

No. 126: March 30, 2012

A Thought on Bhutan and Minato City

Kazuhiko Togo, Director of MUA, former Ambassador to the Netherlands,
and Director, Institute of World Affairs, Kyoto Sangyo University

From November 15 through 20 last year, His Majesty King Jigme Khesar Namgyel Wangchuk and Queen Jetsun Pema visited Japan. People of Japan were just fascinated by the royal couple. They visited Japan to console the nation and the people, stricken by the 3.11 disaster. Their warm-hearted encouraging words moved millions of Japanese. Bhutan is known as the country which heralds Gross National Happiness (GNH) as its national objective, and the warmth and charm of the young royal couple as if incarnating that happiness made many people ponder what kind of Japan we should be able to create in this disaster stricken country.



My father, Fumihiko Togo, was a foreign service officer who worked extensively on Japan-US relations. But while he served as consul general in Calcutta, he had an opportunity to visit Bhutan two times, in 1962 and in 1963. It was the first visit by a high ranking officer of the Japanese government. Thus my mother, who accompanied my father, became the first Japanese female to visit Bhutan. Watching Bhutan's landscape, my parents felt as if they were seeing scenes from the Meiji era of Japan. Thus both of my parents fell in love with this country. They became true friends with King Jigme Dorji Wangchuck the 3rd and his Queen. In 1972, King Dorji suddenly passed away and his friendship with my parents was inherited by the 4th King Jigme Singye Wangchuck.

Because of the two generations of intelligent and enlightened monarchs, Bhutan could achieve modernization and democratization at a moderate pace without impairing its nature or traditions. The throne was passed to the 5th King Khesar Namgyel who now visited Japan with his newly wedded Queen. Queen Mother Dorji, who is still in good health, especially valued her friendship with my parents. Indeed when my parents passed away, Queen Mother made a special arrangement so that a portion of my parents' remains be buried at the same graveyard dedicated to the royal family near the Palace at Paro. In the summer of 1999, I visited Bhutan for the first time with my brother, Shigehiko, hand-carrying the remains of our mother who had passed away two years ago. We have made countless fond memories during the trip which words cannot express. First and foremost we were touched by the exceptional natural beauty of Bhutan and the smiling faces of people who live there.

My father often used the word "Togenkyo" or Shangri-la to describe Bhutan. Indeed far away toward the horizon lies a mountain range, surrounding small paddy fields and green farms, through which brooks run. All

The 30th Anniversary Commemorative Ceremony of the Minato UNESCO Association

Date: Monday, October 17, 2011

Place: The International House of Japan

MUA was established on October 17, 1981. To commemorate the 30th anniversary of its foundation, we held a commemorative ceremony and reception at the International House of Japan, with the attendance of 66 people.

Part I of the program was kicked off at 18:00 by Mr. Nakagawa, VP, as MC. President Takai gave an opening speech, touching upon the original MUA mission spirit, and upon respectable leadership by her predecessors - 1st president, Dr. Kenzo Tange who was an internationally known architect, and 2nd president, Dr. Kimitada Miwa who was a professor at Sophia University. She also thanked for the continued support from Minato City and the local community which has enabled MUA to lay a firm foothold in Minato City. President Takai closed her speech, asking for further enthusiastic cooperation from our members and friends to achieve the future growth of MUA.

Next agenda was the presentation of appreciation letters and gifts to those who have made outstanding contributions to MUA. The first recipient was Dr. Miwa, president emeritus, who was regrettably absent because of his trip to Canada. Mr. Miwa thoughtfully sent us a message of hearty thanks for this recognition, citing the support he received from MUA members as well as Minato City mayors and education board directors during the period of his leadership.

Then a total of eight guests were called out to line up at the center stage; Ms. Imai, Ms. Kako, Mr. Kikuchi, Mr. Mikami, Ms. Nagato, Mr. Shimizu, Ms. Suzuki and Ms. Takai. They have enthusiastically worked for MUA in different ways throughout the past 30 years. A letter of appreciation and a crystal glass were presented to these committed volunteers. Each reciprocated the recognition by a short speech which often included interesting experiences or episodes.



Ms. Imai



Ms. Kako



Mr. Kikuchi



Mr. Shimizu



Ms. Suzuki



Ms. Nagato



Mr. Mikami



Ms. Takai



Ms. Ito



Ms. Nishio



Ms. Tsuboya



Mr. Murdock

There were special recognitions presented to two guests who have greatly contributed to MUA. The first recipient was Mr. Mark Murdoch who has been an enthusiastic and respected instructor for MUA's English conversation classes for the past 14 years. The second recipient was Ms. Ikuko Tsuboya who is Chairperson of both Tokyo International School and International Education Association for Children. Ms. Tsuboya's organizations have made financial donations via MUA to the World Terakoya Movement which has been promoted by the National Federation of UNESCO Associations in Japan.

We also received congratulatory remarks from Mayor Takei of Minato City as well as Mr. Noguchi, Director-General of the National Federation of UNESCO Associations in Japan.



Mayor Takei



Mr. Noguchi

Part II was a fun time and Mr. Miyoshi and Ms. Iguchi of MUA's Membership Committee worked jointly as MC's. Mr. Nishimura of the Tokyo UNESCO Liaison Council took the role of proposing toast. As all attendees enjoyed conversation and feast.

Then our invited musician, Ms. Watanabe, a violinist, entertained us with beautiful tunes of small pieces for 20 minutes. The mini-recital was followed by yet another round of recognitions of eight MUA members who have worked for MUA for 20 or longer years. Mr. Tomogane gave a reciprocal speech of thanks on behalf of the recipient group.

Other invited guests to the gathering included Mr. Koyanagi and Ms. Ohtake from the Minato City Education Board; Mr. & Mrs. Chamboko from the Embassy of Zimbabwe in Tokyo; Mr. Matsui of the Mindanao Children's Library; Mr. Asakura of the Sugunami UNESCO Association; Mr. Hirai of the Toshima UNESCO Association as well as Ms. Saito of the Meguro UNESCO Association.

The happy commemorative event came to an end with the closing speech by Mr. Matsumoto, VP of MUA. We were encouraged by the friendship and remarks extended from all attendees and determined to get started for attaining another 30-year milestone of MUA.

(Written by F. Iguchi, Vice Chairperson, the Membership Committee, and translated by S. Tanahashi, VP, the PR, Bulletin & Internet Committee)

What Americans have said about Japan and China and the Current Issue of TPP

Dr. Kimitada Miwa, President Emeritus of MUA

Once again the problem is the communication gap between Japan and the United States over the issue of TPP. Obviously the underlying cause is the rising power of China in the Pacific. It merits the trouble to remember what Americans have opined about Japan and China, the former conceived as a rising sun, an indomitable economic world power while the latter not yet determined as anything.



It surprised the Japanese, although they had been enjoying phenomenal growth for some time. Next year Ezra Vogel went even further and declared “Japan as number one.” As a result when Zbigniew Brzezinski called Japan “the fragile blossom” in 1972, it was lightly taken in Japan. The Japanese thought it was not an accurate observation but rather reflected American envy, not leading to any precautionary actions on their part.

Americans were wont to hold Japan nearly criminal, riding free on American military expenses and soldiers’ lives. In response there arose in Japan such braggart as “well then we ought to go nuclear to defend ourselves.” But this was not an American scenario. As if to fill the vacuum, a new notion of “Soft Power” was propounded in 2004 by Joseph Nye. Japan could contribute to the world order by its beautiful culture as soft power. Japan could leave the job of hard power to the United States. Ameliorated U.S-Japan alliance would take care of Japan’s security.

A new world order was formed at the end of WWI by the principle of national self-determination. Peace of the world was to be kept by the conference diplomacy of the League of Nations. One outstanding feature of the 1920’s was the argument that “China was not a state but merely a civilization.” This was first made popular by an American political journalist H. A. Gibbons.

In 1990, Lucian Pye followed it by saying that “China is a civilization, pretending to be a state.” In 1996, Samuel Huntington wrote “Japan is a civilization that is a state.” Then a true turn-about suddenly surfaced in the summer of 2011. Francis Fukuyama, Huntington’s closest student and a ground-breaking opinion leader in his own right, came up with a provocative thesis that China was the first in world history to consolidate its country and emerge as a state. He is referring to the unification of the country by the first emperor of China, Qin Shi Huang.

Fukuyama’s “new discovery” came out against the backdrop of Japan’s decline and China’s prosperity. The TPP negotiations are going on in such an environment. Nye’s soft power theory was cold water poured over the boiling argument by Japanese nuclear armament adherents. His message was that Japan should believe in the power of its traditional culture. Fukuyama’s argument was based on and going beyond the apparent weakness of the modernization theory that was a hot commodity in the 1950’s

and 60's. In those days, Japan's miraculous post-war recovery and high economic growth were explicated as having roots in its feudalism which nurtured capitalism, the starting line for modernization. And it was presented to the former colonial and recently independent countries as a praise-worthy growth model.

Qin Shi Huang produced his original empire state in 221BC, by conquering and consolidating all the tribal states in China. His state model is made up of several critical factors, abundant wealth, drawn from a well-designed taxation system; military buildup amply financed by the state treasury, an unbroken sequence of victorious wars, and a competent bureaucracy. While the Roman Empire made use of only one percent of its population as soldiers, Chinese counterpart was between 8 and 21%.

The Chinese dynastic emperors were practitioners of absolute power and were relentless even toward his loyal ministers. Whipping even to death was not rare. The second Ming Emperor, not trusting his No. 1 minister, not only kicked him out but even abolished that office permanently. Generations of emperors tended to be suspicious of local governors whom they themselves had appointed. So they dispatched eunuchs to spy on them. So much so that one estimate has the number of such spies amounting to 100,000 at the end of the Ming Dynasty. China's order was not kept by the rule of law but by the rule of terror. It was far from democracy where the governing entities are accountable toward the governed.

Just recently there was a move in China that made us think as if China would start to endorse humanity by establishing the rule of law. It happened this past fall. So it may be still fresh in your memory. It all started with a traffic accident where a little child was hit by a car. None of the people who either witnessed the accident or walked by the victim tried to offer a helping hand. They just didn't want to be involved because they were fearful of the police authority's arbitrary handling

Around the civilized world those people who watched the TV broadcast of this news must have exclaimed "Unbelievable!" At an unprecedented startling speed, the local authorities passed a bill to severely punish those who walk away from the fatal scene of accidents, as if unaware, not offering a helping hand. Does this indicate any possibility that China is finally fashioning itself into an ordinary state? On the surface at least it appears so. Let us wait and see.

(November 15, 2011)

MUA 30th Anniversary Special Open Program 2011
Sponsored by MUA and supported by the Minato Education Board

“Japanese Culture and World Heritage”

Date: September 3, 2011

Place: Akasaka Civic Center, Minato City

While the entire Japan was deeply depressed by the after effect of the Great East Japan Earthquake, a silver lining was that two sites in Japan were newly added to the world heritage listing. One was Ogasawara Islands registered as a World Natural Heritage, and the other was Hiraizumi as a World Cultural Heritage. How encouraging this cheerful news was to all of Japanese! Hiraizumi, located in the southern part of Iwate Prefecture, especially commands attention as a symbol of restoration from the earthquake and tsunami devastation.



MUA's Special Open Program 2011 was presented as a commemorative event to observe its 30th anniversary. Ms. Mitsuko Takai, President of MUA, kicked off the event by her opening address, followed by a congratulatory speech by Mr. Noboru Noguchi, President of the National Federation of UNESCO Associations in Japan. Thereafter, Mr. Hiroshi Matsumoto undertook the MC role. The entire program comprised the following three parts:

- Part I. Keynote Speech: “Japanese Culture and World Heritage”
His Excellency Mr. Seiichi Kondo, Commissioner of the Agency of Cultural Affairs
- Part II. Image Presentation and Dialog on World Heritage
Akira Suma, Executive Producer, NHK Enterprises
Mr. Seiichi Kondo
- Part III. Performance of Japanese wind instruments
Mr. Hideki Togi, Court Musician

Part I of the program was a keynote speech given by His Excellency Mr. Seiichi Kondo, Commissioner of the Agency of Cultural Affairs. He served as the ambassador of the Permanent Delegation of Japan to UNESCO in 2006, and as a representative to the UNESCO World Heritage Committee in 2007.

In Part II, Mr. Akira Suma, who has been engaged in the broadcast program relating to the world heritage at NHK, introduced various world heritage sites by showing DVD images. Then, His Excellency Mr. Kondo joined Mr. Suma for a dialog on world heritages.

In the final Part III of the program, we enjoyed the musical performance of Japanese traditional wind instruments played by Mr. Hideki Togi. He has been supporting UNESCO activities as a special advisor to the National Federation of UNESCO Associations in Japan.

Part I. Keynote Speech on “Japanese Culture and World Heritage” by Mr. Seiichi Kondo,

Commissioner of the Agency for Cultural Affairs:

Congratulations on the 30th anniversary of MUA. I am very honored to be invited to the highly motivated gathering of MUA.

Prior to assuming responsibilities as the Commissioner of the Agency for Cultural Affairs, I devoted myself to various types of works during a 38-year career at Foreign Ministry. We experienced the 20 years of very robust growth of Japanese economy like the current China for the first half of that period, but thereafter, experienced a very stagnant economy which stemmed largely from the collapse of the bubble for the latter half. What I felt in observing this change during my daily life while I travelled overseas repeatedly is the foundation of the lecture I am going to present to you today.

It is not because I am the Commissioner of the Agency for Cultural Affairs that I discuss culture, but rather my experience for nearly 40 years at Foreign Ministry on what I observed in and out of Japan is largely related to culture. By the way, one of the catalysts for my entering Foreign Ministry was definitely the yearning for visiting foreign countries awakened by TV travel program hosted by Ms. Kaoru Kanetaka who is present today.



Commissioner Kondo

UNESCO Associations, organized in many countries, are non-government organizations (NGO's) supporting the UNESCO activities. Japan is the birthplace of such an organization, and I was very proud of it as the ambassador to UNESCO. When Japan lost the war and was kicked out of the international society, UNESCO was the first international organization that received Japan. Thus, Japan became a member of UNESCO before acceding to the United Nations. This clearly shows that UNESCO is the organization that pursues peace and amicable settlement of the world.

■ The Goal of the World Heritage Convention

“Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.” This is the abstract from the very famous UNESCO Constitution. This is the very basics for getting on with the jobs related with UNESCO, and is what you should never forget in fulfilling your vocation on a daily basis.

■ World Heritage Convention (established in 1972)

“Heritages that possess special importance,” technically known as “Outstanding Universal Value,” is the very important and distinguishing concept in discussing world heritage, and is sometimes the cause for generating antagonistic debates on the interpretation among countries or specialists as well. The purpose of the Convention is for the international society to cooperate in conserving something of value for the world. That is, the inscription as a world heritage itself is not the purpose, but the goal is to have the inscribed world heritage preserved by the international society. The reality, however, is that the inscription itself becomes the purpose, and importance is frequently placed on the revitalization of economy through making the most of the registered site in promoting tourism to the site. Though it cannot be denied that the revitalization of the local economy is most welcomed, it could lead to impairing the primary purpose if it goes excessively. Caution is demanded here.

The objects of the world heritage include such visible things as building structures, antiquities, landscapes, and so forth. In this sense, it is fundamentally different from intangible heritages. But the common points are that the focus is placed not on the value of tangible things but rather on the intrinsic cultural value. In other words, diamonds or gold possess economical value but not cultural value. Thus, what remains in a tangible form, and what is brought down from ancestors as symbols are regarded as world heritages.

■ Intangible World Heritage Convention (established in 2003)

It was established on the initiative of Japan, led by Mr. Koichiro Matsuura who was then the Director-General of UNESCO. The purpose was to preserve intangible heritages that have long been handed down locally such as festivals or folk dances. Though intangible heritages are not visible, they have intrinsic cultural and spiritual values as well. Invisible techniques and traditions are expressed in plays and craft products and support the spirit of local people and eventually become their own identities.

While in Europe and North America, there exist a lot of monuments in visible forms, they seldom exist in Asian countries. However, there exist a lot of things in Asia that convey spirits handed down from the ancestors. The difference between tangible and intangible heritages lies in whether they have a visible form or not. Intangible heritages may be invisible in themselves but present themselves in the form of technique or tradition in such performance of people as dances or songs.

■ Characteristics of Japanese Culture

There exist four characteristics in Japanese Culture.

1. Concept of Nature

How Japanese conceive nature and how they face it. The Westerners tend to believe that humans are superior to nature. The Westerners after Descartes found rationality and acquired the idea that the power of reason can even control nature. While the legend of the Tower of Babel in the Bible raised a warning to such arrogance of human being, it became the common concept that human being is superior to nature and allowed to utilize nature and animals at their will. This eventually led to the drain of natural resources like energy.

Japanese, to the contrary, traditionally have maintained a humble attitude that human being is a part of nature. Japanese regard the diversity and complexity of nature with reverence, and try to live in oneness with nature. For example, the garden of Motsuji-temple in Hiraizumi is a Jodo-sect garden, but it was built in accordance with the instruction given in "Sakuteiki", the oldest book for building gardens which was built back in Heian Period. This book states that gardens should be built in such a way as to harmonize with nature. For example, in placing a stone, the book recommends a gardener to ask the stone where it wants to sit. It also states that it is ideal to build a garden which harmonizes with nature, instead of pursuing artificial beauty as seen in The West. You can see a strong cultural contrast here.

2. Acceptance of Ambiguity

It is next to impossible to have non-Japanese understand the meaning of the word "Aimai-sa (ambiguity)." The English word "ambiguity" mostly implies negative sense. Japanese set a "gray area" where you cannot give clear-cut yes or no answers. This in a sense could represent Japanese generosity. There does not exist a 100% good person or bad person. You can see an example of this

in the novel “Kumonoito (The Spider’s Thread)” written by Ryunosuke Akutagawa. In the book, Buddha tries to rescue an evil man from Hell—simply because he had performed a single good deed in his lifetime—by using the thread of a spider's web. You can sense typically Japanese sentiment in the plot. In a sharp contrast with the Western attitude that a bad person is mostly regarded as bad perpetually. The title of a book, written by a former U.S. ambassador to Japan, is “Friends or Rivals.” It is quite dualistic. It seems to me that the Westerners have a tendency to flatly decide “black or white” or “good or bad.” I believe that “kaonashi (no-face)”, one of the characters in the Japanese animation film “Sen-to-Chihiro-no-Kamikakushi,” (Spirited Away) is the personification of a dual character person.

3. Idea of Absolute Peace

Any nation on earth aspires for peace. Japanese among them have in particular a strong sense for peace. We place more value on peace at all costs. Message of congratulations, written by the Lord Kiyohira Fujiwara at the inauguration of Chusonji-temple, is a prime example. The lord Fujiwara expressed his wish that anything that lives on earth, including animals, birds and plants, could ascend to heaven.

It goes without saying that the Westerners naturally have a longing for peace. However, there are not many nations which wish friends and foes alike to ascend to heaven once a war is over. You can see many examples of such stories in Noh plays, which are traditional masked dance-drama of Japan. This clearly shows that Japanese have long cherished the idea of absolute peace for as long as 600 years.

4. Absorption and Refinement of Foreign Cultures

Japanese imported cultures from China, India and Central Asia in ancient ages, long before it did so from the West after Meiji Restoration. Our ancestors not only absorbed all of them but even refined them. This is very unique to us Japanese. While Zen and tea ceremony originated in China, they have not been passed down to the succeeding generations in China, due to repeated ethnic conflicts and conquests. In Japan people have nourished them through ages. As a result Japan is today regarded as the home of Zen and tea ceremony.

Now, how are these Japanese characteristics related with world heritage? Let me talk to you about Iwami silver mine and Hiraizumi as examples for this.

■ How is Japanese culture related with world heritage?

- Iwami silver mine: “Green silver mine” was the key concept which helped in winning the world heritage for Iwami silver mine, in a born again manner. Initially the mine was disqualified by ICOMOS* because it was regarded to be short of qualifications needed for being inscribed as a world heritage. However, it was overturned at the World Heritage Committee. The reason was that while the mine produced silver for over 400 years, it has always maintained a wooded environment in its history. People there maintained trees by limiting tree trimming at a certain level and by making it a rule to plant trees once tree trimming was implemented. Though most of mines in the world were deserted to wastes, it was not the case at Iwami silver mine, and it was highly valued. This is a good example of Japanese idea of respecting nature. It matches the worldwide awareness of importance to preserve nature.

(Note: ICOMOS stands for International Council on Monuments and Sites, which is an NGO devoting to the preservation of cultural heritages. It is an advisory organization for the World Heritage Commission of UNESCO, on the selection of qualified sites.)

- Hiraizumi: why was the nomination for registration postponed at the 2008 screening?

The reasons for the “postponement” were as follows:

1. The heart of concept of nature, peculiar to Japanese, which Hiraizumi embodies did not seem to be comprehensible.
2. Invisible stories that connect nine constituent elements did not seem to be comprehensible because of their subtlety.

Furthermore, the idea of absolute peace of the Lord Hidehira Fujiwara, which constituted the basis for building Hiraizumi, did not seem to be fully appreciated. The aspect of absorption and refinement of foreign cultures did not seem to be comprehensible, either. In essence, it is not too much to say that the depth and complexity which Hiraizumi embodies, produced some negative effects during the appraisal process.

- The first factor for enabling Hiraizumi’s registration this year was the fact that the significance of Pure Land Buddhism was made clear along with the temples and gardens which embody this concept. The second factor was that the initial strategy to focus on the concept of building the entire Hiraizumi city, based on the idea of absolute peace, connecting nine constituent elements, was abandoned. The last factor was that the number of targeted objects was nailed down from nine to six in an effort to highlight the foregoing elements. Thus, the heart of concept of nature, peculiar to Japanese, was well understood through the presentation of Pure Land Buddhism in clearly understandable terms. Neither “aimai-sa (ambiguity)” nor the idea of absolute peace, which were hardly understood by non-Japanese, were not highlighted this time. The fact that the intrinsic Pure Land Buddhism was formed through the fusion of imported Buddhism and the Japanese local religions was successfully explained. In other words, we succeeded in claiming the values of Hiraizumi by using two of the four characteristics of Japanese culture mentioned above, namely the first and the fourth. To the contrary, the reason why the “Yanagino-Gosho-Iseki” was not registered was due to the fact that it was not the heritage which could be explained by these two characteristics.

- The Challenges for the Future of World Heritage and Japan’s Role

The biggest challenge is how to maintain the quality or credibility of listed World Heritages. The first challenge is the concern that the increase in the number of world heritages listed over the current 936 (16 of them are Japanese) may result in the impairment of the value of each one of them. The second challenge is the current status where World Heritage Committee is getting politicized. Indeed it sometimes induces serious confrontations between the Committee and ICOMOS specialists. The third challenge is the fact that there always exists a dispute concerning the definition of OUV or Outstanding Universal Value. This dispute may continue in the future and, thus, it is necessary to give a serious consideration to work out a way to effectively reflect the value of Japanese cultures or the complexity of the cultures of the world in the discussion process. Furthermore, the relationship between the world heritage and the world intangible heritage needs to be redefined. This is simply because both of

them are in my view equally based on the spiritual value.

Last but not least, November 2012 marks the 40th anniversary of the inauguration of the World Heritage Convention and the commemorative events will be held in Japan. Taking that opportunity, we need to advance the discussions on the above mentioned challenges to the successful future.

Although my discussion was very brief, the four concepts of Japanese culture are very important for the future of our people. The Japanese concept of nature could play a very significant role in coping with the environmental challenges. The behavior of the survivors of the last earthquake disaster in Japan greatly impressed the people of the world. Think about what impressed people most in the 21st century. It was not money nor power but the behavior of the survivors. What lies down at the bottom of our hearts is Japanese concept of nature.

We should disseminate information on the value of such Japanese concept to the rest of the world. We Japanese are not very good at self-expression, but the world heritage registration could provide a good alternative opportunity to achieve this. It could also lead to the construction of defenses of peace in the minds of men as designated in the Constitution of UNESCO. We should make the most use of the world heritage for this purpose.

Part II. Image Presentation and Dialog on World Heritage

The first half of Part II was an audio-visual presentation by Mr. Akira Suma, Executive Director of NHK Enterprise Co. He has been long engaged in the production of documentary programs at NHK and was later transferred to NHK Enterprise. At this company he has been producing programs focusing on world heritages.

1. History of World Heritage Registration

First Mr. Suma explained about the World Heritage Treaty, an UNESCO-designated international pact, which will observe its 40th anniversary in 2012. Then he started to explain the history of world heritages, highlighting unique examples in different countries as we watched DVD presentations selected from the “100 World Heritages” program.



Mr. Suma

DVD #1: Ancient water-way bridge in the old town of Segovia in Spain

There is a water-way built during the Roman Empire period in 1,000BC. Stones were piled up, without any glue, into an arch bridge shape. It demonstrates the advanced technology the Romans used to command. To be registered as a UNESCO world heritage, the candidate asset must possess an Outstanding Universal Value (OUV). It seems to be based on the viewpoint of the Western Civilization, often addressing stone architectures. However, there are cases where wooden civilization was highlighted.

DVD #2: Wooden churches in Maramures in Romania

There are a group of wooden churches in the Maramures district located in the northern edge of Romania. People still maintain a life style of the medieval period. The exterior of those churches are made of locally grown fir trees. Fir trees have been the spiritual backbone for the local people. Important ceremonies, including wedding

and baptizing, take place at the wooden churches. In cemeteries people erect wooden tombs where personality of the buried is inscribed.

Wooden civilization existed not only in the Orient but also in Europe. We can confirm this fact by viewing the wooden church of Urnes in Norway, which is alternately called the Venus of Fjord, as well as the churches of peace in Jawor and Swidnica in Poland.

Based on their history the Westerners have traditionally placed wooden architectures at a lower position than stone architectures. Therefore, it was quite a challenge for Japan to have its wooden architectures registered on the World Heritage list. For example, Japan has experienced much hardship in proposing the Horyuji temple as the oldest wooden architecture in the world. Arguments continued with ICOMOS, in terms of the interpretation of authenticity. Japanese wooden architectures have traditionally undergone an exchange of rotten materials with new ones, at the interval of several decades. ICOMOS specialists thought that this material exchange does not meet the OUV or authenticity requirements.

In response Japan emphasized the fact that the refurbishing efforts have been made in a strict compliance with the original design, that the replacement was made with the same wooden material as the existing one, and that the rotten wood have been preserved to verify the history of the used wood. Through these tireless efforts, Horyuji was finally registered.

In this connection, Japan proposed the so-called Nara Document. It defines the authenticity of civilization which is not stone civilization. Japan took an initiative in holding conferences where discussions took place to define the authenticity of non-Euro-American civilization. This has paved the way for the registration of heritages other than stone civilization.

DVD #3: Old Town of Djenne in Mali

Being located close to the Sahara Desert, wood or stones were scarce in this region. The street was formed utilizing the mud carried over by the Niger River. During the dry season when the water level lowered, people collected mud from the river bed. They mixed it with crop waste and let it dry for a month. This is the way water-resistant, sticky clay was made. Houses made of clay protected people from the harsh hot weather where the outdoor air climbs as high as 50 degrees C. Once a year during the dry season, people swarm to the mosque to provide refurbishing in cooperation, as if it were a festival.

One third of the world is represented by the clay civilization. Because of the annually needed refurbishing with new clay, the monumental clay architecture had to override a higher hurdle set by ICOMOS before they could be registered. The history of the World Heritage registration can be roughly divided into three chronological periods: 1st period addressing stone civilization, 2nd period addressing wooden & clay civilization and 3rd period addressing heritages in developing countries on a prioritized basis. Of the total 187 countries which have ratified the treaty, there are 34 countries which do not have any registered heritage. It seems only natural that they aggressively seek an opportunity for registration.

2. History of World Heritage Convention

DVD# 4: The international movement to save the Abu Simbel Shrine

The government of Egypt announced 50 years ago a plan to construct a large-scale dam

called Aswan High. This plan threatened to submerge a historical, precious monument which existed in the upper stream of the Nile River. The Egyptian minister of culture deplored the possible loss of the cultural asset and appealed to UNESCO for rescue.

The solicited international cooperation started in 1964 as a monument rescue project. After four years of challenges after challenges to overcome persisting technical difficulty, the precious Egyptian cultural asset was finally relocated and preserved. This was the start of the World Heritage Convention which was established in 1972 to be effective.

DVD #5: Example of how to preserve a listed world heritage

A small town called Albino in France used to be governed by Catholic bishops sent from Rome during the medieval age. Indeed it was called the town of Bishop. A big cathedral called Sainte-Cecile which stands at the center of the old streets was constructed over the long period of 200 years since the 13th century. Because stones were not available as construction material, external walls were built by piling up bricks. Around this cathedral stand houses and stores, all made of bricks. Local people's attachment to the historical street environment is so strong that it requires official permission to demolish these architectures.

The French government sends an architecture inspector to Albino to preserve the street scenery. For example, the size and color of sign boards are strictly regulated. Back in the 1960's, this area was in a state of slum but after 50 years of refurbishing, the Albino town was registered in the 2010 World Heritage list.

Note: We regret that, due to the space restraint, the translation of the second half of Part II, a dialog between Mr. Seiichi Kondo, Commissioner of the Agency for Cultural Affairs, and Mr. Akira Suma, Executive Director of NHK Enterprise, was omitted.



Mr. Togi

Part III. Performance of Japanese Wind Instruments

This was a mini-concert of authentic Japanese tunes. We invited for this portion Mr. Hideki Togi, who is a well known musician to play traditional Japanese wind instruments, including Hichiriki and Sho. He is also a special advisor to the National Federation of UNESCO Associations in Japan. All the audience was enchanted with the beautiful music produced by Mr. Togi.

(Written by S. Sano, Chairperson of the Science & Culture Committee, and translated jointly by Y. Suda, Chairperson, and S. Tanahashi, VP, of the PR, Bulletin & Internet Committee)

The 24th of MUA's Japanese Culture Workshop Series
Bunraku, an Intangible Cultural Asset of Japan

Date: Saturday, September 17, 2011
Place: The National Theater

In commemoration of MUA's 30th anniversary, we selected Bunraku as the featured performing art this time. Incidentally the National Theater is observing its 45th anniversary and offering an attractive lineup of Bunraku performances. We decided to attend the kick-off September performance and organized an MUA program which consists of Part I: Lecture and Part II: Bunraku Performance. We were very fortunate to have Mr. Hideki Takagi as the lecturer and to be enlightened not only about Bunraku as a cultural asset of Japan but also about each of the three performances of the day. All of us paid close attention to Mr. Takagi's presentation.

Part I. Lecture on Bunraku by Mr. Hideki Takagi, Researcher of Bunraku
(9:15am – 10:30am)

Bunraku is a typical traditional performing art of Japan, and was designated in 1955 as an important intangible cultural asset. In 2008, Bunraku was added to the list of typical intangible cultural assets, under the 2008 UNESCO convention for the safeguarding of intangible cultural heritage.



There are a great number of local puppetry arts in different parts of the world. Among them, Bunraku has a reputation as the most exquisite. Why so? It's because Bunraku overwhelms the others by the high level of puppeteers' skills and accompanying music, two major components, which embody Bunraku.

It is during the Meiji period when people started to call this particular puppetry as "Bunraku." It originated from Osaka-based puppetry which was developed by Bunrakuken Uemura who came from Awajishima Island. Incidentally it was called "Ningyo-joruri" or puppetry plus joruri music. This combined performing art started to create a high quality stage performance.

Major components of Bunraku

(1) Shamisen Music

A musical narration called "Gidayu" was created by Takemoto Gidayu during the Edo period. It is a kind of joruri which provides a musical narration of the story developments, and which originated from the Heike Monogatari story. In Kabuki, a variety of dosivature formats such as Tokiwazu or Kiyomoto, are used. Gidayu narrators, accompanied by shamisen music, express very skillfully the different personality or various emotions of on-stage characters.

(2) Puppeteering skill

A team of three puppeteers command the movement of a single puppet in close harmony. This "Sannin-zukai," or trio-maneuvering format enables the expression

of sensitive expressions or movements. The height of a puppet was initially about 50cm and it was commanded by a single puppeteer. Later on, the height was extended to about 140cm so that more audience can see the whole body of a puppet. A typical puppet weights about 5kg but it could become as heavy as 10kg when clad in armor. Because a single puppeteer cannot handle such a heavy puppet, the Sannin-zukai format was developed about 250 years ago.



Mr. Hideki Takagi

(3) Structure and dress of a puppet

A Bunraku puppet, when undressed, does not have the torso. This helps to make the weight of a puppet light. Dresses it wears are almost the same as those worn by a similar-shaped human.

(4) Sannin-zukai

The following three roles are undertaken by a trio of puppeteers:

- a. Omo-zukai: The leader moves the head and right arm.
- b. Hidari-zukai: He moves the left arm and also handles small items the puppet needs.
- c. Ashi-zukai: He moves the legs. A beginner always starts with this role.

In general it would take a beginner about 10 years before he masters the Ashi-zukai skill, another 10 years before he masters Hidari-zukai skill, and finally he would advance to the Omo-zukai position.

(5) Tesuri

It is a kind of 90cm high artificial wall which hides the space below the foot position of a puppet. It hides the legs of the puppeteers and also indicates, with different materials and colors, where the scene is taking place. For example, if it is covered with blue cloth, it means a river. Likewise a white cover suggests snow.

(6) Geta sandals on the stage

An Omo-zukai puppeteer wears Butai-geta sandals on the stage. They are shaped like boxes and about 20 – 50cm high, adjustable to the puppeteer's height. At the bottom of these sandals, zori footwear are attached to prevent sandal noise and help make the puppeteer's movement smooth.

It is said that about 30% of the Kabuki plays originated from Bunraku. This demonstrates the high quality of Bunraku performance.

Part II. Three Bunraku plays performed at the small theater of the National Theater (10:30am – 14:40pm)

The following three Bunraku plays were presented. All of us appreciated the stage performance, drawing on what we learned during Mr. Takagi's intensive lecture.

(1) Kotobuki Shiki Sambaso

This is a play performed on festive occasions. It gives prayers for societal peace, rich agricultural crops, and human fertility.

(2) Meiboku Sendai-hagi

This is a well known historical story based on a tragedy during the Edo period. It highlights the faithfulness of a nanny, named Masaoka, who takes care of a small

heir to a daimyo's post, and who knowingly sacrifices her own small son to save the heir.

(3) Chikagoro Kowarano Tatehiki

This is a typical "Sewamono" story, involving a homicide. There is a convict who wants to commit suicide. He has a lover, a comfort woman, who was forced to entertain the samurai he later killed, and who decides to join him in a double suicide.

Because we were briefed in advance about the plots and main characters of each Bunraku play, we could appreciate the artistic charm and subtlety in the traditional Japanese performing art.

(Written by S. Sano, Chairperson of the Science & Culture Committee, and abridged & translated by S. Tanahashi, VP, the PR, Bulletin & Internet Committee)

The 30th Minato Citizen's Festival 2011

Date: the weekend of October 8 & 9, 2011
Place: Shiba Park, Minato City

The annual Minato Citizen's Festival was held over the weekend of October 8 and 9 this year in Shiba Park as usual. The Festival went really into a swell, favored by good weather on both dates and attended by many visitors.



The Minato UNESCO Association (MUA) joined the festival at Tent No.29 in the "Minna-no-Hiroba" (or everyone's plaza) area. We displayed panels introducing various activities of MUA's different committees, and handed out flyers introducing MUA and its forthcoming events.

We also did a UNESCO fund-raising to support children, affected by the East-Japan Great Earthquake, in their pursuit of continued education. Happily enough, two students from the UNESCO Club in Mita High School joined us, and filled our tent with their young energy. On Saturday, Mayor Masaaki Takei of Minato City kindly dropped in at our tent to say hello to us.

Later on, on October 27th, we had a get-together at the "Port" restaurant located on the 11th floor of the Minato City Office. Most of the attendees expressed their favorable opinions about the 2011 festival which was blessed with good weather.

(Written by O. Kitaoka, Chairman of the Minato Citizen's Festival Committee, and translated by H. Yoshihara, the PR, Bulletin & Internet Committee)

Bus Tour to the Foot of Mr. Fuji

Date: Sunday, October 2, 2011

Place: Yamanashi Prefecture

MUA has held a one-day bus tour once each year, visiting places of interest in terms of education, science or culture. This annual program has been very popular and as usual we received more applications than capacity. The autumn weather was unexpectedly chilly in the morning but participants were all excited and got together much earlier than the departure time. Thus, our bus could leave Shimbashi earlier than schedule.

Once the bus entered Yamanashi Prefecture, the weather, which was somewhat rainy back in Tokyo, turned sunny and we could see the top of Mr. Fuji above the cloud. Thanks to the favorable traffic on the highway, we had extra time to spend before arrival at the destination – Highland Hotel Resort & Spa. The bus driver treated us an unscheduled tour around Lake Kawaguchi.

Before we entered the hotel for lunch, we took a group photo at the front yard with Mr. Fuji in the back. The traditional Japanese dishes were very tasty and everyone became happy.



After lunch, we visited the Fujiyama Museum. Established by Fujikyū Co., Ltd. in commemoration of its 75th anniversary, it exhibits a variety of paintings of Mr. Fuji which the company has collected over the past 40 years. We were inspired by the appeal of Mr. Fuji as perceived and painted by different artists. It gave us a good opportunity to renew our determination to protect Mr. Fuji as our precious natural asset of international fame.

Next we visited a place of scientific interest – Mt. Fuji Radome Museum. Back in the 1950's, Japan was hit almost annually by large-scale typhoons which caused serious physical and human damages. Experts recommended build a weather observatory at the top of Mr. Fuji so that weather forecast information could be timely disseminated and help minimize damages. It took many years before Mt. Fuji radar was completed. The radar continued to provide critical weather forecasts for 35 years until 1999. We could understand well the history of the radar, thanks to the audio-visual presentation in the theater room.

There was a very popular “Experience what it’s like” corner where we could feel different levels of wind ferocity as if we were standing at the top of Mr. Fuji. This helped us imagine how hard it was for the construction workers to withstand the harsh weather and build the mountain-top radar facilities.

On our way back, the bus made a stop at a service area where a variety of locally grown vegetables, such as potato, tomato and mushroom, were on sale as souvenir items. Many of our participants enjoyed souvenir shopping. Finally our bus returned safely to Shimbashi and all participants expressed their hearty thanks to the driver, the charming conductor, and to our committee members who organized this annual bus tour.

(Written by J. Miyoshi, Vice Chairman, the Membership Committee, and translated by S. Tanahashi, VP, the PR, Bulletin & Internet Committee)

“Changing India, Unchanged India – Broad Observations on its Evolution”

Date: Wednesday, October 12, 2011

Place: Minato City Lifelong Learning Center

As the lecturer for this workshop, we had the pleasure of having His Excellency Mr. Tomoharu Kondo, former Consul General to Bombay which is today called Mumbai.

People are increasingly interested in India. In August, 2008, MUA invited an Indian lecturer to talk about his home country. This time around, we asked a Japanese diplomat to talk about India based on his professional experience obtained through his long relationship with India. Please see the summary of his lecture below.



I have not made any special efforts in understanding India though I have long had a sense of closeness. It could be the lack of understanding why Japanese people feel puzzled about India as it started to attract attention as an emerging country. It is quite difficult to understand India better without facing the reality that “evolving India” and “unchanged India” coexist.

Peculiar Diversity of India

It is very hard to define what India is because of its diversity. The size of the country is 8.5 times larger than Japan and is equivalent to the size of Europe excepting Russia. It has a population of 1.1 billion.

India was under the control of Britain before its independence. The country is large enough to be called as subcontinent.

Its national language is Hindi. However, English is widely spoken in the country and is not perceived as a foreign language anymore.

It is completely different from Japan. Japan is an island country where people speak a single language and the number of religions is only a few.

India is a country with a complicated historical background. Thus, it is not easy for ordinary Japanese people to understand India because Japan itself has a comparatively simple background. There is a direct flight service to India that shortens the physical distance between the two countries. However, India is still distant from Japan in its mentality. I am sometimes amazed by the fact that India can exist as a well-organized country in spite of its diversity.

Border Dispute with China

India before independence was a cluster of regional clan societies. People in each region simply thought that India meant the place where they resided. However, a feud with Pakistan after independence as well as military confrontation with China suddenly enhanced nationalism in Indian people.

Unification of Diverse Country

There are three pillars that support India after independence, namely secularism for internal politics, socialism for economies, and no-alliance policy in international relations. However, these pillars started to erode later.

The demise of the one-party system by Indian National Congress Party triggered the rise of Hinduism. On the other hand the collapse of the cold war order triggered the fallback of socialism. No-alliance policy lost its value as the cold war order collapsed, and the policymakers were forced to make a big shift toward rebuilding relationship with the United States. Erosion of three pillars resulted in the emergence of the current India.

Changing India

India experienced an unprecedented currency crisis in 1991. It led to the change of the traditional economic system into a free economy at the end of the same year. After such change in its economic system, India became an emerging market together with China.



As seen in the diffusion of mobile phones as well as washing machines, the society of India started to show signs of innovative changes. In the old days, incoming calls were picked up by employees first and then relayed to the master. Thus, a telephone was a symbol of the rich. The emergence of the mobile phones played a key role in correcting the societal disparity.

Even today, washing in India is dominantly done by people called Dalit, the untouchables. However, the sudden spurt of sales of washing machines shows that ordinary people started to get away from the burden of using maids and to undertake washing by themselves.

No less important is the fact that middle-income families emerged, centering around the urban area, while there were only the rich and the poor in the past. The emergence of the middle-income families, during the process of the liberalization of its economy, was one of the innovative changes in India.

Unchanged India

India is burdened with various issues. One of them is discrimination caused by the caste system. The caste system is the basis for Hindu who account for eighty percent of the population. Though it roughly consists of four different caste categories, it should not be considered as a hierarchical system.

While the discrimination, caused by the caste system, mostly disappeared as the economy has developed, the discrimination against the Dalit still lingers. If you raise a question to Indians whether there still exists the caste system in India, you may receive answers such as “There does not exist any discrimination caused by the caste system,” or “The complicated different societies are united into one, based on the caste system.” In an effort to resolve discrimination, Indian government adopted the policy of according privileges to Dalit but it was accused by Hindu as a reverse discrimination.

Depression of India

According to an analysis made by a British researcher, only thirty percent of the entire Indians enjoy the merit of the economic development while the rest do not. He concludes that the economic development in India has widened the wealth gap between the rich and the poor. While the government promotes the industrialization at a rapid speed, the agricultural communities, which account for eighty percent of the population, have not received sufficient aids. The largest cause for the sudden demographic shift from the suburban area to the urban area, was the battered economy in the agricultural communities.

Also important is the issues involving the Moslems in India. In 2011 bombing incidents took place at three locations in Mumbai. People were shocked to know that these incidents were committed by

Moslems who lived in India. Indians took it as a matter of great concern that the mounting frustration, shared among Moslems that they've been persecuted as minority, resulted in the committed terrorism.

With the recent rise of extremists on the left, the so-called "Red Cloister" is being organized from the north to the south of India. The poor area serves as the major base for the far-leftist armed group. Without resolving the poverty issue, this problem cannot be settled.

Beloved Indians

It seems quite natural that Indian people have become self-assertive after living in the society which has been separated by religion and the caste system. If you cannot bear with this reality, you will never be able to get along with Indians.

I have a story about an Indian I cannot forget. I stayed in Delhi for eight years during the 1960's. Just before my departure from India, one of my close Indian friends kindly held a farewell party for me using a university assembly hall. On that very day, his son drowned and died. However, he did not mention a word about the tragic accident and pretended to be cheerful as usual. He even took the role of the master of ceremony. I was truly moved by the depth of Indian's friendship, but at the same time I had to give a second thought about the Indian's view of life and death. Hindu holds the concept of samsara, and believes that one's afterlife would be better if he leads a well-deserved life. This could be the reason why they do not fear death

Japan and India

Next year (2012) marks the 30th anniversary of diplomatic relations established between Japan and India. However, it is not easy to establish mutual understanding in such a short period of time. Even the late Ryotaro Shiba, one of the most popular literary figures in Japan, stated in his letter to me that India was beyond his understanding.

How should Japanese get along with Indians? It is absurd if you think Japanese should go together with Indians in order to form deterrence against China. Tying up with India, which confronts a threat from China, cannot serve such purpose. Cooperation with India as a leader of South Asia would lead to the stability of that area and eventually to the stability of Japan. This should be the centering concept in strengthening ties with India. While the economic relationship is expected to develop further in the future, the bilateral political relationship is yet to be fully established. To what extent would the strengthening of bilateral political relationship benefit both countries? Politicians in Japan should be prepared to hold heart-to-heart talks with Indian counterparts.

It is often said that the arrival of Buddhism from India to Japan was the start of relationship between the countries. However, Buddhism, which was actually imported by way of China, underwent the process of some Sinicization along the way. Therefore, it is not appropriate to consider that such Sinicized Buddhism is the bond between Japan and India.

It was only after the World War II when Japan established its diplomatic relations with India and started genuine bilateral interactions. It is still fresh in Japanese people's memory that India did not join the San Francisco Peace Treaty, which enabled the demand for reparation although India was one of victorious nations. Instead India opted to enter into a separate treaty with Japan in which it abandoned the right for reparation.

Japanese could be categorized as emotional as they accept things even if they are dubious. In contrast, Indians always pursue logic and are assertive and contractually motivated. Therefore it seems only natural that it would take a long time before people in the two nations, possessing such difference characteristics, come to a full mutual understanding.

(Written by Ms. Y. Nakamae, Standing Director, the Cross-cultural Awareness Committee, and translated by Y. Suda, Chairman of the PR, Bulletin & Internet Committee)

Tea Ceremony Class

Date: Saturday, October 15, 2011

Place: Minato Life-long Learning Center

The Tea Ceremony Class, organized by the Youth Committee, was the first-ever event held this fiscal year to create an opportunity for young people and foreigners to experience the traditional Japanese tea ceremony.

Participants varied in their nationalities, including students from South Korea, a family from Iran, and diplomatic staff of the Embassy of the Republic of Senegal in Japan. I have never experienced such an international tea ceremony.

At first we enjoyed drinking tea and eating sweets while we also learned the basic manners in greeting, drinking and the provenance of the bowl. Participants from overseas experienced Japanese culture while enjoying conversations in English.

Next, we tried preparing tea by ourselves. Once I tried it by myself, I found how difficult it is and how much there is to learn from the world of tea.

We also learned that, in the world of tea ceremony, there is a saying that goes, "Ichi-go Ichi-e." It means that an encounter with the tea in the bowl as well as an encounter with people in the tea room is a once-in-a-lifetime opportunity.

I thought that the encounter in UNESCO is also "Ichi-go Ichi-e." I learned in this class that it is a precious opportunity to meet people from different countries and absorb many new things.



Here is a message of thanks from one of the foreigner participants:

"At Minato City Life-long Learning Center's invitation, I attended a tea ceremony on October 15th 2011. It was for me a great opportunity to learn about the ceremonial of the tea in Japan, including discipline, harmony and cleanness. That can help to improve our way of life. I would like to take this occasion to send my sincere thanks to all the team of Life-long Learning Center and to Mr. Tanabe, who's help for the understanding was very appreciated."
Abdou N. NDIAYEA , Embassy of the Republic of Senegal to Japan.



(Written by Y. Ide, the Youth Activities Committee, and translated by H. Yoshihara, the PR, Bulletin & Internet Committee)

(Continued from Page 1): **A Thought on Bhutan and Minato City**

the houses were built according to the traditional architectural style; walls are painted white and roof-tops are covered with unique tiles. We could feel an exceptionally perfect match of nature and tradition. There was no rush and hustle and time passes just slowly with sparkling smiles of villagers whom you meet here and there.

Thinking of Bhutan, a question emerges: can't we build a new Togenkyo, which is realizable only in Japan? My imagination expands. Can't we realize a Togenkyo here in Minato City? Can't we make Minato City a representative face of Tokyo or even of Japan? Needless to say it will not be possible to realize such an ambitious scheme with one single step. It may take half a century or even one whole century before we can realize such a dream. However, if motivated people accumulate necessary efforts and continue to invest their wisdom and time toward such a dream and objectives, I'm hopeful that we can drastically change Minato City into a place of completely different scenery.

For a starter, why don't we set a specific target? I'd like to propose the idea to turn Minato City into a ward of greenery and water. For this purpose, let us bury all the electric wires under the ground and plant trees on the surface. We can plant dogwood, cherry trees, or ginkgo nut trees, or whatever trees which citizens may choose. Let's preserve the traditional landscapes inherited from our ancestors. Let's propose ideas on how to re-design and reactivate the waterway system so that citizens can spend a leisurely, relaxed time, watching the flow of the new waterway from the banks. I trust that such a new city-wide scheme would become a precious present to our posterity.

(Translated by T. Suzuki, the PR, Bulletin & Internet Committee)

Donations

Our whole-hearted thanks go to the following donors:

- Participants in the commemorative "Around the World with Songs & Dances"
(A total of ¥51,814 was raised)
- Participants in the Japanese Culture and World Heritage Symposium
(A total of ¥35,000 was raised)
- Participants in the Cross-cultural Awareness Workshop lecture on India
(A total of ¥10,110 was raised)
- Participants in the 2011 Minato Citizen's Festival
(A total of ¥5,530 was raised)
- Mr. Norio Nakagawa, VP of MUA
(Donation of ¥35,000 in gift coupons)

Minato UNESCO Association is a citizens' voluntary membership organization that promotes Japanese traditional culture, holds cross-cultural workshops and presents multicultural events and international symposia for world peace. For any questions or comments about our articles, please contact our secretariat office at:

E-mail: minato-unesco@nifty.com

URL: <http://minato-unesco.jp/>