

## Child Education Starts with Everyday Home Life

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Human society has evolved from the hunting, to the agricultural, to the industrialized period. Then computers changed our way of life and ushered in the information age. Yet our society is still in the process of evolving, and we find ourselves becoming a knowledge-intensive economy that relies on a new set of core skills.

I feel that each individual must acquire the following seven skills to excel in our ever-diversifying human society; (1) problem-solving, (2) proactive self-education, (3) understanding of information and communications technology, (4) global and civil awareness and responsibility, (5) financial and economic awareness, (6) understanding of mathematics, science, engineering and the arts, and (7) creativity.



Time flies. 27 years have already passed since I started a school for child education in hopes of enabling them to acquire the aforementioned skills and become individuals with integrity. The mission of our school has always been to raise students with both a sense of individualism and an ability to co-exist in harmony along side others with different values. We strive to raise children who can make meaningful contributions to society, and who can pursue a sustainable, happy life. In short, I have been engaged in the creation, implementation, and management of an educational system that can meet the needs of the 21<sup>st</sup> century.

Currently our international school offers education to children from 60 different countries. In addition, we are working with Japanese educational institutions to promote and encourage models of 21<sup>st</sup> century learning and collaborative education. I take it as a sheer blessing that I have been engaged in the education of children.

Human society has always been characterized by change. However, I believe that there is one thing that should never be changed regardless of societal transformation; the life lessons children learn at home. The smallest unit in any society is the individual. Individuals combine to create homes, and it's here where each individual receives the basic education needed to grow into a decent human being. For children, everyday home life offers opportunities to receive important life-long educational lessons.

The very foundation of society rests in the home, not just for children but for all of us. The pillars of home education are the parents and guardians who live with children every day. It is regrettable to notice that, in recent years, more and more guardians have become increasingly self-centered. The causes for this trend seem to include mental immaturity, as well as pressure from an accelerating pace of life. It seems as if some parents and guardians always place higher priority on their own gains, on their own pursuit of momentary pleasure, over anything else. Parents and guardians seem to interpret such behavior as appropriate and justifiable for the sake of attaining independence or to pursue their own happiness first of all.

(To be continued on Page 12)

## The 29<sup>th</sup> MUA Diplomats Lecture

# Japan's Current Foreign Policy

**Dr. Tsuyoshi Yamaguchi,  
Parliamentary Senior Vice-Minister for Foreign Affairs**

Date: March 6, 2012

Place: International House of Japan



The Diplomats Lecture is a major MUA annual program which has been held ever since its foundation. The object is to invite foreign ambassadors or other diplomats in Tokyo area and provide them with an opportunity to deepen their understanding of Japan through lectures given in English. This time MUA hosted a total of 50 diplomats from 45 countries.

Ms. Takai, President of MUA, opened this event by delivering a welcome address. It was followed by an introduction of the day's speaker, Dr. Tsuyoshi Yamaguchi, by W. Auckerman, MUA Vice President who is a regular MC at this event. During his introduction, Mr. Auckerman touched on the speaker's career, as well as a very interesting fact that IHJ happens to accommodate a book in its library which includes Dr. Yamaguchi's doctoral dissertation, written in English and submitted to Johns Hopkins University.

Dr. Yamaguchi delivered a very comprehensible lecture in fluent English with a good sense of humor. His speech initially touched on the Economic Partnership Agreement (EPA)/Free Trade Agreement (FTA) which Japan has concluded with 13 countries. His talk then developed into an introduction of Japan's major trading partners, followed by his opinion about the Trans-Pacific Partnership (TPP). During his talk, he revealed an outline of his own vision concerning the future of North East Asia. Although the vision was still in his personal deliberation, the audience seemed to take much interest in his idea.

During the Q&A session, questions were raised from 7 foreign ambassadors and diplomats, ranging from the role of diplomats to the global economic balance, to possibilities in the integration of regional economies, to territorial issues. Dr. Yamaguchi responded to each of those questions in a very frank and polite manner.

At the end of the lecture meeting, H. Matsumoto, MUA Vice President, presented to Mr. Yamaguchi an interesting paperweight. It is a small replica of a framed message which was presented from late Prime Minister Shigeru Yoshida to the "I" House on its opening about 60 years ago. Mr. Matsumoto was aware that Dr. Yamaguchi very much respects the legendary diplomat-turned Japanese political leader and selected this item as the memento. Thus, the 29<sup>th</sup> Diplomats Lecture closed in an amicable atmosphere.

*(Written by Y. Miyashita, Standing Director, the Science and Culture Committee, and translated by Y. Suda, the Bulletin, PR & Internet Committee)*

## The 2012 MUA Annual General Meeting

Date: April 24, 2012

Place: Minato City Lifelong Learning Center

The total number of attendees at the 2012 General Meeting of the Minato UNESCO Association (MUA) was 33. The MC role at the meeting was undertaken by N. Nakagawa, Vice President. M. Takai, President, delivered an opening remark, focusing on the fact that the year 2011 marked MUA's 30<sup>th</sup> anniversary. She expressed her delight in the successful completion of all three major commemorative projects. She also extended her hearty appreciation to all MUA members and related people for their continued dedication and support.

Mr. Takei, Mayor of Minato City, kindly attended the meeting and delivered a warm speech, celebrating MUA's 30<sup>th</sup> anniversary. In his speech he stated that foreigner citizens account for approximately 10% of the Minato City residents, and that the number of embassies in the City has been increasing year by year. He expects MUA to undertake a greater role in response to the expanding role of Minato City as a typical international community.

All the agenda were approved. M. Takai was reappointed as President while N. Nakagawa, H. Matsumoto, S. Tanahashi and W. Auckerman were all reappointed as Vice Presidents. T. Imamura was newly appointed as Vice President. G. Shimizu, former Vice President, H. Nagano and S. Yamada were newly appointed as Directors while K. Okumura was appointed as Standing Director. "Science and Culture Committee" and "Cross-cultural Awareness Committee" were merged into a single organization by the name of "Science & Cross-cultural Awareness Committee." Annual membership dues for students and foreigners were reduced to ¥1,000, in an effort to increase new members.

In celebration of MUA's 30<sup>th</sup> Anniversary, a copy of a newly produced anniversary publication was presented to each attendee, in addition to the agenda documents, at the entrance. The front cover carries a painting titled "Omokage" or an image of traces created by Dr. Kimitada Miwa, MUA Honorary President. (Photo on the right) The publication consists of 101 pages and contains elaborate reports on the three major projects held last fall to commemorate MUA's 30<sup>th</sup> anniversary. It also includes an introduction of seven committees, a record or all activities implemented during the 2006 – 2011 period, along with a list of all projects carried out during the last 30 years.



*(Written by the MUA Secretariat and translated by Y. Suda of the PR, Bulletin & Internet Committee)*

The 3<sup>rd</sup> Cross-cultural Workshop for 2011  
**A historical review of Dutch– Japanese relations**  
**How Dutch culture spread from Deshima**

Date: March 9, 2012

Place: Minato Life-long Learning Center

We had the pleasure of having Ms. Isabel Tanaka-Van Daalen as the speaker for this workshop. Isabel-san was born in Utrecht, the Netherlands, in 1959. She completed a master's degree course in Japanese studies at the National Leiden University. From 1981 to 1983, she studied in Japan, first at Osaka University of Foreign Studies and then at Tsukuba University. From 1985 to 2011, she has worked for the Japan-Netherlands Institute while taking part in extensive projects. These included the compilation of Kodansha's Dutch dictionary, editorial work on the Dutch Deshima diaries, research on the Japanese interpreters of the Dutch language, and art exhibitions. Currently she is a part-time lecturer at Nagasaki University. She has been married for 26 years with a Japanese Buddhist priest who manages a temple in Abiko City, Chiba Prefecture. They met while he was studying in Holland.



The following is a summary of Isabel-san's most intriguing and informative audio-visual presentation which was delivered in impeccable Japanese:

From 1641 to 1853, Dutch merchants resided on Deshima, a fan-shaped tiny artificial island in Nagasaki, while Holland was the only nation, among the European countries, which has maintained a trading relationship with Japan during the so-called "Isolation Period" in Japanese history. Through Deshima, the latest Western knowledge in the fields of medical and other sciences, industrial products, and weapons, to name a few, were introduced into Japan. Dutch ships coming from Japan, on the other hand, brought back all kinds of Japanese artifacts and information which formed the basis for knowledge on Japan in Europe.

For the Edo Shogunate, Deshima was also an open window towards the West through which it could obtain up-to-date information about international affairs, by having the Dutch submit annual news reports which were translated into Japanese. The study of Western sciences and techniques, which were introduced via Holland and through books written in Dutch, could develop in the so-called *Rangaku* or Western Learning.

From the long history of Dutch-Japanese relations Isabel-san selected the following four topics:

1. The background of the Dutch merchants' presence in Japan since the 17<sup>th</sup> century
2. Everyday life on Deshima
3. Influences stemming from the interaction between both countries
4. Dutch remnants in today's Japan

**1. The background of the Dutch merchants' presence in Japan since the 17<sup>th</sup> century**

Japanese people immediately seem to associate Holland with Deshima in Nagasaki, but are usually not aware of the fact that Deshima was only one of many Dutch trading posts in Asia, operated by the United Dutch East India Company which was established in 1602. The headquarters of its extensive trading network, covering the entire region between Persia and Japan, was situated in Batavia (today's Jakarta) and headed by a Governor-General whose empowerment was authorized by the federal government of the Netherlands. From here Dutch ships were sent, first to Hirado and later to Deshima.

The major aim of the Dutch East India Company was to obtain spices from the Indonesian archipelago for the European market, bartered for cotton cloth from India, which was paid for with precious metals from Japan.

Important dates in the context of Dutch-Japanese relations before 1641:

- 1600:** The first direct contact between Holland and Japan was established when the Dutch ship, *de Liefde* stranded near the shore of Usuki in Bungo Province (today's Usuki City, Oita Prefecture). Among the 24 surviving crew members were Jan Joosten van Loodensteijn and William Adams, a British navigator. They were taken to Edo, where Tokugawa Ieyasu was favorably impressed by them. He invited them to live in Edo and function as diplomatic advisors. Jan Joosten's name can still be found in the place name "Yaesu" near Tokyo Station. Jan Joosten is commemorated with a bust in the basement of the station. Adams was promoted to *hatamoto* status and owned an estate in Miura in Sagami Province. He was granted the Japanese name – Miura Anjin.
- 1609:** Because of Ieyasu's dislike for the missionary activities of Spain and other Catholic countries he preferred to deal with Protestant countries, such as Holland and England, which focused only on trade with Japan. Based on an official letter granted from the Shogunate, a *shuinjo*, which approved trade with Japan, Holland and England established trading posts in Hirado in the Province of Bizen (today's Hirado City, Nagasaki Prefecture) in 1609 and 1613, respectively. This marked the start of their Hirado-based trade.
- 1639:** The Edo Shogunate strengthened its anti-Christianity policy by forbidding Japanese citizens to depart to, or to return from foreign countries. In 1624 England had already withdrawn from Japan for financial reasons. Although Portuguese residence was restricted to the newly constructed Deshima in 1636, the Portuguese were banned from the country in 1639. The Dutch were able to maintain their position in Japan by stressing that they had come to trade and not to propagate the Christian religion. However, they were ordered to close their trading post in Hirado and relocate to Deshima, which had been vacant after the deportation of the Portuguese.
- 1641:** From this year onwards the Dutch and Chinese expats were the only nationals allowed to stay in Nagasaki. At the end of the 17<sup>th</sup> century, the Chinese, who had been living throughout the city were also concentrated in a specially constructed compound, known as the *Tojin Yashiki*, which is still located not far from Deshima. Life on Deshima, which had the size of roughly 15,000 square meters, and which was connected to the mainland only by a well-guarded stone bridge, became strictly regulated and controlled.

## 2. Everyday life on Deshima

The Japanese government tried as much as possible to prevent interactions between Japanese people and the resident Dutch merchants, out of fear for illegal religious activities and secret trade. Without approval, the Dutchmen were not allowed to leave the island and Japanese who could enter Deshima were restricted to officials, interpreters and designated persons delivering daily supplies or persons who had business during the trade season. As the Dutchmen were not allowed to bring their own wives to Japan, female comports was provided by women from the Maruyama district in Nagasaki, who were allowed to stay for the night. Another gate facing the sea was only open during the trade season when the ships had to be loaded and unloaded.



Several Japanese-style houses and warehouses were built on Deshima. The largest house was occupied by the Dutch head of the trading post, who was called *kapitan* in Japanese after Portuguese

fashion. The ground floors were normally used for storage. The living quarters upstairs were furnished with *tatami* but also glass windows, foreign furniture and all kinds of exotic items for daily use. This co-existence of Japanese and Dutch elements contributed to a typical cross-cultural atmosphere. The residents consisted of the Dutch merchants, a medical doctor and his assistant, and their slaves who were brought with them from East Asia and India to do household chores or serve as cooks, waiters and musicians. They feature on many paintings and prints. On the island one could find a garden and a building for amusement furnished with a billiard table and vegetable gardens for the cultivation of Dutch vegetables such as *Oranda seri* or *Oranda mitsuba*. In addition to pet animals, cows and pigs for consumption were also kept. The meat was preserved when the winter season drew near.

Traffic to and from Japan was regulated by the seasonal winds, the monsoon, on which the Dutch ships from Batavia would arrive by June every year. To catch the wind back the ships had to leave around October. For that matter, life on Deshima was regulated by the arrival and departure of the ships and followed a strict routine pattern. During the trade season between June and October, everyone was very busily engaged in trade. The luggage and commodities had to be unloaded from the ships which were anchored in the roadstead, and transported to the island in smaller boats. Everything had to be inspected and then brought to the warehouses which were sealed. After the commodities were divided in different lots, they were sold to designated Japanese merchants by auction. Meanwhile commodities for export had to be purchased with much haggling about its price and then loaded into the return ships. Upon the departure of the ships followed a short period of rest until preparations started for the court journey to Edo, the tributary trip to the Shogun.



### **Trade commodities**

Major import items, brought to Japan on Dutch vessels, included Chinese raw silk and silk textiles; Indian printed cotton, Indonesian sugar and spices, Thai ray skins, as well as Dutch medicines, dye materials, glassware and books. Export items from Japan consisted of silver, gold, copper, camphor, ceramics, kimono's, folding screen and Japanese lacquer ware. The lacquer ware and Imari ceramics ware were particularly popular in Europe. As a matter of fact, we can see the influence from Imari colored ceramic ware in the patterns on the Delft ceramic ware produced in Holland at that time.

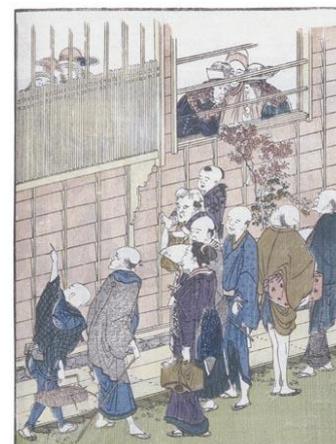
One of the Japanese folding screens, which were exported to Europe during the 17<sup>th</sup> century, is preserved in a castle located in Graz, Austria. This screen was divided into several panels and attached to the walls of one of the rooms as ornaments. Had this screen be displayed in its original form, it would have been taken away in World War II by the Russian troops together with other artifacts in the castle. It was only recently that these panels were discovered to be part of an almost intact folding screen, depicting Osaka Castle during Toyotomi rule. This was an extremely important find as until now, no other screens of this kind are known to exist in Europe, while in Japan they are extremely rare. The export to Europe of folding screens continued only for a short period because they were too fragile and susceptible to humidity and bugs during transport and therefore not fit for trade. In time, the assortment of the trade items varied because of changes in the trade patterns.

### **Tributary trips to Edo**

As a reciprocation for the approval of the continuation of the trade with Japan, the Dutch *kapitan*, accompanied by a few subordinates, were required to pay an annual visit to the Tokugawa Shogunate in Edo and donate luxurious presents. The procession of the Dutch delegation, headed

by the *kapitan*, included a medical doctor and sometimes other staff members, as well as interpreters, other local officials in Nagasaki, shogunal officers and persons such as cooks who took care of daily affairs. The delegation normally left Nagasaki in January and spent about three months in completing the round trip.

It was the only opportunity for the Dutch to observe different parts of Japan. Likewise it was a rare chance for ordinary Japanese people, who lived either in Edo or along the road the procession passed by, to see foreigners with their own eyes. In Edo they were visited by many Japanese doctors and scholars eager to learn Western knowledge. During his stay in Nagasaki and during the trip to Edo, the Dutch *kapitan* was required to keep a diary where he had to write down all the details pertaining to trade and to the daily affairs on Deshima and during the court journey. These served as reports to the superiors in Batavia. Copies were also preserved on Deshima to be of reference to following *kapitans*.



Japanese artists were very much inspired by watching the drawings of Dutch people's everyday life on Deshima as well as various scenes drawn during the court journey. The *Nagasaki-e*, depicting everyday life on Deshima, became a popular souvenir for Japanese tourists who visited Nagasaki. Images of Dutch people were drawn on ceramic ware as well. For Japanese artists, such as Shiba Kokan and Utagawa Kuniyoshi, art drawings and illustrated books, brought from Holland, were precious sources for their own work leading to new ideas.

During the off-season on Deshima, Japanese officials, the Nagasaki Governor, or regional lords from Kyushu responsible for the protection of the city, came to visit the island. This gave them the opportunity to taste Dutch food and drinks and experience foreign customs. With special permission medical students were allowed to learn from the Dutch doctors on Deshima. In the 17<sup>th</sup> century the Dutch doctors used to provide their Japanese medical students with certificates. One of those students was Hara Sanshin from Fukuoka, who received a certificate during the 1680's. The name Hara Sanshin has been used from generation to generation. As a token of gratitude the family provides even today for a scholarship to Dutch students of the medical faculty of Leiden University.

### **Rangaku**

Academic studies using the Dutch language and Dutch books are collectively called *Rangaku* in Japan. It is a generally accepted view in Japanese history textbooks that *Rangaku* started in 1774 with the publication of the *Kaitai Shinsho* or New Book on Anatomy. In fact, *Rangaku* had started much earlier in Nagasaki. The interpreter Motoki Ryoji, had already completed a translation from Dutch into Japanese of a German book on anatomy 100 years earlier.

The profession of the Japanese interpreters of Dutch was hereditary. These interpreters played significant roles in the Dutch-Japanese interaction in the fields of trade, diplomacy and culture. They also had an important function in the dissemination of Western scientific knowledge. While mainly engaged in trade negotiations, some of them acquired extensive knowledge of Western medical science, astronomy and language of which several of their surviving works give ample proof.

From all over Japan, highly motivated people came to Nagasaki to learn Western medical science or arts. As most of these students could not enter Deshima without a legitimate introduction, they opted to learn from the interpreters, by staying at the interpreters' residences. Some of the interpreters were also medical doctor themselves or taught Western knowledge at private schools called *juku*.

As a matter of fact, the *Kaitai Shinsho* came into being with substantial help of the Nagasaki interpreters and likewise were many dictionaries used by the *Rangaku* scholars in Edo. But the sad thing is that those scholars have not given the interpreters enough credit for the help they received.



It has become tradition in Japan to stress the contributions to modernization of the *Rangaku* scholars, such as Otsuki Gentaku and Sugita Genpaku, ignoring the significance of the Nagasaki interpreters. A good example is one of the most popular senior high school history textbooks, published by Yamakawa Shuppan, which has not included any reference to the important role in Dutch-Japanese cross-cultural interactions played by the interpreters. Historical facts should be duly reflected at least in history textbooks in Japan.

### 3. Influences stemming from the interaction between both countries

There are about 355 words used in modern Japanese, which actually originated from Dutch words used in the Deshima days, but many of those came to be pronounced with a Japanese accent. Some examples are:

- Food: ビール (bier : beer) , コーヒー (koffie : coffee) , ハム (ham : ham) , アルコール (alkohol : alcohol) , シロップ (siroop : syrup)
- Daily life: ランドセル (ransel : satchel) , ズック (doek : canvas) , スコップ (schop : scoop) , インキ (inkt : ink) , ブリキ (blik : tinplate) , ガラス (glas : glass)
- Medical: メス (mes : scalpel) , スポイト (spuit : syringe) , レンズ (lens : lens)
- Nautical: デッキ (dek : deck) , ブイ (boei : buoy) , マドロス (matroos : sailor)

Other influences can be seen in art and crafts. For example, we can find Dutch-related images such the Dutch merchants and their slaves, as well as camels, which were brought to Japan by Dutch merchants as well as Roman characters on Arita-yaki ceramic ware. Further examples are of certain materials, brought to Japan by the Dutch in those days, which were used for different applications in Japan. For example, deer skin was used to make small items for daily use such as tobacco pouches. Indian printed cotton was also used as material for kimono's. Prints and etchings, brought from Europe, provided Japanese artist with new imagery as well as inspiration in developing new skills and techniques, such as perspective and the art of etching.



Kimono's, which were received as reciprocal gifts in Edo, were exported to Europe, where they became a very fashionable item. There was a time, when the university authorities in Leiden had to forbid the students to wear Japanese kimono's in class, which were originally restricted to home wear. Today, the word *japon* is used for a formal dress in Holland. Also very popular was lacquer ware furnished with thin mother-of-pearl inlay, such as furniture and tobacco cases, sometimes even with the owner's names. Japanese lacquer ware was also imitated in Europe, where it was not made of real lacquer but of varnish.

It is well known that Van Gogh and impressionist artists in Europe collected Japanese *ukiyo-e* prints, and that these prints have influenced many Western artists. For example, some of them, including Van Gogh, have even incorporated *ukiyo-e* images in the background of their own paintings.

#### 4. Dutch remnants in today's Japan

Except for the Dutch loan words in Japanese, we can see a few buildings inspired by the Dutch presence in Japan. Many of the houses on Deshima are rebuilt and furnished according to paintings and drawings from the beginning of the 19<sup>th</sup> Century. Huis Ten Bosch was built near Nagasaki as an 80%-size replica of a Dutch town. It seems that people in Nagasaki place a greater historical importance to its relations with Holland than with China, maybe also because of a higher touristic value, but the Chinese presence was actually much more profound than that of Holland. In the end one of the most popular images of Holland still remains to be Miffy-chan, the rabbit character by Dick Bruna, and windmills, which can be found all over Japan in different forms.

Despite the rainy and cold weather, the lecture was well attended. Everyone listened attentively to Isabel-san's presentation as she showed many interesting slides related to the history of Japan and the Netherlands. Thanks to her lecture, we could renew our awareness that daily life in Japan owes much to the Japanese-Dutch interactions from the early Edo period onwards. A thought crossed my mind, "How different Japan's history might have been after the Meiji Restoration without the 250-year presence of those Dutch merchants on Deshima?"

*(Written by M. Takai, President of MUA, and translated by S. Tanahashi, VP, the PR, Bulletin & Internet Committee)*

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**(Continued from Page 10) Mita Senior High School's Fund-raising Campaign on the Street experience.**

A total of ¥138,885 was donated during the 3.5-hour street fund-raising. We are pleased to know that a part of the proceeds will be donated through the Minato UNESCO Association (MUA) to a children's library in Mindanao island of the Philippines. Students are all happy to know that the money they raised will be used for the support of educational activities in a developing country, of which they have been most concerned.



Some of the first-graders expressed their desire that they want to do the street fund-raising again or that they would have liked to do the activity much longer. It seems that the experience left an unforgettable positive image in the heart of each student. There are many students among the newcomers to our high school who are interested in international cooperation. We hope that our "UNESCO School" activities will provide them with an opportunity to take positive interest in international cooperation and UNESCO activities, and that this tradition will be carried over into the future.

For this year's street fund-raising by our students, MUA generously presented to us donation boxes and other support. Taking this opportunity, we would like to express our heartfelt appreciation to MUA.

Note: The above report was contributed by Ms. Hanae Akiyama, a teacher for the first-graders at Mita Senior High School. We at MUA are pleased to announce that one portion of the proceeds received from the school was donated to the children's library in Mindanao while the other portion was donated to the National Federation of the UNESCO Associations of Japan to be added to the UNESCO scholarship for the education of children who suffered from the Great East Japan Earthquake, both in the name of Mita Senior High School.

*(Translated by Y. Suda of the PR, Bulletin & Internet Committee)*

## Mita Senior High School's Fund-raising Campaign on the Street A Volunteer Activity as a "UNESCO School"

Students of Mita Senior High School, a public coeducational school in metropolitan Tokyo, have long been engaged in UNESCO activities as a "UNESCO School." Proceeds from UNESCO bazaars held during the school's cultural festival have been donated to Japan's UNESCO organization for over 30 years.



Last year, for the first time in our fund-raising campaigns, first-grade students undertook the activity on the street as a new initiative. Because it was right after the Great East Japan Earthquake, the raised amount was much larger than expected. This year again, first-grade students carried out the street fund-raising in April in the Daiba area, on the school's public service day.

Our recent questionnaire survey revealed that there were quite a few students and parents who did not have either knowledge or awareness of the fact that Mita Senior High School is a "UNESCO School." It was not well known, either, that the objective of the bazaars, held during the annual cultural festivals, was to cooperate with UNESCO. It's regrettable to know that the tradition, which our school has maintained as the only "UNESCO School" among public senior high schools in Tokyo, was at the brink of fading away.

To meet this challenge, the UNESCO Committee, organized by students, worked out two campaigns. First, they produced a large banner to be used for the bazaar during the cultural festival. They also placed donation boxes at the bazaar site in an effort to appeal that the proceeds from the bazaar would be donated to UNESCO, and that our school is a "UNESCO School." Secondly, they decided to assign first-graders to undertake the street fund-raising. The objective was to let the first-graders have awareness that our school is a "UNESCO School," and that all students of our school are the members of the UNESCO family.

The fund-raising last year was carried out with the objective of assistance for the reconstruction from the Great East Japan Earthquake. This year, however, we did not specify any particular objective and simply characterized our fund-raising activity as cooperation with UNESCO associations. For this purpose it was necessary for our students to understand what UNESCO does before they start the fund-raising activities. It would not be possible for them to stand on the street and call out for donations unless they fully understand how to appeal UNESCO activities. Therefore we distributed to our students printed materials which introduced UNESCO activities, in the hope that they would take interest in what UNESCO does and think about what they can do.



Now, how did the first-graders' fund-raising go on the street? Most of them could successfully appeal flagship UNESCO activities such as "Terakoya Movement," "World Heritages," and "Preservation of Traditional Japanese Culture" during the street campaign. They created their own PR phrase and called out to people on the street, saying "There are so many people left illiterate in the world. They are in need of your support." It seems that all the first-graders have acquired the full recognition of our school's role as a "UNESCO School" and understood what UNESCO does, through the street fund-raising

(To be continued on Page 9)



## Home Dishes of Mali, a West African Republic

Date: March 17, 2012

Place: Minato Gender Equality Center "Libra"



In this world cooking workshop, we had the pleasure of having Mrs. Rahmatou Aoki as our instructor. She is currently presiding a Western African cooking class. Rahmatou-san comes from the State of Tombouctou, a Northern part of the Republic of Mali. Her origin is a Tuareg, known as a nomad of the Sahara Desert. While working as a volunteer in Senegal, a neighboring country, she met a Japanese man, her future husband, who had been dispatched to the country from the Japan International Cooperation Agency (JICA). During their 18-year married life, she has lived in several countries in Africa and elsewhere. Today she lives in Tokyo as a mother of two children, one a senior high-school student and the other a junior-high student. She speaks Japanese fluently and has successfully adapted herself to the Japanese way of life. She has been working to introduce African cooking and its cultures while raising children.

The Republic of Mali is a multi-ethnic country, located in the western part of Africa. Two-thirds of the land belongs to the Sahara Desert and the Niger River flows in the center. Although the official language is French, each tribe speaks its own language.

There are three things Mali can be proud of. First is their sophisticated food culture. People will choose cereal from rice, wheat, or Deccan grass most appropriate for each meal. Both meal and fish abound as the staple food. Rahmatou-san says the fish from the Niger River is superb. Second is the well known Mali music. Music is an integral part of their life. The enjoyment of listening or dancing to music is indispensable for their life. Third is Mali's famous festival. The camel race in the Sahara Desert attracts tourists from all over the world. People of Mali are cheerful; boys like playing soccer and girls like fashion.

Rahmatou-san introduced the following four dishes today:

◆ **TIGADEGE** (Stew of peanut butter taste)

Stew mutton (lamb) and vegetables with tomato sauce and peanut butter, taking the soup stock with cod. At the last moment, throw in okra to add thickness. It tasted new yet somewhat nostalgic too.

◆ **SALADE AFRICAINE**

Salad with vivid pink color of beet. The dressing of simple taste will go with any dish.

◆ **YASSA POULET** (Chicken with mustard flavor a la Africa)

Yassa means onion, and poulet means chicken. Marinate plentiful sliced onion and whole chicken with lemon and mustard. Then stew it with vegetables. The sweetness of the onion was tasty.

◆ **ATAYE** (Mint tea of the nomad)

Rahmatou-san kindly brought a whole set of her own tea ceremony utensils. Once ethnic music started and she wrapped her head and body with a big beautiful cloth as she danced, the room was filled with the air of Africa.

From the silver pot, she poured mint tea into small glasses for everyone. The rule is that one drinks the tea three times leisurely. This is because each cupful offers different meanings: first time, you taste the "bitterness of life", second time, you taste the "sweetness of love," and the third time you tastes the "sweetness of friendship." Today, we tasted first and second tea only.



Surely I tasted bitterness of the tea leaves from the first tea whereas I enjoyed softer and milder taste from the second tea.

Thanks to the casual and open-minded personality of Rahmatou-san, the cooking workshop proceeded in a very at-home atmosphere, with a lot of questions, here and there. Participants enjoyed trying ethnic costumes, dancing and drinking mint-tea, while listening to ethnic Mali music. It seemed they very much enjoyed the exotic experience. Many thanks to Rahmatou-san and all participants!

**A message to our readers from Mrs. Rahmatou, the instructor:**

People generally associate Africa with countries like Kenya or Tanzania. The republic of Mali, a West African country, has a variety of co-existing cultures originating from ethnic black or Berber tribes. One will notice that Mali is quite different from the stereotype image of Africa.



Just like South-East Asia where you will see a diversity of cultures from country to country, Africa accommodates different cultures by various countries or regions. As Africa is far from Japan, people tend to perceive Africa in one single image. It will be a great pleasure for me if the participants became aware of the diversity in Africa through my workshop today.

Although Mali is a country of cheerful nature with diversified culture, it has been experiencing a drastic change in its political scene in recent months. The Berberian Touareg people, who had been waging anti-government movements, controlled the country's northern part and declared independence in April 2012. Taking advantage of this chaos, forces within the government staged a coup d'etat. The country is under a temporary governance at the moment.

Mass media reported that nearly 200,000 people have evacuated to neighboring countries as refugees. I sincerely pray that the country regains peace as soon as possible and start to welcome tourists from around the world again.

*(Written by E. Yamasawa of the World Cooking Workshop Committee, and translated by H. Yoshihara of the PR, Bulletin & Internet Committee)*

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**(Continued from Page 1): Child Education Starts with Everyday Home Life**

As a result, I feel home education, or even the presence of the home itself, seems to be on the brink of collapse. The foundation of child education rests in everyday home life, where family members express care, thankfulness and compassion to one another. Children learn to respect and care for their parents at home. At the same time, parents share a mutual trust and love while undertaking the joint responsibility of raising their children in a tender, loving environment. In the home, siblings learn the importance of helping one another.

I believe that no matter how our society transforms from one period to another, these basic human values that children learn at home should stay unchanged. None of us can exist completely alone. Human experiences are supported by cooperative interactions. At the root of human life we are all linked.

Note. Ms. Tsuboya is Chairperson, NPO International Secondary School; CEO, Tokyo International School; and CEO, International Education Center.

*(Translated by S. Tanahashi, VP, the PR, Bulletin & Internet Committee)*

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