that he would go to heaven, not to Yasukuni-jinja Shrine after he died. I absolutely accept that his family considers him a hero, but I don't think it is right for the country to use him as a hero.

I think it would be acceptable to recognize Japanese soldiers who died in the war as heroes. We cannot know if the soldiers brought up in Japan at that time were truly willing to be involved in the war or not, and there is the fact that they were also used by the country without deeply understanding the situation. When I think that we have what we have now based on what happened in the past, including their deaths, it is acceptable to recognize them as heroes.

Can we forgive them if they were unable to resist the state at the time and invaded and massacred, but did not mean to do so? I feel that there is no difference between the perpetration as one of the people who could not stop that state and the actual invasion and harm they caused. Even in the face of the victims and bereaved families of those massacred by Japanese soldiers, can we still say that soldiers are also victims who were exploited by their country? Can we also call Japanese soldiers heroes, even if they died defending Japan, rather than invading Japanese soldiers? I think this is an issue that we should continue to face in the future.

- Goya team
- Jinbeizame team
- Shisa team
- Project Staff



Q3. Do we need an army? (Jinbeizame)

The military is an important organisation for defending our country, but depending on how it is used, it can also be used in wars of aggression. Can we monitor our armed forces? I would like to think again.

Since most countries have armies, I don't think we can give them up now. We only want to keep the army in case we are attacked, not to invade other countries. It is only important for defence and deterrence.

It is not that we want to have an army for the sake of war, but rather that we need a certain level of military power and deterrence for the sake of diplomacy. We think that the military is necessary to promote negotiations, to have equal power with other countries, and to seek peaceful solutions.

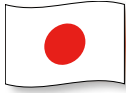
Japan has a history of wars of aggression and the military may be used for unexpected purposes, just as the people of Japan have been involved in wars in the past. It is important for the public to monitor the organisation to ensure that it remains an organisation that is not an army, but an organisation that is active in disaster relief and other activities.

I am from China, so I got my history education in China. There are different parts of history that I learn in China and Japan, and we seem to feel threatened by each other. If one country has an army, it might make them feel even more threatened, and I think it will go in a direction that neither side wants. Even if the Japanese side trusts its own military, historically it can be perceived as a threat by its neighbours.

From the discussions, it seemed that, overall, many of the participants were of the opinion that an army is needed to prevent war, rather than for war. In an unstable international situation, military spending is increasing and armies are becoming more important in many parts of the world, but with some countries maintaining peace without armies, what choice do we have? I thought it was important to think about how neighbouring countries view us through history, even if we are the organisation our people want to be.

- Goya team
- Jinbeizame team
- Shisa team
- Project Staff





Okinawa Topic: The Battle of Okinawa



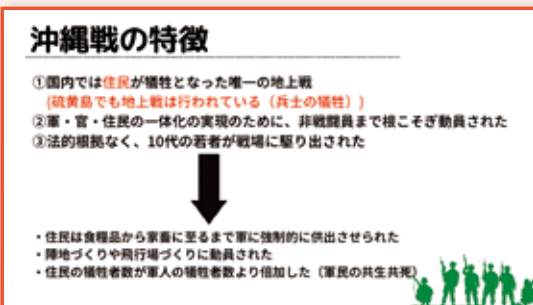
I'll start with an introduction to Okinawa. Okinawa Prefecture lies at the southwest end of the Japanese archipelago. It covers a large area, around 1,000km east-west and 400 km north-south. There are 47 inhabited islands including the main island of Okinawa. The whole of the prefecture has a hot and humid subtropical climate, the only such region in Japan. The nearby countries are Taiwan, Korea, and China, and before the Coronavirus pandemic Okinawa attracted many tourists from Japan and overseas.



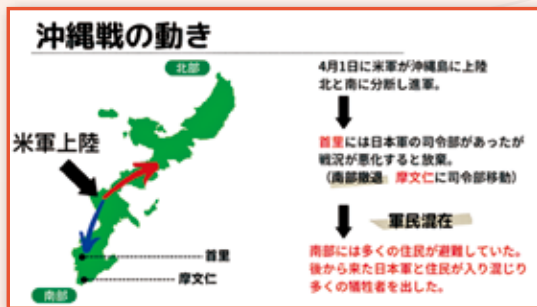
To most people, Okinawa probably conjures up images of blue sea and white beaches, because of its subtropical location. These beaches are popular tourist destinations, drawing many visitors. People's impressions of Okinawa are limited to such places, and I believe that since Okinawa reverted to Japan, most tourists coming to Okinawa have seen it as a resort destination.



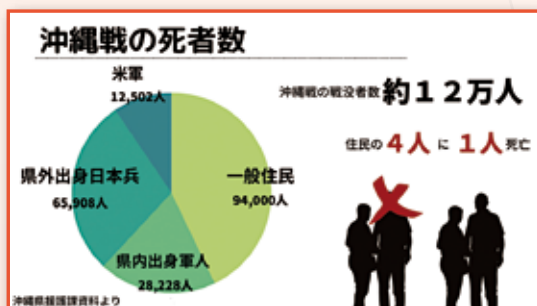
But tourism to Okinawa began with tours of battlefields and trips to collect the remains of those who fell in the Battle of Okinawa. The families of the fallen gathered in Okinawa from all over Japan, to search for and collect the remains of their family members in places such as limestone caves and other natural caves. Bones of the fallen still lie in Okinawa's soil. The Battle of Okinawa which caused their deaths had three characteristics.



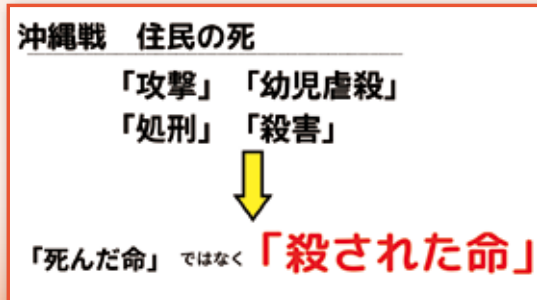
The first is that it was the only land battle on Japanese soil. Many precious lives were lost in the land battle where soldiers and civilians were mixed up together. The second is that noncombatants who were not even military personnel were all mobilized. The third is that mobilization targeted even students.



The course of the Battle of Okinawa was closely related to the deaths of so many islanders in the Battle of Okinawa. The main progression was that the US Army landed on April 1st in Yomitan and Chatan in the central part of Okinawa Main Island, then split up the island and began advancing north and south. The Japanese Army was concentrated in the south, so there was no intense fighting in the north, and the area was captured in only two weeks. The Japanese Army had the 32nd Army Headquarters fortifications at Shuri in the south of the main island, so the US Army advanced towards Shuri. That advance involved varied and intense conflict that took numerous lives in both armies. As the US Army closed in on Shuri, the Japanese Army began withdrawing to the south, destroying the headquarters at Shuri and moving to Mabuni. At that stage, many of the islanders were in the south as evacuees, but they became trapped between the Japanese Army withdrawing to the south and the pursuing US Army. In a confusion where soldiers and civilians were jumbled together, the casualties were heavy.



Around 120,000 Okinawans died in the Battle of Okinawa, around one in four of the population. The withdrawal to the south was deeply connected with their deaths. Okinawans had been taught that if they were captured by the US Army, the men would be killed and the women raped. Many of them, seeing the fighting worsening, opted for group suicide, thinking that if they were doomed to be killed by Americans, it would be better for them to die together with their family members. They had also been told that the Battle of Okinawa was a battle of endurance for the defense of the Japanese mainland, and Lieutenant General Mitsuru Ushijima, the highest-ranking commander in the Battle of Okinawa, gave the order to fight to the last man before he committed suicide on June 22. As a result, many more casualties ensued even after the end of organized combat.



The US Army assault was not the only cause of civilian deaths in the Battle of Okinawa. Deaths included infants killed out of fear that their crying would give away their location to the US soldiers, people executed on suspicion of spying, and people murdered for wanting to surrender. It is important to take the perspective that people whose lives were lost to whatever cause did not just die, but were killed.



After the end of the Battle of Okinawa, bereaved families began to recover the remains of the dead, taking clues to their locations from memories and testimonies. Even now, the bones of the fallen remain in all areas, and the work of their recovery continues. The majority of the remains discovered in caves and entrenchments in the south, the area of intense fighting in the Battle of Okinawa, belong to the Japanese Army personnel. Many residents who had been forced to leave caves and flee under fire lost their lives in unknown ways. There are major differences between army and civilian remains in terms of their circumstances and the places where they were discovered, and that raises various problems.

住民の遺骨



住民

住民の遺骨だと
断定できない遺骨が多い

兵士

軍服のボタンや
水筒により兵士と判断

出典：沖縄県平和記念館 沖縄戦史資料

Almost no civilian remains or personal effects are found in caves or trenches. The reason is that civilians wore simple, coarse clothing without buttons or belts, so their clothing decayed after their deaths, making it impossible to identify them as civilian remains. The photo on the right shows a soldier's water bottle, which we found while recovering remains. We also found a soldier's boot sole and part of a gas mask at the same location, so we know a soldier had been there.

住民の遺骨

骨壺を外へ出し、塚を作る

↓
割れた骨壺発見

沖縄戦の被害者



亀甲墓

Other than caves and entrenchments, the Japanese Army used traditional Okinawan crypts as defensive emplacements, and removed urns of entombed remains in order to use the crypts as shelters. These remains entombed in the crypts are also regarded as victims of the Battle of Okinawa. Apparently some broken urns have been found around crypts after the battle, and the remains are known to have belonged to people who had been entombed in the crypts.

遺骨が持っていた遺品



沖縄のかんざし

ジューファー

ジューファーは

女性の分身

とも言われている

出典：沖縄県平和記念館 沖縄戦史資料

In Okinawa there is a kind of ornamental hairpin called "jifa" which is said to be the avatar of a woman. Were hairpins found together with remains carried to the battlefield by the owner as a talisman? Perhaps they were carried to represent a close relative as the carrier faced death. In this way, discovered personal effects can broaden one's view of the owners and help to imagine their emotional states and circumstances.

日本軍の遺骨

当時の装備品と一緒に出土することで
その遺体が兵士のものであることを確認することができる。

左足は靴を履いている一方
右足は履いていない遺骨



銃が長くて手の長さがたりず、
足の指で引き金を引いた

was one set of remains which had a shoe on the left foot, but none on the right foot. What did that mean? Can you figure it out? What we can infer from that situation is that the length of his rifle did not allow him to reach the trigger to shoot himself, so he used his toe to pull the trigger. From that, I can imagine that this Japanese soldier was driven by fear of the future to want to escape into death, right then and there. To me, living 77 years later, that state of mind, ready to commit suicide even if it meant using his toe to pull the trigger, is completely incomprehensible.

遺骨が教えてくれた事



Bones of the victims of the Battle of Okinawa tell the reality of the battle. Skeletons still lie as they fell, perhaps with open holes in the skull where it had been pierced by a bullet, or wedged between rocks. But many of the bereaved family members who enter caves in search of their family members are elderly. Some give up, and many do not remember where the remains were as their memories have faded. Can we accept this situation, in which the bereaved families are the only ones trying to recover remains? Will those remains be

forgotten once the last of those family members have died? I think our work could be the key to making those remains into witnesses able to convey the Battle of Okinawa to younger generations, rather than letting them be just battlefield wreckage.

国のために犠牲となった兵士、
国によって殺された住民、

「人間の尊厳」を踏みにじられた命が戦後
「遺骨の尊厳」までも踏みにじられている

Soldiers who were sacrificed for the state, and civilians killed by the state - these lives had their human dignity trampled, and even the dignity of their bones has been trampled since the war. I feel we must do whatever it takes to change this situation.

久米島の戦い

それぞれに何が起こったか？



Let's take a look at the battle on Kumejima, from the perspective of the people who were killed at the time. Kumejima is an isolated island, 125km away from Okinawa's main island. There are photographs which you can see here. Take a look at them and think about what happened.

久米島の戦い

住民虐殺事件

スパイ視 沖縄方言(琉球諸語) 鹿山隊

米軍による虐殺
10人

日本軍による虐殺
20人

The key point of the battle on Kumejima is the massacre of civilians. Japan was fighting the US Army. But on Kumejima, more people were massacred by the Japanese Army than were killed by the American assault. I want us to think about why the massacres happened.

久米島の戦い

✓ 誰に、なぜ虐殺された？

鹿山正が率いる鹿山隊に、スパイ疑われたから

「日本軍の内情に通じた住民が米軍に機密を漏らす」と疑われること。
「不審な振る舞いをした」などと多くの住民がスパイ疑された。

✓ スパイ疑はなぜ起きたのか？

戦前にあったのは日本軍の「沖縄住民に対する強い不信任」

→「皇室あがめる気持ちも、国を大事にする気持ちも、軍事に対する気持ちも薄い」

→「十軍人・軍医問わず、標準語以外の使用を禁止されていた」

（背景）当時、ほとんどの人が方言で生活しており、高齢者はろくに標準語を知らなかった

戦争という特殊状態では、普段使っている言葉を使用するもの

→本土出身の日本軍に分かりにくい「沖縄方言」が疑いを助長した。

The key word here is suspicion of spying. That means the residents were suspected of having passed information about the Japanese Army to the US Army. Many residents were suspected of being spies, for reasons such as suspicious behavior. The root of suspicion of spying are the Japanese Army's strong mistrust of the Okinawan people and their language. Okinawa, which was joined with Japan through the collapse of the Ryukyu Kingdom, had thorough Japanization education. Nevertheless, they were thought to be lacking in

reverence for the Imperial Household, in how they value the nation, and in their martial spirit. Also their dialect was hard to understand for people from mainland Japan, so they were forbidden to use non-standard Japanese. But most Okinawans at that time used their dialect in everyday life. Apparently the old people in particular did not know standard Japanese. In Okinawa that dialect is called Uchināguchi. Hello is "haisai" rather than "konnichiwa" and "kuwacchiisabitan" is said instead of "gochisosama" after a meal. These are very ordinary words of everyday speech. But soldiers of the Japanese Army who came from mainland Japan couldn't understand that dialect. This strong mistrust towards the Okinawan people, and their Okinawan dialect, fostered suspicion of spying.

久米島の戦い

4つの虐殺事件



As I said in the beginning, four massacres were perpetrated on Kumejima. Here I'm going to focus on describing two of them.

久米島の戦い

8月18日 仲村一家3人の虐殺

明美さんは、米軍の機密になり、8月26日の戦、米軍とともに久米島に上陸した。

久米島にわたった明美さんは島民に「米軍は住民に危害を加えないから抵抗しないで、山から下りて軍に降参しよう」と訴えて回った。「私はこの村の出身で、沖縄本島で機密になりましたが、久米島を本島のような堅固な島に守るために、命をかけて軍に降参したのです。島民にいたる米軍が本島に降参したから、久米島の米軍も降参に賛同をせよとせよ。主入でも機密を少なくするように命を射殺されたのです。」と伝えた。

8月18日に村別に集結した鹿山隊の兵士たちが、仲村家3人の妻を奪り取り一家3人を射殺し、妻を捕らえた。こうして明美さんは捕らわれた。

仲村明美さん(24歳)

シゲさん(24歳)

明美さん(1歳2か月)

「明美さんは、忘れ去られた20センチ以上の切り傷があり、切り口が大きく開いていた。」

資料提供元: 久米島町史「久米島の戦い」久米島町史編纂委員会

Amid the battle on Kumejima, there were the cases of the family of Meiyu Nakandakari and the family of Noboru Tanigawa. During the war in Okinawa, the islanders were taught that American soldiers were terrifying and brutal, and they feared the US Army. The Japanese Army had been ordered by Lieutenant General Mitsuru Ushijima to fight to the end and live for the eternal cause, and intended to fight to the death. In that environment, the massacre of the Nakandakari family happened on August 18, after Japan's surrender was

announced on August 15. Mr. Nakandakari, who had been captured by the US Army, landed on Kumejima to call on its residents to surrender, to avoid naval bombardment of the island. But the Japanese Army soldiers who had been hiding out in the island's mountains suspected that he was a US Army spy, and massacred him and his family.

久米島の戦い

8月20日 谷川昇（具仲会）さん一家7人虐殺

8月20日は、島民具仲さんの誕生日で、一帯で夕飯に準備中やうとしているところだった。具仲さんがあわてて部屋を抜け出し、具仲さんの手を引いて逃げ出したが、家の近くのジュラルミンの下で逃げたところ、3人の兵士によって切り殺された。

具仲さんに買った殺虫剤たちは、軍の中で盗んでいる具仲さんと二女・八重子さんを「お母さんのところに連れて行くから」と連れ出した。具仲さんと八重子さんは約100m離れた崖下までつらねて殺害された。

具仲さんと二女の具仲さんは友人宅の防空壕に隠れていた。具仲さんは具仲さんの背に寄りかき、300m離れた崖際まで上りついでいた。途中で具仲さんの息が止まったので、具仲さんの背を崖から海へ突き落とし、突き落とされた具仲さんの遺体の上には降りた。その後、遺体に取り残った具仲さんは軍で射殺された。

谷川昇さん
妻・ウツタさん(27歳)
長男・具仲さん(10歳)
長女・具仲さん(7歳)
二女・具仲さん(5歳)
五娘・具仲さん(2歳)

資料の出典:「久米島の戦い」大田正一 著

Next, we come to the massacre of the Tanigawa family. All seven members of the family, who had been preparing dinner, were cruelly hanged. One reason that it happened was the suspicion of spying, but why were they suspected and murdered? Tanigawa's wife Uta made a living on the island as a tinker and scrap metal trader. In the course of her work, she shared thread, a controlled product, with villagers. After the US Army landed, her husband Noboru collected scrap iron and other materials from the US Army base garbage dump.

Some islanders, jealous of the Tanigawas, informed on them to the Kayama Unit, saying "they visit the US Army" and "it's strange that they carry controlled goods", so they were seen as "spies". When the family's third daughter developed a high fever, Noboru was seen going to the US Army for medicine, which was also regarded as suspicious. These factors led them to be suspected of being spies.

Furthermore, Noboru was born in the Korean Peninsula, and it is believed that scorn and prejudice against him, his wife Uta, and their children were not only confined to the Japanese Army, but were also innate in the islanders. In addition to the Japanese Army's discrimination against Okinawan islanders, they were subjected to contempt and prejudice from those same Kumejima islanders for being Korean.

久米島の戦い

9月2日 鹿山隊、米軍に降伏。
9月7日 米軍陣地に収容される。

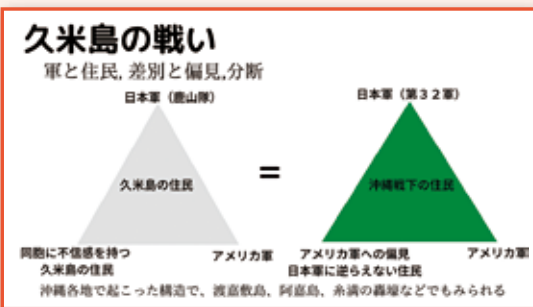


沖縄県平和祈念資料館提供

1972年のインタビューで鹿山隊長が語ったこと

少しも弁明しません。私は日本人として、最高指揮官として、当時の処置に間違いがあったとは、全然思っていないからです。それが現在になって、法的に、人道的に悪いといわれても、それは時代の流れとして仕方がない。いまは戦争を振り返る平和な時代だから、あれも犯罪と思われかるも知らんが、ワシは悪いことをしたと考えていないから、責め問もない。わしは日本人としての誇りを持っていますよ。

Nakandakari, who acted to save the people of Kumejima while fearing being labeled a spy, and the Tanigawa family, who were leading quiet lives, were murdered by the Kayama Unit to prevent them from being captured by the US Army, but in the end, that same Kayama Unit were captured and went on with their lives. After the war, the commander of the unit Kayama said, "That was the way of the time, and it couldn't be helped". Was there really no alternative?



The Kumejima islanders were regarded with suspicion by the friendly Japanese Army, and by their fellow islanders, not to mention by the then enemy nation America. Such relationships could be seen in all parts of Okinawa during the Battle of Okinawa. That same pattern is happening in Okinawa today. The people of Okinawa Prefecture are regarded with prejudice and scorn by the Japanese and American governments and their fellow Japanese people, concerning Japan's national security.

遺骨と久米島

沖縄戦のくぐりの中で
遺骨も久米島もあまり知られていない

年々継承者が減り
消えゆく事実が多くある中で、
私達にできることはなんでしょうか？



This is the 77th year since the end of the Battle of Okinawa. With the passage of time, those who experienced the Battle of Okinawa get fewer every year, while many aspects of the Battle of Okinawa including the recovery of human remains, the conflict on Kumejima, and other issues are still unknown to many people. The photograph in this slide is of Mr. Takamatsu Gushiken, a "gamafuya" (an Okinawan word meaning cave excavator), who raises the issue of human remains. He

showed us part of a bone as we, the Okinawa team, participated in recovering remains. The owner of that bone might have had a family. Maybe they wanted to go back home. But their life was treated lightly, both during the Battle of Okinawa and after their death. I think that is also connected to the situation in which human remains are abandoned. But what on earth can we do in such a vexed conflict? The Battle of Okinawa sacrificed so many lives and spilled so many tears. I don't think the preservation of memory alone can be a solution for passing the history to the next generation. As the Okinawa team's proposal, I think we should value the things we can do because we are in Okinawa. We need to think viscerally about peace through not just passive desk study but also active learning through activities such as recovering remains.

We very much want to hear the views of all of you here about how we should convey the Battle of Okinawa to the future.

Q&A ◆ The Battle of Okinawa

Q

You used the expression and description "the only land battle on Japanese soil" as a characteristic of the Battle of Okinawa, but according to what we learned in our preparatory studies, there was also a land battle between Japanese and American armies on Iwo Jima. Is that correct? (South Korea)

A

That's exactly right. We overlooked that point. Thank you for bringing it up.

Q

What should we do if we want to recover human remains in Okinawa? (Nagasaki)

A

We were introduced to a cave excavator Mr. Gushiken, who helped us actually go and recover remains. But in general if you just go out on your own digging for remains and happen to discover bones, it's possible that they come from a criminal act. Therefore if you want to recover remains, you should first contact this kind of volunteer organization and ask them to take you to the site where you can take part in the recovery work.

(1) Do people living in Okinawa have opportunities during their school education to study the fighting on the main island of Okinawa, and the war as it was on Kumejima and other isolated islands?

Q

(2) I've been to Kumejima on a homestay during a study tour, but I did not hear anything about the war in particular on that occasion. On Kumejima, which has become a tourism destination, are there any facilities like battle sites and museums where the general public can go to learn about the war? (Hiroshima)

A

(1) We have learning opportunities, but we mostly learn about the fighting in the south of the main island. We don't hear much even in Okinawa about the facts and the war in the north and on the isolated islands, and there is little learning about those subjects. As for education about the Battle of Okinawa, I was born and raised in Okinawa, and I studied about the war a little in the week or so before the Okinawa Memorial Day on June 23 and sang the song "Gettou" at elementary school, but that was about it. We have opportunities to hear testimonies in junior high school, but it's tough to listen to an hour-long talk about the war in a sweltering school gymnasium in rainy season, and students tend to only focus on what to write in their essays of their impressions. At high school, students commonly have no enthusiasm for hearing even about the war, never mind the Battle of Okinawa. This whole process feels like being on a conveyor belt. I feel uncomfortable about this process of learning about the Battle of Okinawa, and I think it's important that the mode of peace education should shift in future from the passive style of desk learning to a more active one.

(2) Kumejima has a museum and people can learn the history of the war on Kumejima there. As for not hearing much about the war, this is partly my inference, but I'm sure there are people in Hiroshima and Nagasaki too who don't want to talk about their experiences with the war and the bomb. I believe the same is true of the Battle of Okinawa, and the way the islanders suspected each other of spying, as I described before, is probably also a factor. As for the story of Mr. Nakandakari, he kept changing where they lived because he was afraid of being murdered by the Japanese Army, suspected of spying. Apparently he asked for shelter in one home, but the residents feared that if they sheltered Nakandakari, a suspected spy, they would be killed for helping him. For that reason there are some among the Kumejima islanders who feel that they were complicit in the killing of Mr. Nakandakari. Like the Hiroshima team said about being an assailant, I think that kind of thing can leave people unable to talk about the war, or struggling to do so. Moreover, there are a lot of tiny communities in Okinawa, and that could be another background reason why people can't talk or don't want to.

Q

We hear that children in teens were mobilized to fight in the war, but are there any survivors among them? If there are, I imagine they were deprived of opportunities for education in their teens. What impact did that have? (Cambodia)

A

At the time of the Battle of Okinawa, elementary and junior high school students, both boys and girls, were mobilized into units such as the Himeyuri Student Corps and the Tekketsu Kinnotai. Very few of them survived the intense fighting, and many of the survivors were conflicted, having seen young friends killed before their eyes, feeling guilty about why they alone survived, being unable to tell anyone of their experiences until their deaths, and wondering how to convey their feelings to later generations. Some work as witnesses, and I think we need to entrust what they have told us to future generations, not just hear their testimonies. There are fewer opportunities for hearing testimonies every year, so I think ways to pass them on will become an issue in future.



Q We heard that the land battle was intense in the south of Okinawa, but were any human remains discovered during the development of tourist areas in the south? If any were found, how were they handled? (South Korea)

A If any human remains are found, we entrust them to the national agencies in charge.

Q How many sets of human remains are still undiscovered? (Taiwan)

A According to the Center for the Recovery of Human Remains, there were over 188,000 sets of remains to be recovered. Of those, around 184,000 have been found and recovered to date. Therefore the count of undiscovered remains stands around 4,000. But the accurate number of war dead from the Battle of Okinawa is unknown, we don't know where civilians died, and it's impossible to collect the remains of people who were reduced to dust by shelling. We can imagine all kinds of circumstances like that, so although the number calculated is around 3,500, the number of dead has not even been confirmed, so there could be even more unrecovered remains than that.

Q You described cases of massacres of civilians, but are there cases of killings with motives other than suspicion of spying? (Nagasaki)

A The Japanese soldiers also killed infants in trenches and caves, for fear that their crying would lead to them being found and killed by the US Army. They also killed local residents to steal their food. In some other cases, the army evicted local residents from caves to take the caves for military use, leading indirectly to their deaths.



Discussion

Topic	The causes of and solutions to the tragic wars and incidents which have occurred in all parts of the world
Date	Friday, November 11, 2022
Venue	Itoman City Tourism and Culure Exchange Base Facility "Shabondama Sekken Kukuru Itoman", Multi-purpose Hall
Moderator	Okinawa Christian University, Professor Makoto Arakaki



MC

We have invited Professor Makoto Arakaki of Okinawa Christian University to be our moderator today. The theme for the initial discussion will be an exchange of views over what lessons can be learned from the incidents and conflicts presented by each team. So now I'll pass the microphone to Professor Arakaki.

Moderator

Haisai gusuyo, chuganabira ("Hello everyone, how are you?" in Okinawan). I'm Makoto Arakaki. I'm very happy to be here. I believe all we have learned over these six days has nurtured ideas of peace in all of you. Today's discussion will lay the groundwork for the symposium tomorrow, November 12. What can we do to attain peace, and how should we act to move closer to peace? I'd like you to think about how you should collaborate to make the most of being together here, participating in a process that makes peace.



Moderator

As MC mentioned, we will be thinking about the lessons to be learned from the sad events which have occurred in various countries, but first we'll consider the causes of those events. Why did those regrettable events happen? I'd like each group to think about why atrocities, wars, and other tragedies happen, and then present your thoughts. Thank you.



==Exchange of views within each group==

Moderator

Time's up. First is Okinawa team. What are your views on the cause of the great tragedy of the Battle of Okinawa?

Okinawa team

In our discussion of the Battle of Okinawa, we talked as a group about the atrocities on Kumejima, which we researched and reported on. One keyword which came up when talking about the causes of the atrocities was "mistrust". As we explained in our earlier presentation, the atrocities occurred because the Japanese Army mistrusted the civilians, and because the mistrust between fellow islanders led to allegations of spying.



Moderator

Something occurred and broke down the human relationships among the islanders, who used to maintain friendly relations in a rather small community. What force acted in that context born of mistrust?

Okinawa team

We thought it was probably division due to Army intervention. Considering that fact that, at that time, there were around 30 Japanese Army soldiers and around 15,000 islanders on Kumejima, it would in a sense have been a simple matter to drive the Japanese Army out if the islanders had united. The soldiers may have had some thoughts about survival in Kumejima and may have decided to sow division among the islanders to fragment them, so that their mistrust would not be directed at the army. In that sense, we think the Japanese Army on Kumejima was making a move to sow division among the islanders.



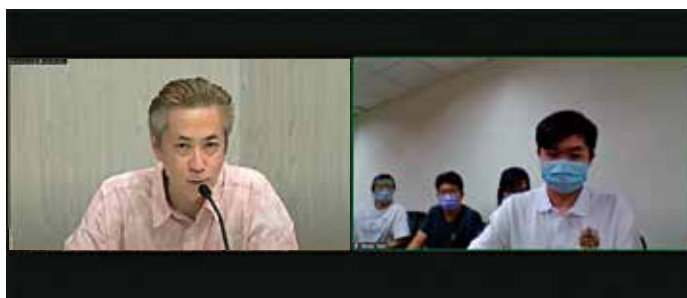
Moderator

If the islanders had united, they might not have obeyed the army's orders, so the soldiers may have practiced divide and rule, dividing the islanders so to make them easier to control. Thank you. Next is Taiwan team.



Taiwan team

We think there were three causes. The first was language difference. In 1945, World War II ended, and Taiwan came to be governed by the Republic of China. But before the war ended, the Taiwanese people could only speak Japanese, the Taiwanese language of the Taiwanese mainland, and the languages of ethnic minorities such as Hakka. They couldn't speak the Chinese language of the Republic of China. Therefore, a barrier rose between the Taiwanese people and the government because few could speak Chinese, and that barrier grew higher with time.



We think another cause is the sense of superiority among the government of mainlanders, arising from winning the war. They felt superior because they had liberated the islanders from colonialism, and that attitude appears to have fostered perception gaps between the islanders and mainlanders. The third cause was the character of Chen Yi, who was the Chief Executive of the Taiwan Provisional Administration of the Republic of China. When the incident occurred, Chief Executive Chen Yi showed readiness to accept the petitions of the Taiwanese people, but at the same time he requested Chiang Kai-Shek on the Chinese mainland to reinforce suppression forces. The Taiwanese people thought they had reached an agreement at the end of negotiations with the Republic of China, and the 2.28 incident appeared to be calming down, but in the end they were oppressed by military force. If someone else had been the Chief Executive, I think the outcome would have been different.

Moderator

Thank you. The first thing that interested me was the difference in languages. I got the feeling that while there were probably linguistic differences, there might also have been various differences in cultures and customs. That might have led to a line being drawn between "us" and "different types of people". Then, hearing that the violent relationship between these two groups might have been generated by the sense of superiority in one side thinking that they had liberated the other, I thought that attitude had probably spawned discriminatory perceptions. The third point discussed was the political leader. In common with the Okinawa team, the answer which emerged was division between people. The incident occurred when people living in the same area clashed when they should have been able to get along. The description of how they lived in the same place but could not understand each other was very interesting. Next, we're going to hear from Nagasaki team.

Nagasaki team

We also considered three causes. There are many aspects, so we are unable to talk definitively about some parts, but the first cause was that Japan was already waging war. The second was that Nagasaki was a military center with weapon factories and shipyards building warships. The third was that the Nuclear Arms Race to develop nuclear weapons had already begun, and America intended to use nuclear weapons first as a way to threaten nearby countries.



Moderator

On the point that the war had already begun, were any views expressed about why the war began?

Nagasaki team

There was the view that Japan invaded other countries in search of resources.



Moderator

I see. So you also discussed Japan's militarism and imperialism. Thank you. This may be related, but did the team from Hiroshima, which also had military facilities, have an opinion on this?

Hiroshima team

We had two. The first point we considered was why Hiroshima was chosen as a bomb target, and the second was why a nuclear bomb was used. We thought that one reason for picking Hiroshima as a bomb target, was that it was a military city and had an impressive size as a city in a region which had yet to suffer much air raid damage. Another reason was its topography, with many flat areas.



As for why a nuclear bomb was used, we think one of the factors was that Japan did not surrender earlier. Japan should have capitulated as soon as the Absolute National Defense Sphere crumbled at Guam and Saipan.

The fact that Japan did not do so probably reflected the thinking of politicians and the people who made up the nation of Japan. A kind of madness covered the whole of Japan and the militarist state of Japan was created as a result. By extension, Japan would not abandon its Emperor system even in the Potsdam Declaration. But America presented the declaration to Japan with the understanding that Japan could not abandon the emperor system. Other opinions concerned factors such as Japan's lack of information in diplomacy with the Soviet Union and others.

Moderator

Yes, I think politicians' errors of judgment played a large part. I also thought the talk of madness was very interesting. How, and in what way, were the Japanese people mad at that time?

Hiroshima team

They had the idea of fighting on to the last person, and the idea that fighting for the nation is beautiful.

Moderator

Does that mean that they had been mind controlled through military and Japanization education? That's very interesting. Thank you. Next is Cambodia team.



Cambodia team

I think there were two main factors behind the era of the genocide, which is to say, the birth of the Democratic Kampuchea government. The first is that there were different political ideologies. At that time the world was divided between two camps, communism and capitalism, and people then thought they could make the country better if they were in power. That attitude led to war.

The second cause appears to have been excessive patriotism. The people of the Democratic Kampuchea government at that time had two ideas. The first was hatred towards other countries. Up to the time of the Democratic Kampuchea government, Cambodia had been colonized by various other countries, so the party in power hated foreigners. They believed that Cambodians could live on their own, so they thought of banning the entry of foreigners. Another cause was their perception that country people are genuine and straightforward, while city people are stubborn and interested in foreign countries, which motivated them to move people from the capital and the cities out into the countryside. We believe that background led to the genocide.



Moderator

You raised three points. First there was antagonism between the ideologies of socialism and capitalism. Here too, there is division and antagonism, which make it hard to reach a peaceful solution. I think it's the same in any country, but there are difficult elements when it comes to division in politics. I think Cambodia's historical experience of being colonized was another major factor. In cases like that, regions which have been colonized have feelings of mistrust and repulsion against foreigners. On that basis, we saw inability to accept foreigners, which is another form of division. The same is true of your third point. The genocide took place in the context of the Pol Pot regime's policy position saying that intellectuals were intolerable while praising the peasants. Aren't we seeing antagonism and division between people again here? Above all, the Cambodian people in Cambodia ended up being divided by various ideologies, by colonialism, by the Pol Pot regime, and other factors, which generated terrible experiences and genocide. Next is Vietnam team.

Vietnam team

First of all, the cause of the Vietnam War. The cause of the war was America's desire to suppress the spread of socialism from North Vietnam into Southeast Asia. Next, imperialist America also wanted to bring Southeast Asian nations, where socialism was spreading, back to the Western side.



Moderator

I believe American imperialism, the struggle for hegemony in Asia, and other aspects of the US-Soviet confrontation in the Cold War had major roles. The same things happened in Vietnam and in the Korean Peninsula. Even now, we can see how divisions due to political ideologies like those of the Cold War era are dragging people in various countries into unhappy situations. On this point, I thought that Vietnam has some aspects in common with other regions. Next, we're going to hear from South Korea team.

South Korea team

Human rights were obliterated by groups in power which attempted to use violent means to resolve differences in ideas or principles. The denial of human rights, exemplified by atrocities against civilians, goes beyond generations and still leaves aftereffects in various parts of society. Such cases can



be observed not just in South Korea but also in Cambodia and Taiwan. We students have never experienced these events, but this joint study has enabled us to learn about the cases of Jeju, Taiwan, and Cambodia.

Next, we come to the Jeju 4.3 Massacre. The impact of that incident goes beyond the time when it happened, to impact our lives and block a peaceful future. These are the lessons we learned through this joint study session. These lessons prove the necessity of international solidarity and exchange when we are searching for solutions to resolve and overcome past incidents.



Moderator

The South Korean team talked about how we can solve the region's incidents and wars. I believe they raised a major keyword; they used the term "violent solution". Humans live with differences between each other, differences in philosophies and ideologies, but in the Jeju 4.3 Massacre, they attempted a violent solution to such differences. The South Korean team also said they had noticed that the same thing had happened in Taiwan and in other regions. Looking at the diverse causes presented by the teams so far, I believe we can see a number of points in common between them.

Throughout history people have generated, and are still generating, conflicts in various ideologies, but how can we find solutions? What should we do to avoid divisions and antagonisms? I felt that this kind of question is the key.

Moderator

Let's move on to the next question. What should we do to resolve the causes of the various regrettable incidents and wars which have been raised here. I'd also like the teams to consider whether the causes mentioned earlier still exist, or have ceased to exist.

==Exchange of views within each team==

Moderator

Can we hear from Hiroshima team first?

Hiroshima team

We raised militarism as a cause. We think that Japan today is not militaristic, but we think information is manipulated in Japan so that we are only shown what we are supposed to see. Therefore, one solution is to realize that we are only being shown what we are supposed to see. To that end, it's important to go overseas and see Japan from the outside, and to share knowledge of our country's faults through interaction among citizens. The second solution is to make use of the existing democratic system to avoid creating a militaristic state. What we can do is to go to vote, and to be involved in activities to change the perceptions of voters. Those were the two opinions we put forward.



Moderator

There are many things we can all tackle. In particular, there's the subject of "media literacy", which means scrutinizing the information we receive. As the media diversify, we can now gather information from diverse sources, not just from Japanese media outlets. Next is Vietnam team.



Vietnam team

We raised desire as a cause of the Vietnam War, and now we considered the solution. We think international exchange with young people from other countries, to foster understanding and respect for each other's histories and cultures, and investigating the histories of other countries, will lead to the building of a world without war. We also think it would be good to teach younger generations the attitude of respect for the people around them. As a specific example, we university students share Vietnam's culture by participating in exchange events like this project.



Moderator

You spoke about the essential nature of humans. The word "desire" came up. Is desire a good thing or a bad thing? I feel that without desire, humanity would be unable to move forward, but there are different kinds of desire.

Moderator

Mr. Nakamoto, please do whatever you like with this cup (Mr. Nakamoto drinks water). Mr. Nakamoto used the cup to drink water, but now I'm going to do what I would like to with it (Mr. Arakaki throws water on Mr. Nakamoto). Sorry, Mr. Nakamoto.



Moderator

Mr. Nakamoto used the cup to satisfy his desire. The act of drinking water does no harm to anyone. My desire was to use the cup to soak Mr. Nakamoto. My desire will probably make Mr. Nakamoto angry. I think that's an important point. Humans have diverse desires, but one yardstick for determining whether they are good or bad is whether or not they harm others. Perhaps the same is true between nations as it is between individuals. As we heard in the Vietnam team's statement, the spirit of respecting others is important for suppressing bad desires and resolving problems. I thought that if we can do that, humans really can create a peaceful society. To that end, as the Vietnam team said, mutual understanding and exchange between people is necessary. Now we'll move on to Nagasaki team.



Nagasaki team

The issues we considered were the fact that a military base remains at Sasebo, and from the perspective of Japan having waged war in pursuit of resources before, the fact that Japan has not been able to independently secure resources. As for solutions, we think it may be difficult for us individuals to take action about the military base. There are also many people who earn their livelihoods by working at that base, so we think it would be problematic to do away with the entire base at a stroke. But now seeing the base in Okinawa has taught us that there are various different kinds of military, so it might be possible to sort out which bases are necessary. As for the people whose livelihoods depend on bases, we think that this issue would best be handled by a safety net from the state. On the issue of Japan's lack of independent resources, we thought that Japan, as a tech superpower, can use its technology to cover for its lack of resources through international cooperation.





Moderator

The world is scrambling for resources, and the resources needed to maintain our current living standards are enormous, far exceeding the speed at which the Earth can renew them. Considering that situation, I am in doubt about whether we really need this level of resources in the first place.

The military base is a hot topic for us. The people of Taiwan are deeply concerned about their relationship with China, while in Korea there's tension in the air about North Korean missile launches and US-South Korean military drills.

Okinawa has enormous US military bases, which are not unrelated to the tension across the Taiwan Strait. Some people say military bases and sites provide safety, while others say they will be attacked because of the presence of a base. This is a topic I hope you will all discuss more deeply. Next is Cambodia team.

Cambodia team

We previously raised excessive patriotism and ideological differences as one cause of wars and atrocities, but we think we can also say that wars spring from division. Therefore, based on our awareness that such problems remain today, we considered three solutions. The first is the necessity of providing education about the existence of diverse cultures in the world, to foster a mindset that accepts the presence of diverse cultures. The second is the importance of education to foster mutual understanding of the differences between people. The third is that we must understand that there is a unity within regions and the world. In short, to attain a peaceful society, we believe we should understand unity at the regional and global levels, and accept each other.



Concerning the ideological differences and political problems that we described as the second cause earlier, we believe similar issues remain overseas too. We believe that while differences remain between governments, between parties, and in politics, the best countermeasure is to affirm freedom of expression and make places where people can democratically choose the governments and ways of life they want, through voting and other means.

Moderator

The Cambodia team said that education about cultural diversity and acceptance of differences between people are important for eliminating division. The painter Picasso was criticized when he created his own Cubist art style, but he said, "I don't understand the Chinese language, but I don't deny its existence". His message, in short, was that his art was not worthless just because people did not understand it. As he said, I think it's important for us all to accept each other's differences. Freedom of expression and the sovereignty of the public were also mentioned. The Hiroshima team also mentioned elections, and the Cambodia team said it was important for citizens as sovereigns to choose for themselves the politics that make them happy. Next, we're going to hear from Taiwan team.

Taiwan team

We believe the tragedy and conflict caused by the 2.28 Massacre have been resolved. There are three reasons for that, which we will describe later. As for the Taiwan Problem which Mr. Arakaki also described earlier, we are striving desperately to maintain peace. One cause of the 2.28 Massacre described earlier was the language barrier, so the solution to that problem should be for Taiwanese people and mainlanders to study both languages. We think the problem could be solved if Taiwanese people study Chinese (Mandarin) and mainlanders study Taiwanese. We believe the discrimination against islanders by mainlanders, mentioned as the second cause, has been solved. The reason



is that the spread of education has raised awareness of discrimination so that we have an attitude of equality when interacting with others, so we think there is no problem of discrimination now. The third problem was the character of the leader in Taiwan. Of course, elections are necessary to solve that kind of problem. The successor to Chiang Kai-Shek as president of Taiwan was his son, Chiang Ching-kuo. His character was open-minded, in contrast to that of Chen Yi, who was Chief Executive at the time of the 2.28 Massacre, and he accepted many Taiwanese people into the government. The next president after him was Lee Teng-hui, who made it possible for the citizens to choose president by vote. From there on, the Taiwanese people were able to choose presidential candidates for themselves. Elections make it possible to exclude candidates with character flaws as leaders and pick the best candidate.



Moderator

Yes, thank you. What you said about mutual language study was very interesting. You also mentioned higher awareness in the public, and I thought that it's important for the public to be ready to act as sovereign entities, and to participate in elections with that high awareness. People in younger generations like you all will face situations in future which require great decisions, but I get the feeling you have the enthusiasm to build up your ability to take in diverse information and make your own decisions. Next is South Korea team.

South Korea team

By considering the Jeju 4.3 Massacre, we thought of three methods for building a peaceful society. The first is that we think it's necessary to debate how to define assailants and victims. In the process of designating the victims of the Jeju 4.3 Massacre, members of suppressive forces including soldiers and police officers who murdered civilians were recognized as victims. On the other hand, some of the leaders and other members of the armed groups, which were the opposition to the suppressive forces, were not recognized as victims. It is only after thorough discussion of whether or not all those who experienced the incident should be recognized as victims, and of what kind of social problems would ensue if they are not recognized as victims, that the potential conflicts in society can be minimized, and we believe that is one method for moving closer to peace. This kind of issue concerning the identification of victims is not limited to Jeju. We thought that conflict over identifying true victims is a phenomenon we should focus on.



The second method is the recent adoption of an amendment to the special law concerning investigation of the truth of the Jeju 4.3 Massacre and restoring the honor of the victims. The process of enacting and amending the special law involved a number of political issues. Those issues delayed the passage of the bill, and adjustments were made to the range of recipients of compensation and support for them; the process was controlled by political moves. Therefore we decided that the most important thing is to foster a perspective that can look at the issues of the Jeju 4.3 Massacre without connection to political ideology. The phenomenon of interpretations and perceptions of history being changed by political powers is not something that only happened in Jeju. We learned from the Taiwan team's presentation that views of the 2.28 Massacre differ widely between the Kuomintang and the Democratic Progressive Party. Thinking the phenomenon of politics intervening in awareness of history must be watched very closely, we wondered what we, as a generation that has never experienced war or similar incidents, can do. First of all, we were surprised to know from the Okinawa team's presentation that the participants got directly involved in collecting human remains during the preliminary studies period. The Okinawa team participated in the collection of remains, and the Nagasaki and Hiroshima teams met witnesses to the war. Thinking about it, we realized that we, the Jeju team, were trying to simply look at history at memorial halls and monuments, and we reflected upon such attitude of ours. Of course, memorial halls and the like are important media which allow people like us, of generations

South Korea team

which did not experience the history, to learn about it. But, as the teams from Okinawa, Hiroshima, and Nagasaki presented, the survivors are still living near us.

People who experienced the Jeju 4.3 Massacre are still living in Jeju. We believe the fact that those people are still alive means the history has not yet become the past. We are aware that ours is the last generation that will be able to meet the survivors. To learn lessons and find solutions, we can easily visit memorial halls. But we must listen to the survivors' voices while they are still alive. This is the last chance. Doesn't being the last generation able to coexist directly with survivors mean that we're here right before history becomes the past? We think small things we can practice now are to not consign history hurriedly to the past, and to that end, to pursue activities that witness and experience the reality of history, and record what we learn and feel and leave it for next generations. Thank you.

Moderator

The South Korea team's presentation contained many important points. One was a very important idea about the natures of perpetration and victimhood. I think everyone here is participating in this project from the position of victim of an incident or regrettable event, but even if we complain of victimhood, it is difficult to evoke sympathy. The victimhood of our own pain and hardship is directed inwards. The difficulty is the element of perpetration. There were people from the Korean Peninsula who were affected by the bombs in Hiroshima and Nagasaki, and there were comfort women in Okinawa too, and B29s took off from Okinawa to bomb Vietnam, and South Korea participated in the Vietnam War alongside the U.S. Army. These are examples of how victimhood and perpetration are complexly intertwined in our histories. The key point is that none of us are purely victims or purely perpetrators. We are of different generations, so maybe some of us are thinking, "we never did those things", but it's important to think about how to fulfill our accountability for these things before we think about how to face the future.

Listening to the South Korea team's talk, I thought that in a world where all kinds of things are used and changed by politics, we must go beyond the biases of politics and see things through the lenses of our universal values and empathy as humans. The South Korea team raised the issue of how to convey the pain arising from the sad events of the past. There are museums and the like in Okinawa, Hiroshima, Nagasaki, and Jeju, but when we visit them, are we just casually looking at the exhibits, or can we do the work it takes to inscribe the pain of the survivors on our souls? We must also hold the two perspectives of both victim and perpetrator. I thank the South Korea team for their presentation. Next, let's hear from Okinawa team.

Okinawa team

We stated in the earlier presentation that the cause of the atrocities on Kumejima was mistrust, but then we thought about where that mistrust came from. We think the biggest part of that mistrust comes from not knowing or understanding the other party. To erase mistrust, we must get information about the other party, so the feeling of wanting to know about and understand them is vital. We also felt that as well as learning about others, it's important to get an overview of oneself, and of one's position and unseen emotions such as fear, and clarify those things.



Moderator

The Constitution of UNESCO says "... since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed", and I believe that to be true. For example, we feel uneasy when we hear media reports about a missile launched toward us or a violation of our territorial waters. When that happens, we fall into inward-looking thoughts of how to protect ourselves, and end up thinking of repressing the other party with even greater violence. Hiroshima team used the word "madness", and I think when inflammatory information stirs up unease and fosters fear in people, they turn inward, start to have the kind of mistrust Okinawa Team mentioned, which is a vicious cycle. I think this was an excellent session in which all the teams produced deep answers.

Moderator

Perhaps Mr. Nakamoto, you were a participant last year and joined us as an assistant today, would like to address today's participants.

Assistant Moderator

I think the expression of "experiencing history" used by the South Korea team was a good one. I never put the experience of hearing the stories from people who experienced the war and going out to collect human remains into one expression, but I thought the expression "experiencing history" was very apt.

Assistant Moderator

I have one question. When I participated in this project last year, I was in a passionate debate with Taiwanese and Vietnamese students about the necessity of armed forces. But Ukraine was invaded half a year later. War broke out half a year after we young people debated over how to stop war through mutual understanding at the civilian level, which made me feel powerless. But I still think we must carry on that kind of exchange, even though we feel powerless.

The ideas of understanding other countries, diversity, having empathy towards each other, mutual understanding, and mistrust causing war came up in last year's debate too. Now, military expansion is growing in our own countries, even as we talk about treasuring peace and seeking mutual understanding. In the countries we live in, there is a contradictory situation where we seek mutual understanding at the citizen level but there are signs of military expansion at the national level. Doesn't that contradiction generate mistrust? I think we could take the approach that we should have military forces of the same level to have an exchange of views with the other party on an equal basis. We could also have another approach that in order to gain the trust of the other party we should reduce our military and put a stop to military expansion moves. To advance the discussion, I wanted to see a final debate over whether we should expand the military, or reduce it to earn trust.



Moderator

That's an extremely weighty issue. The people of Taiwan are nervous right now. South Korea has compulsory military service and is technically still in the midst of war, although they are in a ceasefire. I imagine some of the Vietnamese and the Cambodians have worries and antagonisms with various neighboring countries. And I believe people around Asia are also worried about Japan's move to militarization. We have 20 minutes left in this session for you to have a talk with your team members. While we are saying we want to understand each other, the world is militarizing. The war in Ukraine is prompting many countries to raise their military spending. Military industry is thriving, and missiles that cost hundreds of millions of yen are flying, while in the background children are dying because they can't afford to get vaccinated. In that context, what do you think about your own countries' armed forces?

==Exchange of views within each team==

Moderator

So, I'd like to hear your views. I'd like to hear from Taiwan team.



Taiwan team

On the question of whether or not our military power should be maintained, our answer is "yes". We heard earlier about human desires, and we think that the characteristics of military power resemble that. Having military power does not necessarily imply aggression, and self defense is one function of military power. We think some level of military power is necessary for self defense. We think closing all our military bases and showing a conciliatory posture could invite attack from other ambitious countries.



Moderator

That statement came from the Taiwan team, which faces practical problems. Next is Okinawa team.

Okinawa team

In fact, we could not reach a consensus. My personal thought was "what is military power?" Taking the example of the UN Security Council, the five permanent members have veto power. All these five are military superpowers with powerfully influential voices, which makes me wonder whether we need to have military power of some degree to have our voices heard. Japan has an organization called the Self-Defense Forces and there are restrictions on dispatching them overseas. While I think it might be alright to expand the scope of the Self-Defense Forces' operations, I also think that if we did, the situation would resemble the state of Japan before the war.



Moderator

Your statement shows your anguish. It's not a discussion that yields easy answers. Of course, we talk about our ideals, but there is the reality, after all, and the question here is what we can do in the gaps between ideal and reality. Considering the fact that the Korean Peninsula is in a very severe situation, as is Taiwan, I'd like to hear from the South Korean team.

South Korea team

We weren't able to produce a unified view as a team, but my personal view is that South Korea cannot eliminate its military while it is in a ceasefire, but we are joining in this program in order to eliminate war.

I have served in the military. I hope that the experience of having been in the military does not contribute to a violent mood in society.



Moderator

We can see your anguish. Next I'd like to hear from Nagasaki team.

Nagasaki team

We haven't reached a consensus, but we have produced two opinions. The first is that we don't know what exactly the military and the Self-Defense Forces do now, and the second is that our thinking about them could change depending on whom they are used on and how.



Moderator

Yes, thank you. Next is the Cambodia team.

Cambodia team

We, the Cambodia team, unanimously agreed that the military should be maintained. We understand that the purpose of maintaining the military is not aggression, but to protect its own country and protect its independence. At the same time, we think that even if we have a military, we should still comply with international law and the decisions of international bodies.



Moderator

Next, we're going to hear from Vietnam team.

Vietnam team

We think maintaining armed forces is necessary for any country. Maintaining armed forces does not mean starting wars, and the military can be maintained for the sake of peace. We think peace is not just the absence of war, but rather, people around the world joining hands and helping each other. The sharing of vaccines between countries and co-operation during outbreaks of diseases such as COVID is one example.



Moderator

Thank you. Let's move on to Hiroshima team.



Hiroshima team

We have not produced an answer about whether or not we should have military power. But if other countries decide to have no armed forces, we are not sure if Japan can follow suit. We felt that we couldn't fully trust our counterparts. In our discussion we thought that the root of the problem is that we lack information about our counterparts, or we don't know them because there is no interaction with them.



Moderator

Thank you. You've raised a very important point. Mr. Nakamoto, I'd like a comment from you in closing.

Assistant Moderator

Thank you for your answers. I'm sure you got through complex issues. Thinking about it simply, if a country runs repeated military drills with an assumed enemy in mind, and then tells the other country "We trust you," I think that would inspire mistrust from the other country. But we can't simply let go of military forces either. Earlier, I don't think any team replied with the idea of reducing the military. I think many responded that it should be maintained but not expanded, but that made me think that if it's possible for us to agree on "maintain the military", it might also be possible to agree on "reduce it".

While we are talking about mutual trust and understanding, we have violent military forces in our countries. All the teams said that their armed forces were for self defense, or for responding to disasters, not for aggression. I think it's important for each country to take an opportunity like this to insist on that point carefully and thoroughly.



Moderator

All the teams considered topics which involve international conditions. We say armed forces are necessary to protect ourselves, but why do we need protecting? I think it's about "what would we do if someone attacks us". Herman Goering, a military commander for Nazi Germany, expressed 'Say, "We're against involving the population in the war, but what if the enemy attacks us?"'.

The Okinawa team used the word "mistrust", and the Hiroshima team used the word "madness". Apparently people have unease somewhere in their hearts. Perhaps they feel it's natural to be nervous, saying things like "look at reality" or "it can't be helped in today's international situation". Your opinion was that armed forces are for defense, but in the Ukraine War, Russia feels it is in the right, and Ukraine thinks the same. Everyone is just saying that they are acting in self defense.

Amid extremely difficult international conditions, you are thinking of practical responses. But humanity has always been repeating that pattern. World War I, World War II, the Vietnam War, the Korean War, and now the Ukraine War - people insist they are protecting themselves. For example, in the World War II, there was the genocide of the Jews, nuclear bombings, the Nanjing Massacre, and all kinds of human rights violations, but the aftermath gave birth to the Universal Declaration of Human Rights and the Charter of the United Nations. I want all of you to read them, but they seem like a fantasy.

Japan and Okinawa suffered many casualties, which led to the Constitution of Japan, and Article 9, and the preamble of the Constitution. Now there are moves to amend those on the grounds that they are unrealistic. But aren't they reflections of what we learned from so much despair? John Lennon's "Imagine" was written after the Vietnam War. He sang, "You may say I'm a dreamer, but I'm not the only one". In the United States, Martin Luther King Jr. once said, "I have a dream". "I have a dream that one day black people and white people will be able to sit down together at the table of brotherhood".

We each see our own dreams, but I think the reality in today's global society makes us lose hope. But one meaning of having a venue like this where we can all come together is that we can all share a dream of something. Tomorrow, in the November 12 symposium, I'd like you all to think about what dream we can all share, even as we live in a harsh world that demands realistic responses.



3 Project Result Presentation & Closing Ceremony

(1) Project Result Presentation (Symposium)

Symposium:Asia's Youth Building the Peace of the Future

Date : Sunday, November 12, 2022, 2:00pm - 4:30pm (open at 1:30pm)
 Venue : Okinawaken Kyoshokuin Kyosai Kaikan - YASHIO-SO (Yara Hall)

Program

2:00pm Opening
 2:00pm-2:05pm Opening Remarks :
 MAEKAWA Sayuri, Director of Okinawa Prefectural Peace Memorial Museum

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

Nagasaki	Atomic Bombing of Nagasaki and Message towards Peace
Taiwan	The February 28 Massacre and Message towards Peace
South Korea	The Jeju 4.3 Massacre and Message towards Peace
Hiroshima	Atomic Bombing of Hiroshima and Message towards Peace
Vietnam	Vietnam War and Message towards Peace
Cambodia	Genocide by Pol Pot regime and Message towards Peace
Okinawa	Battle of Okinawa and Message towards Peace

Ten minutes for each including translation

3:20pm - 3:30pm Break

3:30pm - 4:20pm (50 minutes) Part2:Panel discussion
 Topic : Asia's Youth Building the Peace of the Future
 Moderator : Professor ARAKAKI Makoto, Okinawa Christian University
 Panelists : Participants of the program

4:20pm - 4:30pm Closing

Part1: Participants' Presentation

Participants introduced conflicts and incidents that had occurred in their respective countries and regions and presented their hope for peace. Note that due to time constraints, participants shortened their presentations to 10 minutes from the presentations they had given to each other during the joint study. Extracts and abbreviations of the presentations are given below. *Please see page 43 for presentation materials from the Collaborative Learning.



Nagasaki: Atomic Bombing of Nagasaki and Message towards Peace

At 11:02am on August 9, 1945, The U.S. dropped a single atomic bomb on Nagasaki. An enormous cloud appeared accompanied by intense flash, and the city was obliterated in a moment. When it was bombed, Nagasaki had an estimated population of around 240,000, and around one in three of them perished, with another one in three wounded.

In the course of this program, we considered three reasons for the atomic bombing of Nagasaki. The first is that Japan was at war. The second is that Nagasaki was a military center which manufactured weapons and warships. The third is that nuclear competition was beginning in the world at the time. When we considered issues which still remain today from the aspects of those causes, we identified the fact that the city still has a military center, the fact that Japan today cannot be independent because it has few resources, and the fact that there are still foreign countries which have nuclear weapons.



Taiwan: February 28 Massacre and Message towards Peace

In 1945, World War II ended, Japan became a defeated nation, and Taiwan reverted from colony status to the Republic of China. For the Taiwanese people, the 50-year era of Japanese rule ended at last, and they were eagerly looking forward to being taken over by the mother country (the Republic of China). But, in contrast to what they had initially imagined, the actual situation immediately after they were taken over by the national government of the Republic of China brought them many problems. (.....) We believe the impact and problems spawned by the February 28 Massacre have been broadly resolved by now, because the two sides learned about each other and languages. From that time on, the Taiwanese people eagerly learned Chinese, and the people who came from China frantically learned Taiwanese. We believe peace was made by deepening mutual understanding. The elimination of perception gaps and the use a democratic system to choose leaders were also important.



South Korea: Jeju 4.3 Massacre and Message towards Peace

We have been working through peaceful means towards resolving the atrocity that was the Jeju 4.3 Massacre. In the process of pursuing the truth, we found a way to restore the honor and rights of the victims. The work of investigating the truth has advanced as far as to provide venues to commemorate the casualties, and the payment of compensation. What we can learn from the Jeju 4.3 Massacre is the ceaseless continuation of peaceful solutions characterized by the pursuit of truth. We want to take the opportunity of this year's joint study session to share the message that the truth has the power to create commemoration and memorialization, future and education, exchange and solidarity, justice, and peace.



Hiroshima: Atomic Bombing of Hiroshima and Message towards Peace

The atomic bomb was dropped on Hiroshima at 8:15am on August 6, 1945. At that time, there were around 350,000 people in Hiroshima City. The atomic explosion is estimated to have killed 140,000, give or take 10,000 people.

The apparent reasons for picking Hiroshima as the target when the bomb was dropped were that it was a military city, it was a relatively large city in a region which had yet to suffer much air raid damage, and its topography was characterized by many flat areas. We also think militarism was the reason why the bomb was dropped.

We think that Japan today is not militaristic, but we think information is manipulated so that we are only shown what we are supposed to see, and we unconsciously screen information. It is important to notice such things. It is also important to go overseas and see Japan from the outside, and to interact with people beyond borders at the citizen level to share our own countries' faults.



Vietnam: Vietnam War and Message towards Peace

The Vietnam War continued for about 20 years, from 1955 to 1975. North Vietnam was the Democratic Republic of Vietnam, led by Ho Chi Minh, and South Vietnam was the Republic of Vietnam, which was supported by the US Army.

This war took about four million lives, and around 4.3 million people still suffer the scars of the war.

It takes people many years to recover from tragedy after war. Now, when war could happen at any time, everyone must stand up to protect national independence and freedom. We must study and strive so that we personally can become citizens able to protect our country.



Cambodia: Genocide by Pol Pot regime and Message towards Peace

The Khmer Rouge were a communist party in Cambodia, active from 1950 until they took power in 1975. They took control of Phnom Penh on April 17, 1975, and forcibly relocated the entire population to the countryside. During that transition, causes such as shortages of food and medical care left many citizens dead or missing. The Khmer Rouge tortured and killed many citizens. This training program taught us that in order to create a peaceful society, we must be unconstrained by ideology and eschew forces of revolution and military power, as we allow freedom of expression by the citizens and move the country forward by choosing the politics and the leaders we desire.



Okinawa: Battle of Okinawa and Message towards Peace

We studied the conflict on Kumejima in connection with the Battle of Okinawa. The key point of the conflict on Kumejima is the massacre of civilians. On Kumejima, more people were massacred by the Japanese Army than were killed by the U.S.

The cause of the atrocities was the suspicion of spying. That means the residents were suspected of having passed information about the Japanese Army to the US Army. Many residents were suspected of being spies, for reasons such as suspicious behavior. The root of suspicion of spying is the Japanese Army's strong mistrust towards the Okinawan people.

We thought that mistrust was born from a continuing state of mutual alarm between two parties making no concessions. We believe that reducing the elements of fear and mistrust will lead to the formation of a peaceful society.



Part 2: Panel Discussion



>Moderator (ARAKAKI Makoto)

Hello everyone. You've all worked very hard this week. We've learned many things, and I can infer from all your tired faces that you've had a lot to think about and struggle with, and to experience heartfelt pain about, in the last week.

The preamble of the Constitution of UNESCO says, "... since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed". All of the students gathered here are representatives of their regions, but you aren't diplomats or politicians, so now I'd like to ask you how, as young people, you will build peace in your hearts from now on. There's the word "mistrust" raised by the Okinawa team, which I think is a highly important keyword.

What specific activities do the members of the Okinawa team think are necessary to eliminate mistrust?

>Okinawa team

When considering how to resolve mistrust, if we take "nuclear" as an example of a fear, going on expanding nuclear arsenals to avoid losing to other countries just means that all sides go on expanding, with no end. Mutual nuclear disarmament is the goal to remove fear, so I think nuclear disarmament is the specific method.

>Moderator

Both the Nagasaki team and the Hiroshima team raised nuclear disarmament. In practice of course it's important to reduce nuclear weapons, but if there is underlying mistrust, how do you go first in doing so? What do the members of the Hiroshima team think?

>Hiroshima team

Lack of information appears to be a cause of mistrust, so the first thing is that it's vital to take action to get to know the other side, and have them get to know you, through engagement between countries and through

cross-border exchange at the citizen level.

>Moderator

That's interaction between people. Safety is probably something you can buy with money. If you pour military funding into buying missiles, and buy weapons to make various preparations for war, maybe you can feel safe. In a sense, it is possible to buy safety.

But, as we heard from the Okinawa team earlier, how much nuclear competition does it take to make us feel safe?

>Moderator

It's said that the world's nuclear weapons have enough power to destroy the Earth 50 times over. Why do people need to go so far? I think they just want to feel safe. There's no amount of weapons you buy that will make you feel safe in your heart. Perhaps true peace of mind is impossible without relationships of trust between people.



Rich people sometimes build high walls and string barbed wire on top, with armed guards at the gate, but in the end, they're still afraid. They still have the fear that they'll be attacked, and I think they feel that way because they lack trusting relationships with others.

>Moderator

This year we have a fascinating session. I've been involved in this Hope for Peace project for many years, but one unique feature this year is we have a Chinese exchange student, Cho san, in Nagasaki team. He made a presentation in very fluent Japanese, so perhaps people in the audience didn't notice. This is Cho san's fifth year studying in Japan. I'd like to ask Cho san this.

Living in Japan, do you think there is any reporting here that conveys the feelings of Chinese people to Japanese people? Do you feel there are perception gaps?

>Nagasaki team (Cho san)

Yes, I feel there is gaps.

>Moderator

I see. So there is the kind of lack of information that you all have mentioned. In Japan, have you ever had the feeling of "something is wrong here?"

>Nagasaki team (Cho san)

Yes. Particularly about the Pacific War, the Japanese side tends to tell that it is the victim, and I think they are educated that way. The Chinese side feels completely differently, and we have a particularly different idea about nuclear weapons. We feel that people in China are being educated to be grateful to the scientists who developed nuclear weapons.

I think the countries have very different ideas about wars and about nuclear weapons. I also think education produces the differences in ideas.

Therefore, I think we need to understand each other and get proper information about our histories and cultures as we think about peace.



>Moderator

That's true. A few years ago, one of the popular South Korean band BTS, Jimin, wore a T-shirt with the image of a nuclear mushroom cloud. It earned him a furious reaction from Japan, and all their TV appearances and live shows in Japan were canceled. It showed there was a difference in historical perceptions on this subject.

As a member of the Nagasaki team, I'm sure Cho san struggled a lot to process and understand all those different ideas.

In a sense, I think it's good Cho san was in the Nagasaki team. I think the members of Nagasaki team had the chance to have such diverse opinions, and to engage in the kind of debate that can be carried into the future as reality. Thank you, Cho san.

And actually, we have Yuna here, who was a member of the South Korea team in this program two years ago, lives in Okinawa now and is participating in the South Korea team this year. The program two years ago led to her becoming an exchange student at the University of the Ryukyus.

Yuna san, I asked Cho san this earlier, but have you ever felt something different about media reporting about

South Korea in Japan?

>South Korea team (Yuna san)

I think I have but cannot recall precisely.

>Moderator

Ok then let me ask all the members of the South Korea team. The South Korea team members offered a variety of proposals earlier. They said that we should be working towards shared solutions to our common issues, and that we must understand each other as a process towards peace.

People in Jeju experienced the Jeju 4.3 Massacre, which I imagine gives them a somewhat special position within South Korea.

With the Ukraine War now ongoing, and military expenditures uniformly rising around the world, the Japanese Diet is putting out opinions about whether Japan should be expanding its armed forces, and whether the Constitution should be amended to explicitly name the Self-Defense Forces as an army, and even whether we should share nuclear weapons.

As we heard from Cho san earlier, what do you members of the South Korea team think, as students receiving education in South Korea, think about Japan's such moves?

>South Korea team

There must be many reasons for this, but we share a common understanding that the intensification of competition in military and security matters is, for the moment, unsettling and dangerous.

>Moderator

Thank you. We heard from the Nagasaki team that eliminating armed forces would be difficult. I'm sure we've all seen the phenomenon of the expansion of armed forces having the reverse effect of generating fear and mistrust.

Considering history in Japan, I expect there's quite some tension in what Cho san and South Korea team from Jeju feel.





>Okinawa team

On the question of what we can do to dispel fear or mistrust, as we said earlier about the causes and lessons of the war on Kumejima, fear and mistrust are things that grow without limit. As for reducing them, joining this program made me think that the seeds of peace have been sown in my heart.

Hearing the words of people from Taiwan, South Korea, Vietnam, and Cambodia, whom I have never met in person before, their lives, ideas, and opinions took root in my heart. For example, news reports in Japan often use exaggerated expressions, such as "threats posed by China" or "threats posed by South Korea", which make us nervous.

Now when I hear such reporting, using those big words to fan fear, I immediately see the faces of people from China, from Taiwan, and from Vietnam, and I think "hey, wait a minute".

I think it gives me a critical perspective: "Do they really do this in the countries where these people live?" I was able to do this because I was able to learn about the history of countries I knew nothing about from the people who lived there. I thought that it was necessary for me to learn about the history of different countries and their ideas through interaction on an equal footing on such occasions.

The same could be said of Aka kun's earlier reference to nuclear weapons. If someone extends the right hand of friendship while holding guns or nukes in the left hand, it would make me think "hey, wait a minute".

When something like that happens, I think it's important to agree on the direction of reducing nuclear weapons and armed forces, rather than steadily increasing them. My personal feeling is that if maintaining nuclear weapons and armed forces makes everyone nervous even more, we must reduce them so we feel safer, and at the same time, we must have each country's history and ideas and the faces of its people take root in our heart, through international exchange.

>Moderator

Thank you. I believe that what you said wraps up this final session. It was an excellent opinion.

May I ask Hiroshima team a question? We heard from the Hiroshima team that Japan in wartime was filled with madness, which was caused by the lack of information. At the same time, I think lack of understanding of other countries' positions is also due to lack of information.

What do you think we could do to avoid falling again into the danger of believing only that kind of one-sided reporting, and into that madness?

In particular, what can we do, together with fellow Asians that gathered here?



>Hiroshima team

I think it's very important for us to find out information for ourselves, and think whether it's really correct, where it comes from, and who thinks in that way.

For example, by interacting with people from overseas in this way, we can exchange information about how Japan is seen from other countries. We also have the advantage of the internet and can read foreign newspapers, so I think we can use that to gain access to foreign countries.

>Moderator

Thank you. I think various forces act on media reporting, so one approach is to hear the words of our groups and of the friends we've made here, and get information from sources like that.

>Nagasaki team

We, Nagasaki team agrees with Yasui san in Okinawa team. For example, we thought that rather than extending the right hand while holding nukes in the left, first discarding the nukes from the left hand to demonstrate an attitude, and then extending the right, would eliminate mistrust and allow friendly interaction.

Also, interacting with various countries on an equal footing and coming to better understand those other regions could dispel mistrust.



>Moderator

Thank you. Next, I'd like to hear from the Cambodia team.

In your earlier report you said that we should think carefully and participate in elections when choosing politicians, and take personal responsibility for democratically controlling national politics.

Cambodia and many other nations in Southeast Asia have the experience of being occupied by Japan during World War II.

What do you in the Cambodia team expect from young Japanese people? Do you have any requests as to how you would like them to behave in changing Japanese politics?

>Cambodia team

That's certainly true. Cambodia too was a colony of Japan, but Japan has been giving us a lot of assistance for Cambodia's restoration from then up until today, and that assistance is well understood in Cambodia.

What we want to see reported in Japan is the history and truth of Cambodia. Also, we want reporting of the friendly relationship between Cambodia and Japan. I hope we can take steps towards a peaceful society by building an amicable relationship with Japan and doing our best together.

>Moderator

Thank you. I hope you will make the most of this opportunity to maintain friendships with the friends you've made here from Okinawa, Nagasaki, and Hiroshima.

>Moderator

Now I'd like to hear from Vietnam team. The Vietnam team reported on the history of the terrible Vietnam War.

The expression "emotional wounds" made a very strong impression on me personally.

I think it's very true. Seventy-seven years have passed since the Battle of Okinawa ended, but Okinawan people still shed tears at the memorial monuments on the anniversary of the end of the battle (Okinawa Memorial Day). Considering that, the emotional wounds are still there in the people of Vietnam, and wars are still going on in the world, and it's a bitter thought that people's emotional wounds will remain for years to come.

Vietnam too has history of colonization by Japan, and some South Korean troops were sent to the Vietnam War as part of the American forces.

The broadcasting of a recent South Korean drama depicting the Vietnam War was stopped for airing in Vietnam since it was deemed factually incorrect.

The Vietnam War involved not only the Vietnamese people, but also the US troops and the Korean troops who came at the same time as the US troops. I believe there are South Koreans who bear emotional wounds from being sent to Vietnam, despite not wanting to fight and not understanding what was going on, and harming Vietnamese people.

We also heard from the South Korea team about mutual commemoration within solidarity. It means sharing mourning and commiseration, and mutually remembering the casualties of that war while feeling the emotional pain.

Is it possible for the people of Jeju and the people of Vietnam to mutually mourn the emotional wounds which they mutually suffered in the war?



>South Korea team

The question of how the South Korean Army behaved in Vietnam has not yet been clearly investigated. I think using the word "memorial" in such a situation could result in desecrating the memories of Vietnamese people and creating new emotional wounds.



>Moderator

Thank you. That was a thoughtful and well considered view. How do you, Vietnam team, feel about this?

>Vietnam team

At that time there were also soldiers in Vietnam from the Philippines and Thailand, not just South Korea, but we regard them all as the US Army, not as troops from individual countries. So, we hold no grudges against them and don't think it is hateful.

>Moderator

Thank you to the members of the Vietnam team for another kind reply. The members of the Jeju (South Korea) team said that the pursuit of truth is the process of achieving peace, and that solidarity is important for the process. I think all of you will be pursuing the truth of what was done in the Vietnam War.

In that process, I hope that you will discover new possibilities of solidarity with each country, and will be able to remember the victims of the tragedy of wars together.

>Moderator

Now I'd like to hear from Taiwan team. The Taiwan team said that the February 28 Massacre involved perception gaps and language differences between the people confronting each other at the time. But you also said that the problems are now being solved.

I'm raising a very difficult issue, but do you think there's any way to fill in the perception gaps between Taiwan and China, where there are various issues?

>Taiwan team

We consider that cultural exchange and amity are very important in Taiwan as a migrant society. We want to build better relations with the people of mainland China through cultural exchanges, mutual learning and mutual respect.

>Moderator

Thank you for answering such a tough question. I'm sure Cho san has a lot of thoughts about the February 28 Massacre



too, but I very much hope you can have a good relationship with him and build bridges together between China and Taiwan.

At the same time, there is all kinds of friction between South Korea and Japan now, but I hope the members of the South Korea team will build diverse exchanges with the friends from Okinawa and Japan they've made here.

>Moderator

Going back to the beginning, there's "mistrust" which the Okinawa team raised. Having this fear and mistrust, we expand our armed forces, we look at each other with biases and discrimination, or dislike each other; I get the feeling those things have not improved at all since the start of human history.

It seems that peace will never come to our world as long as these things continue. I take my hat off to all of you who have spent this week enthusiastically grappling with the big word "peace".

Before we take this great issue as a problem for each of our individual hearts and allow ourselves to be gripped by mistrust, we must start from here to build trustworthy relationships of mutual confidence with our Asian friends, share information through interaction, touch on diverse ideas, accept each other's ideas, and reach resolutions through dialog rather than violence.

In closing this session, let me say that I hope you will all go ahead and be a part of movement for building peace in Asia. Thank you all for your hard work over these seven days.





(2) Closing Ceremony



Closing Address: Okinawa Prefectural Peace Memorial Museum Director, MAEKAWA Sayuri

Thank you all for your hard work. How was the six-day collaborative learning experience? It was a fulfilling and enriching six days, as we learned not only about the Battle of Okinawa by visiting our museum and various battlefields, but also about the sad history that has occurred around the world. There are many things that we should inherit, such as the history of reconstruction after wars and conflicts, and the methods of inheritance are different in each country and region. By learning together with students from Asian countries and beyond, I believe that your horizons have been greatly broadened.

We cannot achieve "peace" just by wishing for it. It requires the untiring efforts of all people who desire peace. I sincerely hope that, as future leaders in your respective countries and regions, you will be able to connect with many people around you and actively work as "bridges of peace" beyond national and regional borders.

Finally, I would like to express my sincere gratitude to the instructors in each region who provided great cooperation from the preparatory study phase to the implementation of the collaborative learning, as well as to everyone at OPAC who took on this project this year, the technical support staff who supported the online collaborative learning, and the various institutions and

organizations who provided various programs for the participants. Thank you for your commitment and hard work. When the situation with COVID-19 subsides, please come back to Okinawa.

Presentation of results from each region

○ Nagasaki team

This program made us want to abandon our prejudices in favor of friendly international exchanges. We're sure there are differences between our regions in educational methods, cultures, and ideas, but we realized that it's important to search for common ground, understand each other, and move forward. One thing that left a particularly strong impression on us was the discussion we had about armies and nuclear weapons, which are common topics for the whole world. We learned many different perspectives which we would never have learned by thinking alone. As for issues close to us, I'm glad we were able to discuss future peace studies. We weren't able to meet the overseas participants face to face, but we want to carry on exchanges in the future.



○ Taiwan team

We were able to learn about each region's incidents and history through this program. Taiwan is still in a situation that requires us to go on thinking about peace. We were moved by the presentations from each region. We hope we can all meet again in Okinawa next year.



○ South Korea team

This was a time for getting to know each other and searching for a future by turning to look at the past. We were able to think deeply about the lessons and negative legacy of the Jeju 4.3 Massacre, and learned to think about how to connect it to peace. Until now, we've only been able to study these incidents indirectly through the media. Learning about these regions' wars and incidents from students who viscerally feel them, I gained opinions and perspectives I would never have considered on my own. I was also able to broaden my ideas and perspectives by responding to questions I could not have anticipated.



○ Hiroshima team

This program made us realize that ignorance of each region's tragic experience isn't good. From these experiences, we learned to search for common ideas and bring knowledge home by learning the histories of other regions. We also gained new perspectives about our own country. Therefore, we thought that rather than learning only the history of our own region, it's important to learn the histories and ideas of other places in connection to ours. In the future, we want to take the initiative to keep on learning and connect with other regions.



○ Vietnam team

Through this program, we learned about the histories of other countries as well as our own. We understood that ideas about history differ between countries and regions, and we learned a lot. We are very glad to have participated.



○ Cambodia team

Thank you for the opportunity to join this kind of program. There was a lot to learn, and compared to other regions, Cambodia still has a long way to go, so we aim to do our best to pass the knowledge and experience on to the next generation. We hope this program continues for a long time.



○ Okinawa team

We experienced a range of things through the panel discussion and other sessions. We want to spread these things to many people, not just to younger generations, and carry on the preciousness of peace.

Finally, we thank everyone from the host, Okinawa Prefecture, and the Okinawa Prefectural Peace Memorial Museum, for this precious experience.



Symposium - Audience Survey Result

Date	Saturday, November 12, 2022, 2:00pm - 4:30pm
Venue	Okinawaken Kyoshokuin Kyosai Kaikan - YASIO-SO (Yara Hall)
Audience Size	15 (Total collected surveys: 14)
Online viewers	20

Results

◆ Breakdown by Age (audience)

Teens	20s	30s	40s	50s	60s	80s
1	6	2	1	2	1	1

◆ Visitor's Feedback

- It was interesting to hear the perspectives and opinions of the participants from various countries.
- The content was well compiled, and each team was excellent. However, in Part 2, the content focused on the circumstances and historical background of each team (country), so I got the feeling that it diverted from the theme "Considering Peace in Asia with Young People".
- I think it's important to learn information from abroad, rather than making judgments based solely on information that one gets at his/her own location. (Exchanges between different cultures and gathering information from foreign media outlets)
- I think peace is, in a real sense, mutual understanding. I think world peace isn't just a dream if we can broaden understanding at the personal level first, and then at the national level.
- Seeing the university students of each country and region, who will be major players in the future, sharing each other's tragic events, I got the feeling that a next-generation network was being built for lasting peace in the world.
- This was very valuable to me because I never knew there had been a time when people had to go as far as using their feet to end their own lives, or about the suspicion of spying on Kumejima.
- I learned about mistrust, and about the importance of knowing different memories.
- It was good to hear about hopes for peace from each country and region. I also thought that we need to reduce armed forces through mutual discussion. I want to disseminate hope for peace to people from around the world.
- It was well worth watching, with the presentations by the participants from seven countries and regions, and the exchanges facilitated by the moderator. The exchange about the South Korean Army's participation in the Vietnam War, and learning about the perception gaps around the nuclear bombings, made a strong impression on me.
- I thought it would have been good to learn about each team's presentation and the relationship between its country and the other countries, like the involvement of Okinawa and Japan in the Vietnam War, for example.
- It was great to see young people given this opportunity for dialog, and beginning to make connections. I felt that the dialog could have been deeper if things like the themes and keywords of each report and the discussions in Part 2 had been more clearly defined. The Hope for Peace project has run many times by now, so I hope Okinawa Prefecture will do more to bring in ideas about how to deepen the project.
- I want this program to build systems to enable these young people who got involved to go on pursuing peace-related activities, and to take action in collaboration with older generations who have many years of experience in teaching about war and peace.
- The fact that the idea of mistrust as a root cause of collapsing peace came from the young generation really felt like a beginning for building peace. This symposium was like a glimpse of light leading to the future.
- Of all the many programs run by Okinawa Prefecture, I very much hope that this one continues.
- It was excellent that all the teams introduced past incidents, wars, and conflicts, and then link them with the future, discussing what we should do and what should happen in the future.
- In the panel discussion, the Japanese teams took the main role, but I would have liked to hear more of the opinions and ideas of the teams from other countries.
- It made a strong impression on me when the Taiwan team said "The February 28 Massacre has been resolved by learning each other's languages and understanding each other".
- I felt there wasn't enough consideration for the Hiroshima and Nagasaki teams when the Okinawa team said "Okinawa is discriminated against". I'd like them to learn that if positions are reversed, anyone could become either a victim or a perpetrator.
- With the war between Ukraine and Russia going on now, it was a very good thing that young people have an exchange program about war like this. I'm concerned that the opportunities for young Japanese people to talk about war are getting scarcer as the country shifts to the right. Wars are breaking out here and there around the world, and I hope there will be more venues for discussion about who causes wars.

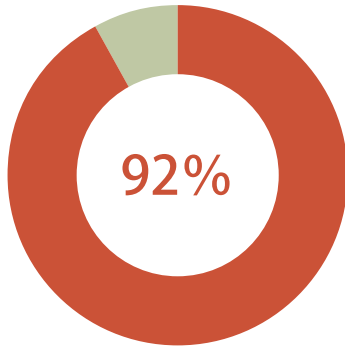


Part 3
Project Evaluation

1 Survey Results

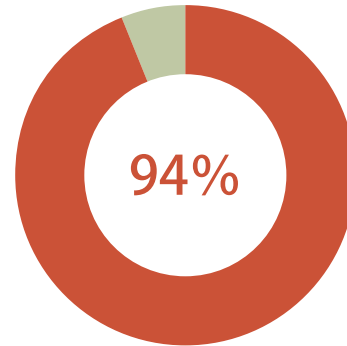
Degree of Overall Satisfaction with this Project

Participants who answered "Very satisfied" or "Satisfied"



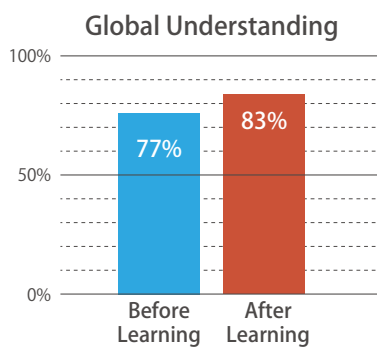
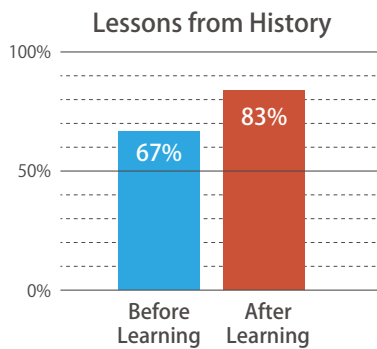
Consciousness of Creating Peace

Participants who answered "Increased extremely" or "Increased"

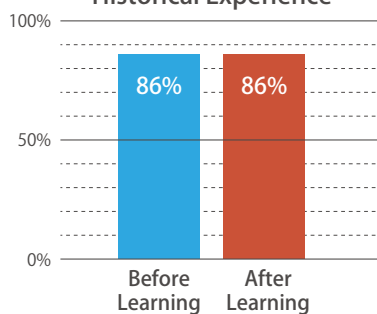


Change in Degree of Interest by Topic

Participants who answered "Very interested" or "Interested"

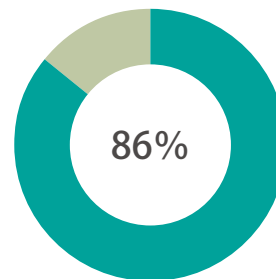


Making a Statement and Passing Down War/ Historical Experience

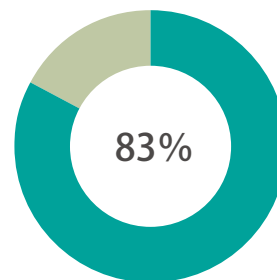


Evaluation of Activities

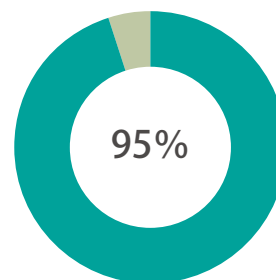
Overall Understanding of the Battle of Okinawa and other Regions' History



Satisfaction with Exchanges with Overseas and Out-of-Prefecture Students

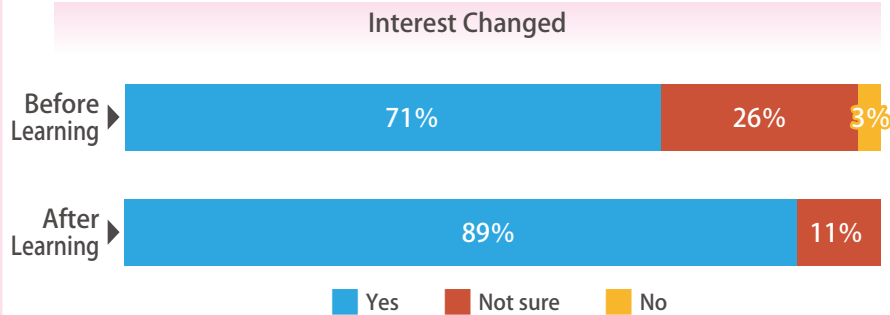


Relevance of this Project to your Specialization



Change in Participants' Interest/Participants' Understanding

[Atomic Bombing in Hiroshima]

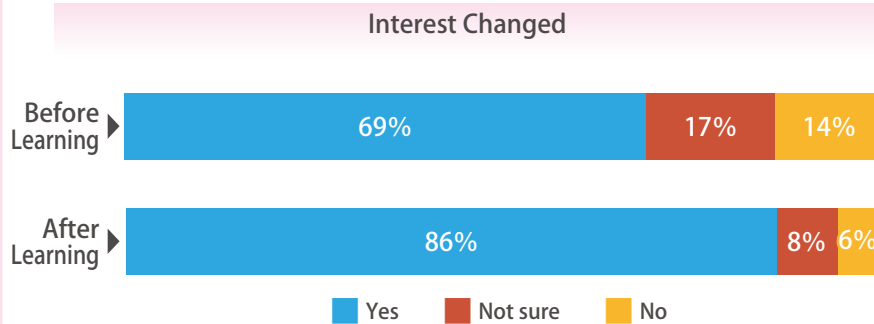


Understanding



Participants who answered "Fully understood" or "Understood"

[February 28 Massacre]

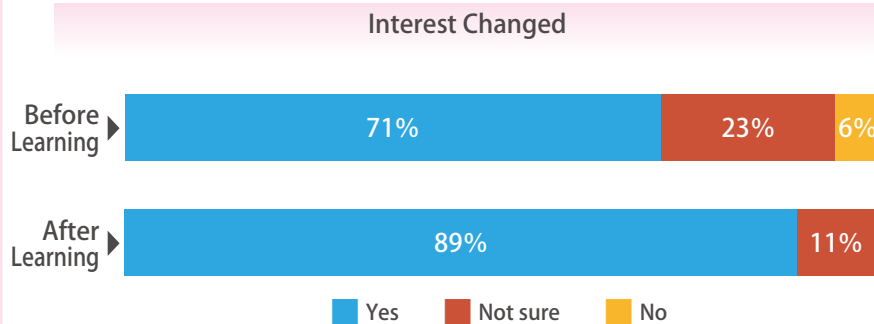


Understanding

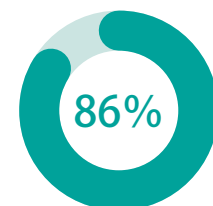


Participants who answered "Fully understood" or "Understood"

[Vietnam War]

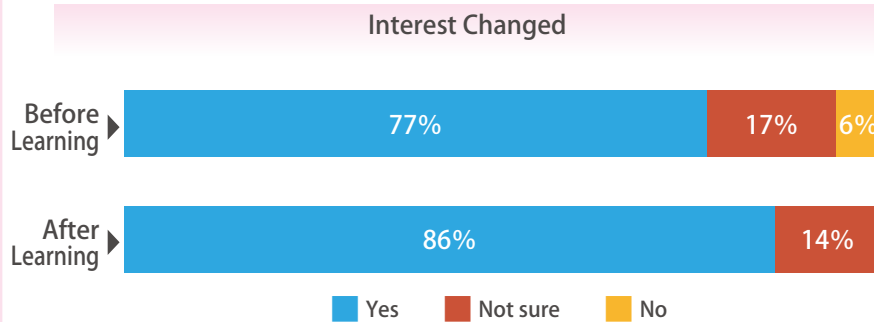


Understanding

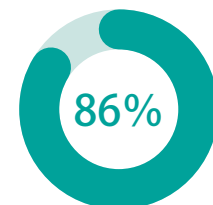


Participants who answered "Fully understood" or "Understood"

[Atomic Bombing in Nagasaki]



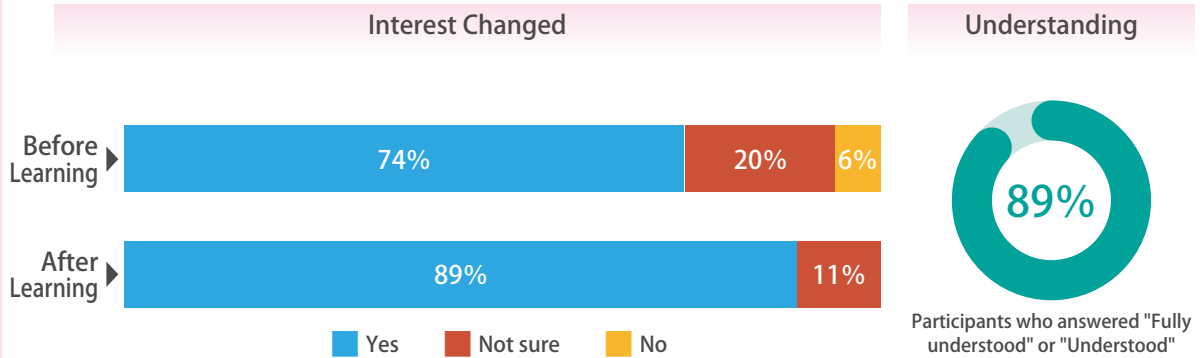
Understanding



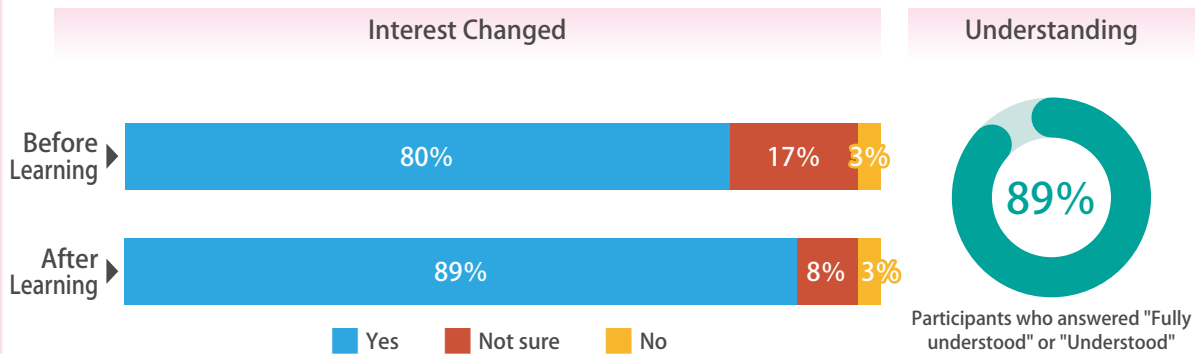
Participants who answered "Fully understood" or "Understood"

Change in Participants' Interest/Participants' Understanding

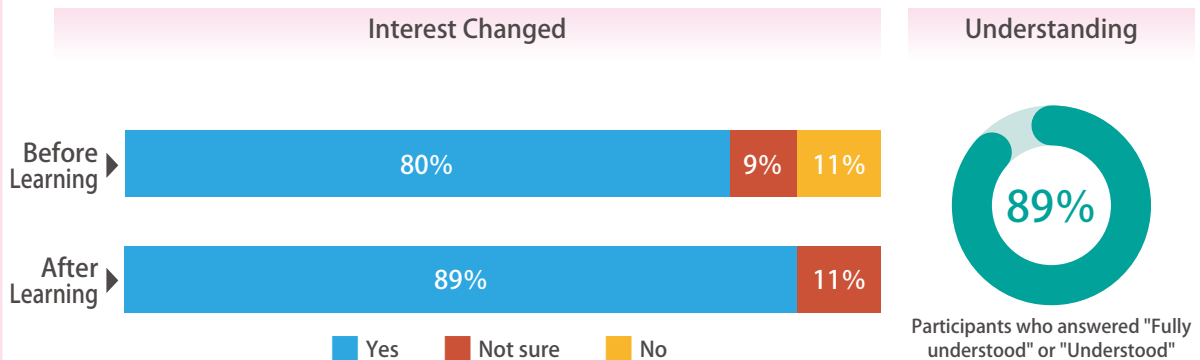
[Jeju 4.3 Massacre]



[Cambodian Genocide (Genocide by Pol Pot Regime)]



[Battle of Okinawa]



What did you learn in this project?

Gives me a lot of new knowledge, such as the history of different countries. (Cambodia)

Every country still bears the scars of war. (Vietnam)

Peace and mutual recognition are very important. (Taiwan)

I had no knowledge of the 2.28 Massacre in Taiwan or the 4.3 Massacre in Jeju, South Korea. I knew the names of the Pol Pot regime's genocide and the Vietnam War, but not the specific details. I also learnt that these are still recent events and still remain contemporary issues. On the other hand, there are incidents in Hiroshima, Nagasaki and Okinawa that are becoming "events of decades ago" in Japan, and I feel it is very important to pass them on. (Okinawa)

I am from Nagasaki and I only knew about the atomic bombs in Nagasaki and Hiroshima. However, I also became interested in Okinawa after taking part in fieldwork while learning about the Battle of Okinawa. By actually seeing natural shelters and US military bases up close, I was able to see and learn about what issues existed in the past and present. (Nagasaki)

What impressed me the most was that Japan is not yet post-war. When I came to Okinawa, I felt that the scars of the war were still affecting the citizens more than in mainland Japan, including Hiroshima, and that there were many issues that needed to be resolved. (Hiroshima)

I learned about incidents in each region that I did not know about and what social problems existed there. I had the opportunity to hear what people from other countries thought about the incidents in their own regions and the meaning of peace. (South Korea)

What do you think you can contribute to peace through this project?

In the future, when we see the countries and cities that took part in this project in news, I will be looking at them a little more carefully. I would like to think about how peace in East Asia can be maintained in the midst of political change and crisis. (South Korea)

I thought it was important to learn about the negative legacies of not only Hiroshima but also Japan and the world, to think about what peace is and who we want to make peace with, and to consider what we can do about it, and to keep talking about it. (Hiroshima)

I hope I can put the encounters and connections made in this project to dynamism in my peace activities in the future. I believe that we can create a bigger wave by working together with people not only in Nagasaki, but also in Hiroshima, Okinawa and overseas. (Nagasaki)

As something I can do for peace, I think it is very important to share what I have learnt about war and peace through my own experience, using whatever tools I can (whether SNS or conversational), and to call on people to do the same. If, by continuing to share my experiences, I can catch someone's eye and create an opportunity for that person to relearn about war and peace, then I think that sharing my experiences will be very meaningful. (Okinawa)

I want to share the experience of this project to my community and younger generations in my country. (Cambodia)

I think that I should participate in many project like this to spread the harm of war and encourage the meaning of peace. (Vietnam)

I will try to let others know the value of peace by telling them the history I learned, and encourage them to take part in this project. (Taiwan)

Overall Feedbacks on this Project

It was a very productive week of learning and fun. In my case, partly due to a lack of self-study in advance, I was so busy trying to understand what was happening in other countries that I could not express my own opinion. Therefore, I thought it would be good to have more time to understand the events of other countries in the next preparatory study. (Okinawa)

Through my participation in this project, I was able to feel that there are still many issues left to be addressed in Japan, especially in Okinawa. I could have gone to the museum on a personal trip, but I would have liked to have seen more places, as it is rare to have a chance to visit a Gama and to hear about it! (Hiroshima)

Overall it's an outstanding project, and it's worth to take part in. (Taiwan)

I was able to experience, think and learn so much from participating in this project. The most memorable thing for me was that I was able to interact with many people from outside the prefecture and exchange deeply with them beyond peace activities. I think I would have been able to experience Okinawa even more if there had been more time for participants to work freely with each other. Because we were not able to do much sightseeing this time, it also made me want to visit Okinawa again. Thank you very much for giving me so many valuable experiences during the week. (Nagasaki)

Through this project I have become more interested in this participating region. (South Korea)

I think this project should be meeting face to face, thank you!! (Cambodia)

It would be good if the presentations for each region included points of East Asian context and commonalities. (South Korea)

I was happy to be able to meet people from countries where I could not meet in person because of the COVID-19. I thought the internet network was amazing. (South Korea)

The free discussion was very interesting. Each question and answer by the participants reflected the learnings from the program. I think it was good that the participants were invited to ask questions, but since it was so important, I thought it would be good to have a separate time to resolve "what I thought about seeing Okinawa" and "what I have wondered about in my participation so far". I am sure this was Wataru-san's idea. Thank you very much! Prof. Arakaki's discussion was very thought-provoking. It was interesting because there were some philosophical points that made me think a lot and exercise my brain a lot. I personally felt that this day could have been the day of the symposium as it was. (Okinawa)

I want to study with everyone so that I can go to Okinawa next year. (Taiwan)

This project is the best for my team. (Cambodia)

I heard that last year's participants created something like a textbook. This year, I think the discussion raised opinions about the bias and scarcity of information, and I would like to have made a textbook or teaching plan with the members who were able to share these opinions. Symposia and study groups on peace are often held in Hiroshima, and many people of all ages are interested in participating. I hope that I will have the opportunity to talk about what I have learnt this time and about war in other regions at such occasions. Thank you for a week of valuable learning, experience and encounters. It was a week that made me realize that I have to learn more. (Hiroshima)

I wish there was more time to exchange ideas and discussions with students. (South Korea)

The project was so professional and touching me. (Vietnam)

2 Overall Assessment

This program as a whole appears to have achieved its initial objective, with participant evaluations granting the program high marks on all of the criteria in question. Evaluations for the opening ceremony, special lecture, and exchange meeting with the past participants (Day 1), the presentations from each region and the visits by Japanese participants in Okinawa (Days 2-5), the discussions by Japanese participants (first half of Day 5) and the discussions by all participants (last half of Day 5), and the symposium (Day 6) are presented below.

At the opening ceremony, as in the previous year, an icebreaker was provided to allow participants to ask each other questions, which was an ingenious way to ease the atmosphere and encourage interaction. The special lecture on “the Battle of Okinawa and Post-war Okinawa” covered not only the Ryukyu dynasty’s interactions with East and South-east Asia through trade even before the Battle of Okinawa, but also the history of the Battle of Okinawa, the Battle on Iejima Island, and the post-war history, helping the participants understand the course of events from the Battle of Okinawa to struggles for land ownership after the war, to the conflict between Okinawan residents and the United States regarding large military installations, to Okinawa’s reversion to Japan. The lecture was an excellent introduction to the program, well designed considering the fact that this year marks the 50th anniversary of Okinawa’s reversion to Japan.

As a new attempt for 2022, an online exchange meeting was held among fourteen students who participated in this project between 2019 and 2021 and the participants of this year. It appears that participating in this project had some impact on the lives of past participants: some were inspired to go abroad to study, some were able to use the experience through this project to get a job, and some began studying peace to deepen their understanding. We appreciate the students who participated in this exchange meeting and hope they will continue expanding their student networks.

On the other hand, for this year’s participants, the meeting was held on the first day of the project and was an exchange meeting before discussions and exchanges, and due to time constraints, it took the form of a one-way listening to the voices of online participants. We felt that there was room for improvement in the timing and implementation methods of the overall collaborative learning.

The presentations given by each region from Day2 to Day5 (excluding Day3) showed the ingenuity of each region, with some delving deeply into the historical background of the study theme, others discussing subsequent efforts and impacts, and still others providing issues and recommendations related to succession. The students’ eagerness to learn was evident in their presentations of what they had learned in the field through their study of literature and archives, as well as actual fieldwork during the preparatory study. The level of understanding of historical events in each region is close to 90% in all cases, and there are no particular problems that need to be addressed. In terms of management, we commend the smooth implementation and operation of the seminar, including the distribution of presentation scripts in advance to the teams that required interpreters.

The discussion held later on Day 5 was facilitated by Professor Makoto Arakaki of Okinawa Christian University. The discussion was divided into two sessions on “Lessons Learned from War and Conflict” and “Peacebuilding and the Role of the Military” from the perspective of each country or region. The first session was very good as it shared the causes of wars and conflicts that occurred in each country and region and the measures to resolve them, based on what was learned through this study. In the second session, the participants discussed how they should handle the gap between their ideal (their desire for peace) and the actual state of affairs (military expansion and reinforcement of self-defense in their countries). They showed eagerness to continue considering this dilemma between the ideal and reality. There were differences of opinion not only between the Japanese and foreign teams, but also among individuals, and it is undeniable that there was not enough time to share every idea. However, considering that the discussions led to the panel discussion on the following day, we believe it did not negatively impact the evaluation of the program.

Continuing on from last year, participants from Hiroshima, Nagasaki, and Okinawa who participated in person were given a tour of the prefecture, including the Okinawa Prefecture Peace Memorial Museum, Chibichiri-Gama Cave in Yomitan Village, Kadena Airfield, the U.S. Marine Corps Air Station Futenma, Shuri Castle, and the Ruins of the 32nd Army Headquarters. This initiative, which makes effective use of time outside of joint study sessions with overseas teams, has been effective in deepening the learning effect and understanding of Okinawa.

It was also very good that the program included a lecture by Mr. Kubota, the president of the Okinawa Prefectural Peace Memorial Museum Fellowship, which works to pass on the experience of the Battle of Okinawa, and provided an opportunity to actually hear from a survivor of the war.

On Day 6, the general public was invited to the symposium, where participants presented study themes from each region, followed by a panel discussion. The presentations on study themes in each region were compact and well organized under the constraints of a short presentation time. In the future, we hope that the students and management will take the viewpoint of "communicating historical events that are new to visitors" and try to make the presentation easier to understand.

The panel discussion was moderated by Professor Makoto Arakaki of Okinawa Christian University. His flexibility in dealing with the time lag caused by the hybrid online-offline setting and interpretation time, and his skill in facilitating the discussion to draw out the opinions of the participants evenly, are highly valued and appreciated. The discussions were more in-depth because they were consecutive to the discussions on Day 5. Continuing from the previous year, the symposium was broadcast live on YouTube and engaged 20 viewers. In the future, the videos will be distributed on the official prefectural channel so that many people can view them.

As described above, this year's project, while showing some room for improvement in some aspects, saw excellent results overall. We would like to express our deep appreciation to all the instructors for their efforts in mentoring the participants from each country for several months from the preparatory study in September.

Finally, we found great promise in the positive attitudes shown by all the participants throughout the program. Today, the situation in Ukraine and East Asia continues to be unpredictable, and it is difficult to say that the situation is peaceful. In addition, a new threat to humanity in the form of infectious diseases has changed and is expected to continue to change our daily lives. Under these circumstances, after a few years, the participants of this program become independent adults and shapers of society. It is our hope that the "desire for peace" that they discussed with their Asian friends in this project will take root in a corner of their hearts and that they will continue their efforts not to allow war in their daily lives.



Part 4
References

1 Photos







2 Press Reports

9 November 2022, p.24

Provided by
The Ryukyu Shinpo

県平和祈念資料館職員から「平和の礎」について話を聞く沖縄、広島、長崎の大学生ら＝8日、糸満市の県平和祈念公園



沖縄を含む5カ国7地域の大学生が参加する「『平和への思い』発信・交流・継承事業」（県平和祈念資料館主催）が、6日から県内で始まった。12日までの日程で、日本やアジアの若者たちが対面とオンラインでそれぞれの地域の戦争や内戦の歴史を学び、教訓を共有する。3日目の8日は、沖縄と広島、長崎の大学生16人が、糸満市の県平和祈念資料館や平和の礎で沖縄戦について学んだ。

戦争学び 教訓未来へ

広島・長崎・沖縄 若者、糸満で平和学習

沖縄戦 77年

同事業は互いの国の歴史を認識し、アジア全体の平和を目指すことを目的に2019年に開始した。初年度はアジア各国の若者が来県して催されたが、新型コロナウイルスの影響を受け20年から海外の学生はオンラインで参加している。

8日午前は、日本の学生ら16人が対面で県平和祈念資料館職員や同館友の会の久保田順会長らの話を聞いた。沖縄戦体験を語り継ぐ久保田会長に対し、広島の大学に通

う藤田那乃羽さん(19)は「戦争を全く知らない世代に伝える時に気をつけていることは？」と質問した。久保田会長は「身近な生活の話から始めて、戦争で生活の何が失われるのかを一つ一つ伝えていく」と答えた。

藤田さんの祖母は長崎県出身で被爆者だ。父や親戚から祖母の戦争体験を伝え聞き、戦争に関心を持ったという。「私は愛媛出身で周りは戦争を知らない人が多い。沖縄や広島・長崎以外の地域の人たちに戦争体験をどうしたら伝えていけるのか考えたい」と述べた。

同日午後は韓国と台湾の学生が、オンラインで済州島の「4・3事件」や台湾の「2・28事件」について発表した。参加した渡邊心那さん(18)は「海外の学生が平和に向けてどう行動しているのか学びたい」と話した。

9日は県内の戦跡や米軍基地を見学する。12日午後2時から、那覇市の八汐荘屋良ホールで「ア

シアの若者をつくるこれからの平和」と題し、公開シンポジウムを開催する。研修で学んだことを踏まえ、学生たちが「無料。問い合わせは沖縄

16 November 2022, p.21



平和実現 多様な学びで

那覇3カ国学生が研修報告

県平和祈念資料館などが主催する「『平和への思い』発信・交流・継承事業」の成果報告会が12日、那覇市松屋の八汐荘で開かれた。沖縄、広島、長崎のほかオンラインで3カ国1地域から35人の大学生が参加した。

6日間の研修で学んだ各国・地域で起きた戦争や事件の内容を紹介したほか、平和を維持するために必要なことについて考えを共有した。

県内4大学から参加した沖縄の大学生は沖縄戦の遺骨収集を体験したことを踏まえ、「記憶継承だけでなく、平和を学ぶことが必要」と話した。また、「イン世代に(平和を)残すことはできない。受け身学習から遺骨収集など体験する学習が必要だ」と話した。

カンボジアの参加者は旧ポル・ポト政権で起きた虐殺について紹介し、「子どもたちに多様な文化を教育し

て、人種や宗教差別をなくすこと。政治のイデオロギーに関しては核や軍事力を使わず、平和的な方法で解決すべきだ」と話した。

パナマディスカッションでは沖縄キリスト教学院大学の新增設教授がモテレータイを務めた。対立や分断を生む「不信感」を払拭する方法などについて意見を交わした。

広島の学生は、不信感の要因はお互いの情報不足だとして、市民レベルの交流が必要とした。また、「イン世代に(平和を)残すこと」をテーマとして、日本国内の報道が正しいのか、他国から日本がどう見えるのか自分で情報をつかみに行く必要がある」との意見も出た。

(中村優希)

うやつて平和な社会をつ

098(866)463

5。メールはhanchi

@opac.or.jp

(赤嶺玲子)

Provided by
The Okinawa Times



第32群司令部壕について大城航さん（左）から説明を受ける学生たち＝10日、那覇市・首里城公園内

沖縄巡り平和構築模索

若い世代への戦争体験の継承などを旨とする主催の「平和への思い」発信・交流・継承事業」の研修が6日から始まり、日本やアジアの大学生が平和構築に思いを巡らせている。沖縄、広島、長崎の学生は10日午前、首里城や第32群司令部壕周辺を訪れ、沖縄の歴史を学んだ。

9日までに平和祈念資料館や嘉教高公園も訪ねた。大阪府出身で、広島の大学に通う松井結さん（19）はテレビリガマの異学が特に印象に残っているという。「遺品を見て戦争について考えることはあったが、人が実際にいた場所などと思うと、どう言葉で言い表していいかわからない。気持ちにならなかった」と振り返る。「今ある問題から目をそらす、各国の

沖縄・広島・長崎の学生が研修

人と一緒に考えていきたい」と話し

た。韓国から琉球大に留学中のウ・ユナさん（20）は「実際に沖縄で展開しながら、いろいろな経験ができるのがうれしい。済州島4・3事件や沖縄戦について勉強していきたい」と意欲を語った。

10日午後はオンラインでアジアの各地とつながり、広島の学生が「原爆投下」、ベトナムの学生が「ベトナム戦争」、カンボジアの学生が「カンボジア大虐殺」について発表した。12日午後からは那覇市の八汐荘で、学生たちが学んだ内容を発表するシンポジウム「アジアの若者とつくるこれからの平和」が開かれる。

（社会部・葛原悠）

平和の築き方 学生が議論

那覇でシンポ アジア各地の教訓学ぶ



原爆投下について報告する広島や長崎から参加した若者たち＝12日、那覇市・八汐荘

アジア7地域の大学生らによる共同学習研究を発表するシンポジウム「アジアの若者とつくるこれからの平和」が12日、那覇市の八

汐荘で開かれた。奥が主催する「平和への思い」発信・交流・継承事業の一環。若者35人が、それぞれの地域で起きた戦争の紹介や学

びから得られた教訓などを報告した。海外の参加者はオンラインで発言した。韓国のチームは、住民3万人余が犠牲となった済州島4・3事件を紹介。真実を追求することが犠牲者の名誉と権利を回復し、交流と連携が平和をつくり出すと訴えた。沖縄のチームは遺骨収集に参加した経験から「記憶継承だけでなく、行動型学習を通して体感で平和について考えることが重要だ」と伝えた。広島や長崎、カンボジア、ベトナム、台湾のチームもそれぞれの学びを報告した。

パネルディスカッションは沖縄キリスト教院大の新垣誠教授がモデレーターになり、平和のためにできることが話し合われた。戦争などのきつかけを生む「不信感」をどう取り除くかという新垣教授の問いかけに「左手に武器を持ち、右手で握手するのは難しい。核保有や軍事強化がお互いの不安をおおるなら、縮小するべきだ」などの意見が出された。

参加した沖縄大3年の本村杏珠さんは「さまざまな地域、国の若者間で対話を交えて学んだことで世界に目が向き、視野を広げることができた。今後は情報発信などを通して、平和や戦争の悲惨さを次世代に継承していきたい」と意気込みを述べた。

（社会部・普久原西）

**“Hope (Umui) for Peace”
Promotion, Exchange, and Passing Down Project 2022
Report**

Okinawa Prefecture

<Organizer>

Okinawa Prefectural Peace Memorial Museum

<Commissioned Institution>

(NPO) Okinawa Peace Assistance Center (OPAC)

