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Unforgettable Evening in Saudi Arabia

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“Companion in travel, companion in life.” This cliché is still good not only in Japan but in other part of the world as well. When you travel around, you may meet a new person or may find a new thing. You may experience a bunch of “once-in-a-lifetime encounters” when you travel.

The mind-blowing TV report on Japanese caught in a hostage situation by the Islamic State, an extremist organization, reminded me clearly of what happened at a night in Saudi Arabia 40 years ago. Under the current severe circumstances happened in the Middle East, I have to be hesitant to write about my distant memory. Having said this, I would like to explain my experience hereunder as it was one of the most precious and memorable experience in my life.



It happened in Saudi Arabia in May of 1976 when I was a young and active business person. I flew out to many foreign countries in an effort to expand business and bring in abundance to Japan.

My plan at that time was to fly into Jeddah, the capitol city of Saudi Arabia, via Dhahran. I safely arrived in Dhahran myself, but my luggage did not. Time to take a transfer flight was getting very close. I was only to find out at the service desk that my luggage was left out. It was after the final transfer flight of the day took off when my luggage finally arrived.

I put my head in my hands on a bench in the blacked-out airport being able to do nothing but wait until next morning when the office opens. That was when a man talked to me. I explained what happened. He was kind enough to offer me to go find out a hotel to stay in by his car. We totally lost our bearings when we found that there was no room available after visiting as many as five hotels. After a while, he asked me if I was scared of him. I immediately responded that I totally believed in him. Then, he visibly relaxed his expression and invited me to his house. Upon arriving at his house, he kindly prepared something like fried rice for me. His wife did not show up in accord with the religious observance. He then offered me to use the couch as the sleeping bed as well as the brand new blanket.

Thanks to him, I was able to reserve a seat in the next morning flight. He drove me to the airport, shook my hand tightly and saw me off with a smile. I eventually arrived at Jeddah with a very happy feeling, and was received by the president of my business partner. I flew back to Japan 3 weeks later, and wired a thank-you message to him and sent some Japanese goods to show my heartfelt appreciation to him.

I cannot forget his kindness to have taken care of a complete stranger even now after 40 years have passed.

(To be continued on P. 16)

Japan, a maritime state in the Pacific Ocean, as perceived from the history of its Interaction with Micronesia

Date: Friday, November 28, 2014

Place: Minato City Life-long Learning Center

We had the pleasure of having Professor Yumiko Imaizumi of Hosei University as our speaker for the workshop. She teaches in the faculty of Intercultural Communication. Japan has historically benefitted much from the rich maritime resources offered by the Pacific Ocean while also engaging itself deeply in the geopolitical context. However, not many people in Japan are aware of the fact that, during the prewar years, a part of Micronesia was called “Nanyo Gunto (South Seas Islands)” region by Japan and was placed under Japan’s rule for about 30 years.



Many Japanese people, mainly from Okinawa, Fukushima, Hachijo Island and Korean peninsula, relocated to the Nanyo Gunto region including Palau, Saipan and Chuuk islands. During the last war, many of them, along with the local people, were victimized. This workshop provided a good opportunity for us to be enlightened on the historical interrelations between Japan and Micronesia, as well as on the postwar interactions between Japanese repatriates from the Nanyo Gunto and the local people. We were also motivated by her lecture to think about Japan’s future role as a country located in the Pacific Ocean region.

Profile of Professor Imaizumi :

She received master degree in the graduate school of International and Cultural Studies at Tsuda College. Her specialty is international studies and the history of Japan-Micronesia relations. She has accumulated empirical research by conducting interviews in Japan and elsewhere for 25 years. She contributed to the organization & index-making of documents related to the Nanyo Gunto, at the U. S. Congress Library, etc. Her major publications include *21 Seiki Kokusai Shakai Eno Shoutai* (Invitation to the 21st Century International Society), and “History of Okinawa Prefecture” (co-authored). Most recently she jointly edited *Nihon Teikoku Hokaiki Hikiage No Hikaku Kenkyu* (Comparative Study of the Repatriation of Japanese Nationals during the Period of the Japanese Empire’s Collapse).

The following is a summary of Professor Imaizumi’s presentation on the subject:

I entered a graduate school during the latter half of the 1980’s. That’s when I started my research on the part of Micronesia which was under Japan’s rule (hereafter expressed as “Nanyo Gunto”). Prior to that time, there had not been any major historical research on the Nanyo Gunto. It was partly due to the fact that almost no public documents, such as basic administrative archives, were available concerning Japan’s rule of these islands. Therefore, I worked out two approaches to promote my research. One was to find and interview people who were still alive as former repatriates from the Nanyo Gunto. The other was to find archives related to the research subject. Let me elaborate on these two approaches:

Interviews:

Because I could not afford overseas trips as a student, I decided to interview postwar repatriates from the Nanyo Gunto. During the process, I realized the fact that there were very close relations between Okinawans and the Nanyo Gunto. I also noticed similar interrelations between Nanyo Gunto and expatriates from Fukushima and Tokyo (especially Hachijo Island). These findings motivated me to clarify the reason why people in these prefectures decided to immigrate to the Nanyo Gunto and to identify specific historical backgrounds inherent to these prefectures.

Archival research:

After making archival research in the U. S., Micronesia, Taiwan and South Korea, I realized that only fragmented historical documents are available in these countries. It has been almost three decades since I started the research but I'm still yet to present a comprehensive historical image of the Nanyo Gunto, based on the said interviews and archival research efforts. Indeed, chronologically speaking, my research has progressed only up to the WWII period since I started my initial research from the period when the Japanese navy ruled the Nanyo Gunto during WWI.

During my access to individual repatriates for oral history collection, I noticed the fact that there are associations, organized at different locations in Japan, consisting of repatriates from the Nanyo Gunto. For example, there was "Nanyo Gunto Kyokai (South Seas Islands Association)" which comprehensively embraced expatriates throughout Japan (Note: this association was dissolved in 2005). Another major organization exists in Okinawa, which is called "Nanyo Gunto Kikanshakai (Micronesian Repatriation Association)."

Okinawans had a big stake:

In addition to the said Nanyo Gunto Kikanshakai, Okinawans in particular have organized various repatriate associations, based on common backgrounds shared by respective members. For example, there are "Saipan Kai (Association of Repatriates from Saipan)" and "Palau Kai (Association of Repatriates from Palau)," consisting of those who once lived on these islands; "Charanka Kai (Association of Chalan Kanoa in Saipan)," consisting of those who lived in the same region in Saipan; "Palau Elementary School Alumni Association"; "Saipan Women's High School Alumni Association"; "Saipan Vocational School Alumni Association"; and similar organizations consisting of graduates from the same schools. There are also such organizations as consist of expatriates who came from the same regions within Okinawa.

At the time when I started my research, there was almost no academic research undertaken in Okinawa, concerning its historical involvement with the Nanyo Gunto. Later on, I was requested by Gushikawa City Office (today's Uruma City located in central Okinawa) to write one chapter, titled "Imin & Dekasegi (Immigrants and wage-seeking expatriates)," which constituted a part of the city's history involving the Nanyo Gunto. It was a good opportunity to learn how to conduct community-based oral history collection in an appropriate manner and approach, and how to record the people's history based on their own experiences.

In addition to the aforementioned Okinawa-related associations, there are other regional organizations such as "Hokkaido Nanyo Kai (Association of Repatriates in Hokkaido)" as well as corporate repatriates' organizations including "Nanko Kai" which comprises those who had once worked for Nanyo Kohatsu Kabushikikaisha (South Seas Developing Company). This company was the only sugar producer in the Nanyo Gunto region.

People tend to have a stereotypical image about the science of international studies as if it deals only with state-to-state interactions or diplomacy. Then in my research on international relations, I have tried to analyze it from the viewpoint of the interactions between state policies and the people who were affected by such policies. This approach is based on my interpretation that people are important stakeholders in the state-to-state interrelations.

I take it as a very interesting research theme to analyze the perception of the Micronesian people, concerning the years when they were under Japan's rule. In my research, I have interacted with Micronesian researchers and archivists who work for the Education Office or Historic Preservation Office. This section is the official organization researching local history. I also interacted with local historians. In this process, I became aware of the critical need to study not only how the Micronesians had been governed by the Spanish or German colonial rulers before Japan's rule, but also how they have been governed under the U. S. administration after Japan's defeat. In other words, I realized the necessity of analyzing Japan's role in historical context of colonization.

From the standpoint of Micronesian people, Japan's rule was only a part of the long history of colonization. Over the long years they have accumulated their efforts to seek independence, by absorbing whatever helpful factors they have learned from different ruling nations.

The year 2014 marks the following three commemorative anniversaries, in the context of Japan's historical involvement with the Nanyo Gunto in the Pacific:

- ① Centennial anniversary of the start of Japan's rule over the Nanyo Gunto when it entered into WWI.
- ② 70th anniversary of Japan's loss of Saipan, resulting from its complete military defeat:
The Imperial Headquarters used the expression "Kanraku" or surrender but today it is replaced by "Gyokusai" or suicidal attack operations. When the U. S. government used the expression "the termination of war battles," it meant the process from the battle termination & occupation on Saipan and Tinian to the resulting victory of the U. S., followed by the preservation thereafter of world peace and prosperity under its leadership. The occupation of Tinian enabled the U. S. to execute air raids over mainland Japan. Indeed the bomber planes, which dropped the atomic bombs over Hiroshima and Nagasaki, departed from Tinian.
- ③ 60th anniversary of the Bikini H-bomb test code-named Castle Bravo:
On March 1, 1954 the U. S. conducted an H-bomb experiment in the Bikini atoll within the Marshall Islands. The nuclear radiation injured Japanese fishermen aboard the Daigo Fukuryu Maru, a tuna fishing boat which came from Yaizu, Shizuoka, as well as other fishermen aboard boats which came from different parts of Japan. The radiation also harmed fishermen aboard boats from South Korea and Southeast Asian countries. The Marshall Islands were once under the administration of the Jaluit branch of the Nanyo-cho (South Seas Government).

Elaboration on the relations between Japan and the Nanyo Gunto:

(An extension of the aforementioned item 2)

The Pacific Ocean consists of Melanesia, Micronesia and Polynesia regions. The names of islands in the region were given by Europeans who arrived at the islands during the Age of Great Voyages. The suffix "nesia" means a chain of islands whereas the prefixes "mela," "micro" and "poly" mean black, small and many, respectively.

Micronesia:

Among the different islands located near the equator, Japan ruled those located north of the equator as the "Nanyo Gunto" islands. Guam was purchased by the U. S. as a victor from Spain after the end of the war between the two countries in 1898. Micronesian islands, except Guam, was purchased by Germany. During WWI, the Germany-ruled islands were separately occupied by Japan (islands north of the equator) and Australia and New Zealand (islands south of the equator).

Former Nanyo Gunto islands:

The Mariana Islands, except Guam, entered into a commonwealth association with the U. S. The other islands attained independence as the Republic of Palau, the Federated States of Micronesia, and the Republic of Marshall Islands.

How should we remember and observe July 7, 1944?

First, a historical review of what happened in Saipan 70 years ago:

On July 6, 1944, Vice Admiral Chuichi Nagumo, who steered Japan's warship fleet for the central Pacific region, committed suicide. He left a final order to the Japanese defense army in Saipan which had been fighting against the U. S. military – "Make a final charge and perish on July 7." He ordered all Japanese army and navy soldiers, joined by employed civilians, to give a last blow to the U. S. military and perish as Japan's breakwater in the Pacific Ocean. He ordered them never to accept the humiliation of becoming POW's.

Although Japan's organized military fight-back ceased after the death of Vice Admiral Nagumo, their guerrilla attacks persisted. On July 18, Japan's Imperial Headquarters announced that "The Japanese soldiers in Saipan, joined by civilians, staged a final honorable suicidal attack." In response, Japanese media reported that the final battle on mainland Japan was drawing near, and that Japanese nationals should be more aware of the imminent danger and gear up for battles to take revenge on the U. S. for its occupation of Saipan.

Japanese people on the mainland had the impression, from the Imperial Headquarters

announcement, that all of the Japanese soldiers and civilians in Saipan had perished. Actually about 15,000 civilians were alive after the end of the battle, according to the July 1945 data recorded by the U. S. POW internment camp. Of the total POW population, Japanese accounted for about 10,000. There were those who committed group suicide, in fear of the rumor that they would be tortured to death by U. S. soldiers. To know the reason why so many civilians were sacrificed by the ground battles in Saipan and Tinian is helpful to analyze the battle of Okinawa one year later. Incidentally, the ground battles, involving a large number of civilians, were waged only on Saipan and Tinian among all the Nanyo Gunto islands.

How do the local people in Saipan and Tinian perceive the 70th anniversary of the cease of war?

Carolinians and Chamorros who had lived long on Saipan and Tinian designated the fourth of July as the Liberation Day. It is the date when they were freed from the U. S. internment camp. In June 2014, people in Saipan and Tinian conducted a commemorative 70th anniversary ceremony, under the slogan of "Reunion of Honor." Major events in the ceremony were the reunion and interaction of former American and Japanese soldiers who once fought as enemies. Regardless of the personal intention of former soldiers, the U. S. government has brought political implications into these events.

The U. S. military commander for the Mariana Islands stated during the ceremony that the islands would continue to be a critically important military base, succeeded since the WWII, enabling the U. S. to maintain and develop a global military presence. Simply put, the U. S. expressed its clear intention to retain its presence & rule over the islands.

The Futenma Base in Okinawa is expected to relocate to Guam. This relocation is also expected to move simultaneously a part of the military exercise fields and base functions in Guam to Tinian. In this chain of relocations, we can see the U. S. military intention to link up Guam and the Northern Mariana Islands as a military unit and further extend it over to Okinawa. The U. S. military took advantage of the said 70th anniversary event to demonstrate its presence, by highlighting the memory of its victory in WWII and the future strategic scenario.

There are local people who welcome the base relocation plans, expecting economic benefits accompanying the move. On the other hand, there are people who oppose the base relocation from the standpoint of Chamorros as the indigenous people. They want to seek the independence of Guam without the presence of the U. S. military base. Regrettably we cannot see such voices of local islanders in Japanese media articles reporting on the anniversary ceremony.

Organizations of Okinawan repatriates from the Nanyo Gunto:

I have annually visited Saipan and Tinian to join memorial services held by Micronesian Repatriation Association hosted by Micronesia. In Saipan this service has been held, as a representation of Japanese people, a comprehensive memorial service not only for all the victims who perished in WWII but also who died in the Nanyo Gunto region. The year 2014 marks the 45th anniversary of the ceremony. Since 1999, I have participated almost each year in the events. In the northern part of Saipan, there is a cliff from which people, who were driven to a corner in the war, made suicidal jumps. Okinawan repatriates erected a monument named "Okinawa no Toh (Memorial Tower of Okinawa)" at the foot of the cliff and conducted memorial service for the victims. Because local islanders are Catholic, they invited a priest to hold a mass and jointly observed the ceremony.

Mr. Zenichi Taira, Chairman of the Micronesian Repatriation Association, stated enthusiastically that he would maintain his thoughts about the war victims, and that he wants the following generations to inherit his thoughts. He is making every possible effort to let the younger generations inherit not only the history of Okinawan people who lived in those islands but also the mutually trustful relations his generations has built with the local people.

The Nanyo Gunto: expanse of space and time during 30 years of rule by Japan

Japanese mandate of the Nanyo Gunto started in 1922. However, Japan actually governed the area since 1914. Thus, the period of its rule was for about 30 years. The Nanyo Gunto were ruled by Japan approximately at the same time as its rule of the Korean Peninsula which started when Korea was annexed to Japan in 1910. Here I would like to point out that Japanese people have paid so little attention to the historical rule of the Nanyo Gunto by Imperial Japan.

The Nanyo Gunto: occupied by Japan as the result of WWI

The ceding of the territory after the World War I was not decided until the Paris Peace Conference. Japan could not get possession of the islands as its territory, in spite of its desire to do so. This failure was due to the rise of the strong movement of self-determination in many part of the world. The world order could not be maintained without giving thought to such movement. In other words, the victor countries could not re-divide either the territory or the people of the defeated countries as war bounty any more.

Then, the victor countries established the mandatory rule under which they provide the care and promote development to the territory and the people of the defeated countries, under the mission of civilization, until they become self-reliant. For the purpose of mandatory rule, the territory and the people to be mandated were classified into 3 levels, from A to C, the most civilized to the worst civilized.

The Nanyo Gunto were classified as C level. According to the Article 22 of the Treaty of Versailles, Japan was allowed to have full power of administration and legislation over the territory subject to the present mandate as an integral portion of his territory. It is quite important, however, that classifying the area as C level does not mean the area becomes the territory of the country given a mandate.

Micronesia under the reign of Germany which was defeated in WWI was then put under the rule of Japan for the northern part of the equator and of England, Australia and New Zealand for the southern part. In the meantime, Mariana Islands were divided into two, i.e. American Guam, the southernmost island and such northern islands put under the rule of Japan as Tinian Island, Saipan, etc.

Uniqueness of the Nanyo Gunto: amplified tragedy during World War II

People of Chamorro and Kanaka were not the citizens of the Empire of Japan, as the Nanyo Gunto were not the territory of Japan. That is, most of the people there were not given any nationality.

On the other hand, as the Korean Peninsula and Taiwan were the territories of Japan, people there were treated as the citizens of the Empire of Japan. “Nanyo-Cho (South Seas Government)” of Japan, Government office of the Nanyo Gunto, labeled formally the people there “Inhabitants of the Islands”. According to the archive material of Nanyo-cho, they apparently did not regard those people there as nations such as Koreans or even human beings, and this seems to be the reason why they called them “Tomin (islanders)”. Nanyo-cho also explained that the people of Chamorro were the mixed breed between European and the indigenous strain, and that they were civilized under the reign of Spain or Germany and the effect of Christianity, whereas Kanakas were regarded as much more primitive.

Both people of Chamorro and Kanaka reject to be called as “Tomin (islanders)” and “Carolinian” is used instead of Kanaka after the end of World War II.

Two Reasons: Why Japan wanted to put the Nanyo Gunto under its own control

No.1 Economic Reason: The area Japan wanted to penetrate most was South East Asia which had abundant mineral resources. The Nanyo Gunto were not blessed with natural resources. In Japan, since the Meiji Era, people talked about the idea of moving southward, and two routes were thought of for the realization of moving to the South East Asia, i.e. one was via Taiwan and the other was via the Nanyo Gunto. The Nanyo Gunto were the tropical area where Japan advanced for the first time in its history. It was considered that the advancement to this area could be the good experiment for sending out business organizations or citizens in terms of colonization as well as collecting data on tropical businesses. It was also considered to utilize the South Sea Islands as the transit point for connecting Japan and the South East Asia by marine transportation or submarine electric cable.

No.2 Military Reasons: Japan assumed that the U.S. forces would advance toward mainland Japan from the military base located in the west coast via Hawaii, Midway, Guam, and the Philippines. Japan wanted to use the Nanyo Gunto as the base to break up the chain of routes. The U.S. placed

the strategic importance on Guam and Hawaii. The Nanyo Gunto were located very convenient to besiege Guam.

Japan tried to virtually make the Nanyo Gunto as her territory by way of sending in many Japanese people there. As the result, the number of Japanese people sent in there increased from 220 in 1915 to approx. 3300 in 1922 when Japan started to place the Islands under mandate. It further increased to 50,000 in 1935, almost equivalent to the number of indigenous strain. It eventually reached to 96,000 in 1943, almost twice the number of indigenous strain.

The total area of the entire Islands, which numbered up to 620 per the data of Nanyo-cho, was as small as the area of Tokyo or Okinawa. The largest number of people was from Okinawa, followed by Hachijojima Island, Ogasawara Islands of Tokyo and Fukushima. There existed the particular reasons for this statistic value. The government of Japan, after research and investigation, found that the sugar industry should be the most appropriate one to introduce there. Thus, Nanyo Kohatsu Kabushikikaisha (South Seas Developing Company) was established as the monopolistic enterprise and it received many immigrants from Japan, mainly from Okinawa and Hachijojima Island.

Thus, the sugar industry evolved in the Nanyo Gunto which contributed to the financial stability of Nanyo-Cho. From the beginning of 1930's, Nanyo Kohatsu Kabushikikaisha expanded its business to the fisheries industry as well as the forest industry. With the successful expansion of the business, people from Japan also moved into various business fields. Urban area was built by Japanese in Saipan. The archive record shows that the Sanshin (traditional instrument of Okinawa) melody was heard, Okinawa noodle was served and Okinawa's theatrical entertainment was offered there. Thus, people from Okinawa played a major role in building the Japanese town. However, there existed an implicit order there that mainland Japanese were classified as the first class citizen, Okinawan and Korean people the second, and the islanders the third. Those classified below the second had mixed feelings.

With the outbreak of Manchurian Incident in 1931, Japan declared to withdraw from League of Nations. In spite of this, Japan was allowed to continue mandate of the South Sea Islands. Japan started to virtually colonize the Islands against the rule.

Japan started to build defensive military facilities on a full scale about the same time of withdrawal from League of Nations in 1935 which was against the agreement ruled under the C class mandate. In Japan, back then, both government and people advocated that the South Sea Islands were the lifeline in the sea or the lifeline in the south, while Manchuria the lifeline on the continent or the lifeline in the north.

On December 8, 1941, Japan attacked Pearl Harbor in Hawaii. It was the start of the war between the U.S. and Japan. On the same day, the Japanese Forces attacked Guam which was a strategic site for the U.S. Navy of the Pacific Ocean and captured it in a few days. Japanese troops were looking dominant, but sooner than expected the U.S. military invaded the Nanyo Gunto. This included Saipan, which the Japanese military had earlier defined as part of "Zettaikokuboken (the Absolute Defense Zone)."

Even though the Nanyo Gunto were meant to be "breakwaters of the Pacific" to preclude ground invasion of mainland Japan by the U.S. army, this was not to be. Instead, ground wars broke out in Saipan and Tinian, which would eventually be followed by the Battle of Okinawa.

As the Absolute Defense Zone was declared, an order went out to repatriate civilians who could not contribute to labor nor defense in the South Pacific. However, the threats of enemy submarines and torpedoes lurked in the sea. For example, civilians were not able to go straight from Palau to mainland Japan; instead, they were forced to make port calls in the Philippines and were thus caught up in the war there. Numerous testimonies described that to stay was hell, but to try to go was also hell. Although on Saipan and Tinian Islands there was a ground war, in other regions of the South Pacific, there were people who fell victim to air raids and naval assaults. The biggest killer, however, was starvation. To begin with, the Japanese in the South Pacific were not self-sufficient in terms of food. Even if they could eat the naturally growing fruits and vegetables, their main staple was rice which had to be imported from Japan; this ended when Americans cut off the supply chain. To

make matters worse, in 1944, a large amount of soldiers were sent in from Manchuria. Soldiers were a top priority for food allocation, and yet many deaths from starvation were often observed both in soldiers and civilians. During the wartime, a large number of Korean people were called up from the Korean Peninsula to build bases for the Japanese military. In addition, local people like the Chamorros and the Carolinians were worse off than even Japanese civilians.

During the conflict in the South Pacific, there was a variety of sacrifices and war experiences depending on the region. Those who shared such war experiences, whether they came back during or after the war, organized the Nanyo Gunto Association and continue to host memorial events even today. In the early days, its main function was to support those who came back to Japan during the war. After the war the Association expanded its activities to include exchanging information of extant relatives and acquaintances, providing information regarding jobs and shelters, as well as requesting compensation from the government for assets that had to be left behind in the South Pacific.

Some of the repatriates to Okinawa after World War II requested "re-immigration" in order to return to the Nanyo Gunto. This movement is the root of current the Micronesian Repatriation Association. Such requests were not granted, and the Association soon began to emphasize holding memorial activities such as collecting remains of the deceased. It was only after 1968 that they were allowed free travel to the Nanyo Gunto (Okinawa was still under the administration of the United States). The "Okinawa no Toh (Memorial Tower of Okinawa)" monument in Saipan was constructed during this time. A record 1,130 people attended the memorial service held in 1976 marking the 33rd anniversary of the conflict there. Since then, the number of participants has fluctuated somewhere between 100 and 300. In one occasion, 2 jets were chartered for direct flight from Okinawa. I began to participate in the annual memorial when I was a graduate student. After the main memorial service, participants typically disperse to visit places where they had lived, perform memorial rites in the locations where their relatives and acquaintances had passed away, and visit Chamorros and Carolinians that they knew from before.

Another important activity, undertaken by the Okinawan repatriates, was to invite Micronesian high school students to Okinawa. Between 1989 and 2007, they invited 133 people (103 students and 30 staff members) total. On June 23rd which is the Memorial Day for the Battle of Okinawa, the repatriates asked the visiting group to attend the memorial services for the war victims and pioneers of the Nanyo Gunto. The visitors enjoyed touring Okinawa and interacting with local students. This activity is on hold now. Despite the strong desire to continue this activity, aging of the members and the lack of funding prohibit the exchange. Those who were teenagers at the end of the war are now in their 80s. They are seriously wondering how to pass on their wartime experiences and post-war activities to their children and grandchildren. Those who were infants at repatriation do not carry any memories of the war, unlike people who were adults at the time. They are now discussing how they could be proactive and to take the lead in holding these memorial services and communication exchanges. Younger generations have no interest in the legacy of the war at all. What is to be done? (Note: The Nanyo Gunto Association in mainland Japan has already disbanded.)

Conduct interviews, record wartime and post-war experiences, make bulletin boards at war memorial sites, and create maps: such activities were carried out in the former Nanyo Gunto to try to draw the interests of young tourists. Local government and tourism officials welcomed these activities, appreciative of the effort's potential to spur more tourism and also the longtime ties between returnees to Japan and the locals.

On the other hand, a number of Japanese individuals and organizations have already built many memorial monuments, particularly in the northern part of Saipan. This has caused some locals to question exactly how many more are actually needed. Although some of the monuments are dedicated to the memory of the locals who died during the war, mainly they honor the Japanese fallen, in somewhat of a similar situation to the war memorials in the southern part of Okinawa. (As an aside, we note that the U.S. government built a memorial park in Saipan in 1994 as part of a National Park undertaking to commemorate the 50th anniversary of the Invasion of Saipan. Here, the names of the locals who died during the conflict are included, but the main purpose is to honor the American fallen.)

The Nanyo Gunto were placed under American trusteeship after the World War II.

Trusteeship was developed from political mandate system: it differs from the mandate system in that it clearly states in writing that human rights will be respected and that independence will happen in the future. However, former Nanyo Gunto was designated as “Strategic Area” of trusteeship that was less progressive from the perspective of human rights. Specifically, the U.S. established a Strategic Zone around the South Pacific Islands. This meant that the American government, for the purpose of maintaining world peace, can be exempted from the obligations of the Trusteeship and also limit the extent of petitions from the locals.

For example, the means to “achieve peace” was the development of the atomic bombs. Although the official Trusteeship of the former Nanyo Gunto started in 1947, the United States began its atomic bomb experiments at the Bikini Atoll in 1946. Since then, the U.S. have continued to experiment with atomic bombs with enough power to destroy Earth many times over. During the Cold War, the United States deterred the Soviet Union by conducting nuclear tests. Japan benefitted from these tests by positioned itself under the nuclear umbrella of the United States to safeguard its national security. In this sense, although Japan had left the Nanyo Gunto, it continued to be indirectly involved with Micronesia through the nuclear tests of the U.S. at the expense of the locals.

The year 2015 marks the 70th anniversary of Japan's defeat in World War II. Aged people who experienced the war in the South Pacific worry that this 70th anniversary might be the last opportunity to publicly renew their determination not to repeat another war. The United States military commanders, people who were born in Okinawa, and local residents of the South Pacific Islands have their own memories. How have the returnees from the South Pacific and the people of the islands been communicating over the years? The duration that I personally explored and researched this question is a mere 30 years. However, while Chamorros and the Carolinians have welcomed interactions with Japanese people, especially with Okinawan people, there is also an uncomfortable and complex issue of an implicit social hierarchy that was present before and during the war. They were called Natives or Islanders and treated differently from the Japanese Nationals. Among the returnees there are more than a few that recognize the complex feelings of the native peoples and ponder seriously on how best to continue their interactions as equals. Okinawan people in particular are keen on this issue, as they themselves often were treated as secondary citizens within Japan and Nanyo Gunto; it was therefore important for them to reach out to the Chamorros and Carolinians.

The year 2014 has been the anniversary of three events that symbolize the historical relationships between the Pacific Islands and Japan. I want to continue to remember these events and the interactions that have followed them. Meeting a diverse group of people—Micronesians, people from various regions of Japan including Okinawa, and the older generations that experienced World War II—has given me a chance to reflect on my identity as a Japanese who was bred in Tokyo. Grateful for the many opportunities received through these interactions, I hope to continue to face and develop these personal connections into the future.

Through my research, I also realized that Japan has been involved with the Pacific Islands in three distinct but inseparable positions:

1. The Japanese as occupiers or rulers: Japan competed with the European and American countries for colonizing or control of these islands from 1800s. The Japanese ruled not only Micronesia but also other islands of the Pacific Ocean, such as Banaba Island and Solomon Islands during World War II. Numerous people remember the occupation by the Japanese military during World War II.
2. The Japanese as immigrants on the islands in the Pacific.

(To be continued on P. 12)

A Visit to the Embassy of the Republic of the Philippines in Tokyo

Date: Tuesday, February 10, 2015

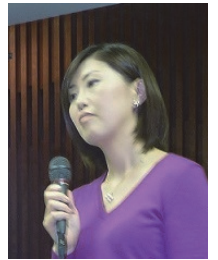
Place: Roppongi 5-chome, Minato-ku, Tokyo

The Embassy of the Republic of the Philippines is located in midtown Tokyo. The embassy is to the south of Azabu Kumin Center of Minato City. It stands amidst a tranquil environment, surrounded by Toyo Eiwa Girl's Elementary, Junior, and Senior High Schools, and Torii Hill Church. In November of 2013, a typhoon, which is said to be the largest in history of the Philippines, struck land, causing extensive damage. At that time, Minato UNESCO Association (MUA) sent a message of condolence, and the resulting tie made this embassy visit possible.

We were invited to a wide elegant hall, where Cultural Officer Ms. Angelica C. Escalona received us with a smile. "On behalf of the Ambassador of Philippines, Mr. Lopez, we would like to welcome everyone," she began in English. Ms. Kanami Namiki, from the Cultural division of Philippines Embassy, translated; Ms. Mary Joy Duran-Mortel escorted us and made sure all our needs were met.



(Ms.Escalona)



(Ms.Namiki)

This Embassy in Tokyo is one of the largest Philippines Embassies in the world. The Filipinos comprise the third largest population of foreign residents in Japan, after the Chinese and the South Koreans. The embassy handles various and necessary services and provides logistical support for its nationals. To build a friendly relationship with Japan is one of its most important work.

The Philippines are geographically close. It is a mere four-hour flight from Tokyo. The islands fascinate visitors with their abundant tropical fauna and flora and a beautiful seascape. Bananas, mangos, papayas, and pineapples are typical local fruits. Above ninety percent of bananas in Japanese supermarkets are imported from the Philippines. The two countries' shared traits include the presence of volcanoes, earthquakes and typhoons. "Typhoons are key exports from the Philippines to Japan," Angelica joked, which was met with a roar of laughter from everyone.

"The Philippines is made up from 7,107 islands. How many islands does Japan consist of?" This unexpected question caught the MUA members by surprise. Angelica continued that Japan has more than 6000 islands. Due to the 300 plus years of Spanish governance, more than 80 percent of the Filipinos are Roman Catholics today. Culture and tradition seem to remain deeply rooted in everyday life even now. In the subsequent 50 year reign of the United States of America, the Filipinos came to accept the English language and the idea of democracy. As a result, many people speak English. In fact, both Filipino and English are the official languages. The Philippines became independent on July 4, 1946 from the United States. The influences of Spain and the United States remain strong there and the culture of Philippines is one full of diversity.

After a general introduction, we saw a video that showcased this country's beautiful nature. Through this the visitors were able to understand that the Philippines is a country that is blessed with a rich natural environment, with cultures of the various people intermingling throughout its history.

Nature of the Philippine Islands: beach resorts, treasure troves of Cebu Island, divers, diverse sea creatures

Wonder Island: nature, fauna, people, healing, Bohol Island, Chocolate Hills, tarsier (editor's note: a type of nocturnal primate), cuisine, skin treatments.

Asian Baroque: At the beginning of the Spanish dynasty in the 16th century, as a part of his New World adventure, Magellan came and landed on Cebu Island to establish a Catholic missionary. He brought Baroque architecture and culture during that period. Within the "Intramuros", which is the oldest district of Manila that has been designated as a World Heritage Site, there are many old churches which were built in the 16th century. There, one can definitely sense that the histories of Asia and Europe meet and intertwine.

Metropolitan Manila: the heart of the Philippines which serves as its political, economic, and cultural center.

Subsequently, we moved to a **Question-and-Answer Session**.

The main contents:

About the national flag: It consists of three colors: red, which means courage; blue, symbolizing idealism; and white, which represents peace. White background highlights eight yellow rays from the sun and three stars of yellow indicate freedom. The rays represent the original eight states after the declaration of independence from Spain, and the three stars represent three regions of Luzon, Visayas, and Mindanao. Usually the flag hoisted with the blue on top. But during the war, sometimes the flag was raised up-side-down, with red on top—an improper way.

Everyday language: We learn English from the time we are in elementary school. Science and math are taught in English from the beginning, whereas history is taught in Filipino (Tagalog). English is used for business- and government-related activities. Many citizens use English, Tagalog and a native language local to the area at home.

Interests and trends of young people: They are interested in Western pop culture. In addition, J-pop, K-pop, Japanese anime, movies are well received, with Rurouni Kenshin in particular being very popular recently. Many people are born Christians and go to Mass every week from early childhood, which is different from the Japanese, although the fact that there is a grueling competition during the college entrance exam season is the same.

Staple food: It is rice. Breakfast in the countryside is rice and fish in many households. Also, fast food chains and restaurants of western cuisine are gaining popularity. People generally prefer sweet and sour flavors. A typical household dish, the Shinigan soup, is sour; a stew of pork and chicken called Adobo is seasoned with vinegar, soy sauce, and pepper.

Is the social status of women high? Indeed, women play major roles both in the public and domestic spheres. Even before the Spanish rule, there were women who became village chiefs. There is also equality at home. A man is the mainstay of the household, while a woman is referred to as the light; it is the wife that controls how her husband's salary is spent. Women are active as business owners, managers, and have senior positions in the government. Philippines have selected two female presidents, Aquino and Arroyo. Six of twenty-four legislators are female. "Prime Minister Shinzo Abe is pushing for the social advancement of Japanese women," Angelica observed. "I wish him the best of luck!"

Angelica-san is wearing a cloth called the *malong* at her waist as part of her attire today. This is a cylindrical piece of cotton material and is part of the traditional costume. A versatile item, the *malong* can be used to wrap items or as a blanket. In contrast to the cylindrical *malong*, the *sarong* of Indonesia is a flat piece of cloth that goes around one's body.

The piña displayed in the hall is a traditional shirt for gentlemen that is made from fibers of pineapple leaves and is quite expensive. Bright green blouses made of banana fiber are worn by the young people with a modern flair. Traditional materials are very popular today.

In the previous video, magnificent stone churches were shown. What is the Spanish influence on architecture?

After Magellan landed in 1521, more than 300 years of Spanish governance ensued. Therefore, there were significant impacts on buildings, religion, food, and costume. With respect architecture, central cities like Manila have many historical stone buildings. In rural areas, there are many wood and bamboo houses. Due to its geological location, this country has many typhoons and natural disasters. To use abundantly available coconut and palm trees for building houses is a way to "sway" with the climate and to avoid huge damages.

The Philippines are known for excellent nurses who are active overseas. Since the 1970s and the 1980s, talented young people have become active overseas, which represents a brain drain phenomenon that is very concerning. The Government of the Philippines nowadays does not want to let young talented people go overseas. In reality, this is not controllable. Relating to Japan, I am sorry to say that the success rate of Filipino nurses here is low, as the exam is given in Japanese and the language is so difficult to master in a short period of time.

Because the people of the Philippines are fluent in English, they are active in the world.

The Filipinos today are active all over the world. There are more than 9 million people who live and work overseas.

Filipinas with high social status are active in the world. Are there ways to have a wider range of people—not

just the ones from certain families—be more visible and involved?

It is true that a small number of people have massive amounts of wealth. President Aquino aims to make politics transparent in part to address this problem of inequality. Also he is reviewing and overhauling the education system. Tuition is free, but there are many people who are not able to buy educational materials or stationeries. His aim is to revamp the education for the middle class, so that more ordinary people can get involved in politics.

I am interested in student exchange programs with Southeast Asian colleges. Please tell us about this.

There is a great track record of student exchanges with many universities, like Sophia University and Tokyo University of Foreign Studies. The Japanese government has been promoting programs like “The Offshore University Program”. There are also many Japanese students who came to help in the Philippines after the typhoon severely damaged our country two years ago. (end of Q&A session)

Today, after learning about the Philippines from various angles, we feel an increased affinity for that country and her people. While drinking delicious mango juice, we looked, touched and in some cases tried on the folk arts and the costumes that were on display at the venue. We also got to try some musical instruments that resembled a glockenspiel. Perusing tourism brochures and student language school program booklets, we were all able to spend an enjoyable time together.

We went 30 minutes over the scheduled time. This was quite an informative and meaningful visit to the Philippines Embassy. Walking down the slope of Torii Saka on our way back, we thought about studying up on the Filipino folk hero Lapu-Lapu, the historical encounter of Magellan with the Philippines during his world circumnavigation, and the king of fish “Lapu-Lapu”. Our desire to visit this country someday has grown stronger. Why not expand our circle of friendship by visiting this amazing neighboring country filled with natural and cultural abundance? It is, after all, a mere 4-hour flight away!



(Written by T. Kobayashi, Chairperson, the Membership Committee, and translated by Y. Sakashita, the PR, Bulletin & Internet Committee; Photos by Y. Sakashita)

(Continued from P.9) : Japan, a maritime state in the Pacific Ocean

3. The Japanese as part of the Pacific: Japan itself is a group of islands within the Pacific Ocean, and as part of that ecosystem is dependent on it.

Through the people I've met during my research, I was reminded of these three positions numerous times. It is simply impossible to discuss modern Japan without its historical relationships with the greater Pacific. To convert year 2014 from a mere anniversary to a meaningful milestone, we should build our future in the Pacific on the legacy of those who started, and continue to sustain these precious exchanges.

(Note: We regret to omit the record of the Question & Answer Session, due to lack of space.)

(Written by H. Yoshihara, a Hosei University student and Vice Chairperson, the Youth Activities Committee, with support from the International Science & Culture Committee. Translated jointly by S. Tanahashi, Y. Suda and Y. Sakashita, the PR, Bulletin & Internet Committee)

Hands-on Japanese Brush Calligraphy Workshop

Date: Saturday, December 6, 2014
Place: Minato Azabu Kumin Center

Event Contents:

1. A History of Japanese Brush Calligraphy
2. Demonstration by the lecturer
3. A New Year calligraphy experience
4. Commemorative photo shoot and social gathering

Here are attendees' responses to our questionnaire:

- * It was very helpful.
- * It was fun to join.
- * Having attended this class, I want to start learning calligraphy.
- * I really enjoyed the hands-on atmosphere.



Hands-on Japanese Tea Ceremony Workshop

Date: Saturday, January 24, 2015
Place: Minato City Lifelong Learning Center

There were attendees from foreign countries including Bangladesh, Kazakhstan, Malaysia, Pakistan, Philippines, Poland and Ukraine.

Event contents:

1. A History of Japanese Tea Ceremony
2. Demonstration by the lecturer
3. Participation in a tea ceremony
4. Tea-tasting
5. Self-introductions by attendees

Here are attendees' responses to our questionnaire:

- * The experience confirmed the depth of Japanese culture for me.
- * It was interesting.
- * It was difficult.
- * It was meaningful to interact with foreigners.
- * I thought it was a very good plan.



It was wonderful to have this event. Thank you for joining us. As one of the members promoting this event, I really enjoyed spending a relaxing and happy time with everyone.

(The above two articles were written by K. Hirakata, Standing Director, the Hands-on Culture Workshop Committee, and translated by Y. Sakashita, the PR, Bulletin & Internet Committee)

The 2015 New Year Party

Date: Sunday, January 25, 2015

Place: Italian restaurant “Griffon”

A total of 25 members attended the subject annual friendship party which was again held at the popular buffet-style Italian restaurant.

Ms. Akiyama kicked off the gathering with a New Year’s address, which was followed by President Takai’s opening remark. Mr. Matsumoto, VP, proposed toast to officially initiate the “Eat, drink and talk” event. Soon the floor was filled with circles of MUA members who belong to different committees, and who want to introduce themselves to expand their network.

Part I

Then we had the pleasure of having a speech from Mr. Isao Kiso who was formerly ambassador in the Japan’s mission to UNESCO, and who joined MUA as counselor. He emphasized the importance to promote in Japan ESD (Education for Sustainable Development) which has been UNESCO’s recent flagship program. He also expressed his strong desire to see more of Japan’s cultural assets and sites to be added to the UNESCO’s world heritage registration.

In a similar tone, Dr. Miwa, MUA’s president emeritus, called our attention to the importance for Japanese people to sustain their long-term commitment to preserve their cultural heritages.

Then we asked each and every attendee, except the aforementioned, to talk briefly about their latest activities, personally or committee-based. They touched upon their hobbies, impressions of MUA programs or ambitions for the New Year.

Part II

We then entered into Part II which consisted of a mini opera concert and a bingo game. Ms. Naomi Sonoda, a soprano singer from the Fujiwara Opera Troupe, was our special guest to enrich the New Year gathering. All of us were totally enchanted and entertained with her beautiful voice and operatic presentation. Despite the limited time frame, she generously sang for us a total of seven popular opera and other songs. Each piece was responded with enthusiastic “Brava.”

It was followed by a new type of bingo game where our knowledge of Japan’s prefectural names was tested. Winners, one by one, could choose prizes from among different items, monetary or otherwise, which had been donated by philanthropic members.

Time flew so fast and the closing time was drawing near. Mr. Tomogane, Director, wrapped up the happy gathering by proposing a traditional “Ippon-jime” hand-clapping ceremony. All of us felt energized to carry out different programs throughout the new year.



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

Portuguese Christmas Dishes

Date: November 15, 2014

Place: Minato Gender Equality Center

We had the pleasure of having Ms. Ana Martins de Carvalho, the wife of the current consular general of Portugal in Tokyo, who came to Japan this year. She was born in the southern region of Portugal, which is close to the border facing Spain. After receiving education in Coimbra which is known as an academic city, she worked as a nurse for a hospital in Lisbon, the capital city. She got married only a year ago.



Portugal is known in Japan as a country from which a historical figure came to the Tanegashima island of Japan in 1543 as the first Westerner. Since then, Portugal delivered to Japan guns, Christianity and other Western civilization. It gave a profound influence on Japan's history. We should be aware that there are quite a few Portuguese-originated words we casually use in our daily life today. They range from Batah, Karuta, Kasutera to Koppu, Pan, Tabaco, for example.

In historical retrospect, the Kingdom of Portugal was established in 1143, after its independence was approved by the Kingdom of Castilla. Majority of people in Portugal are Roman Catholic. It is a traditional custom for ordinary Portuguese families to attend church mass on the eve of Christmas and then make family gatherings. That's when people enjoy eating a wide variety of Christmas dishes. Anna-san told us that the dishes we cook in the workshop represent only a small portion of such variety.

Because Portugal has been a maritime state, traditional dishes often use seafood. Another characteristic is the extensive use of spice such as cinnamon and saffron, as well as coriander and other herbs, which were brought in from the former Portuguese colonies. Heavy use of olive oil is another characteristic.

During the workshop, we heard English, Japanese and Portuguese spoken, producing an international atmosphere. We are very thankful to Ms. Amelia Nishimura, an MUA member, who generously worked as a volunteer interpreter when Portuguese was spoken.

Recipe of the Day's Menu:

• Polvo a Lagareiro

Prepare a whole size octopus. Boil it in hot water where olive oil was added. Place potato beside the boiled octopus and pour over them the boiled water soup. Bake it in the oven. Decorate the surface with chopped coriander.

• Sopa de Coentros

Mince onion and garlic, and fry them in olive oil. Add pumpkin, tomato, carrot, Welsh onion and zucchini and further fry them. Put them all into a mixer and then add salt and coriander.

• Farofias, an egg dessert

Whip egg white and produce meringue with sugar. Boil milk, added with lemon. Place the

(To be continued on P. 16)



UNESCO launches the final version of Internet Study in English and French

Following UNESCO's 196 Executive Board Resolution, the finalized comprehensive Internet Study is hereby launched in English and French so as to inform the forthcoming 38th session of the General Conference of UNESCO in November 2015.

The Study, as mandated by its 37th General Conference Resolution 52 (2013), is titled "Keystones to Foster Inclusive Knowledge Societies: Access to information and knowledge, Freedom of Expression, Privacy and Ethics on a Global Internet". The study was built on a year-long multi-stakeholder consultation process, which involved several rounds of consultation with member states and other actors, as well as almost 200 major responses to an online questionnaire.

As a part of this multi-stakeholder consultative process, UNESCO has organized the *CONNECTing the Dots Conference* on 3 and 4 March 2015, with 400 participants from all stakeholder groups, from across the world, reviewing the draft Study. Ahead of the conference, the draft study was put online in open consultation with stakeholders. All those comments and suggestions, received through the Conference and online consultation, have been incorporated into the final version of the Study.
(Excerpted from 12.06.2015 - Communication & Information Sector)

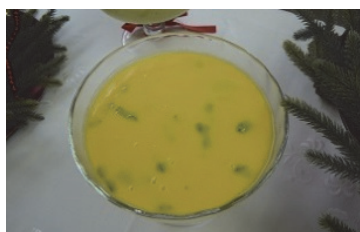
(Continued from P.1: Unforgettable Evening in Saudi Arabia)

If I am asked whether I would offer the same level of help to a stranger having a hard time in Narita Airport, I would have to answer "no". I have to ask myself if I would be ready to practice the "Japanese Omotenashi".

(Translated by Y. Suda, the PR, Bulletin & Internet Committee, and MUA secretary general)

(Continued from P. 14: Portuguese Christmas home dishes)

meringue in the boiled milk. When the meringue became solid, take it out. Add yolk and corn-starch into the milk, and produce a somewhat soft custard cream. Pour over the custard cream the meringue added with cinnamon powder.



Sopa de Coentros



Farofias

• Beverage

World famous Portuguese wine was served to go with the dishes.

Ana-san told us that her home region Lagareiro produces lots of olive. It was a new discovery for me to know that certain Western dishes use coriander so extensively.

(Written by K. Matsuzaki, the World Cooking Committee, and translated by S. Tanahashi, the PR, Bulletin and Internet Committee)

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:

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