



Basic Research on Educational Program Development for the Intercultural Section in the Department of International Tourism: an East Asian case study

Nobuo Shiino, Ippei Wakabayashi and Yuka Inoue*

Abstract

Making clearer the academic framework of intercultural studies, this research tries to lay the foundation of certain educational programs for the Department of International Tourism. The research focuses on Southeast Asia in terms of fieldwork scene and on museum tourism in terms of study program. Some study tour programs will be developed for the Intercultural Section in the Department of International Tourism.

First the area for fieldworks, that is where to go for study and learning is discussed. Why Asia or East Asia or Southeast Asia is the place to go for study by Japanese students is examined. And what is going on now in Asia or Southeast Asia is considered.

Secondly, the relation between memories and regions is taken into consideration. Especially the relations between the memories of wars and museums in Southeast Asia are introduced from a peace education perspective. In conclusion facts which play a decisive role in learning about transnational cultures are considered.

Thirdly practical issues in using museums for university students in Japan are discussed. A museum visit program for overseas museums in Southeast Asia will be developed. The desirable outcomes of these museum visit programs are addressed.

Part 1 Why we shall bring Japanese students to other Asias

Nobuo Shiino

1.1 Introduction

We (members of the Intercultural Section of the Department of International Tourism in the Faculty

of International Studies, Bunkyo University) are attempting to develop a certain overseas Study Tour educational program of museum tourism for students of the Department of International Tourism in the Faculty of International Studies,

* Bunkyo University Faculty of International Studies, Department of International Tourism

Bunkyo University. We recognize Southeast Asia to be one of the most important regions for intercultural studies and overseas Study Tour educational program development for students of the Department of International Tourism in the Faculty of International Studies. But few students understand why we choose Southeast Asia as the overseas educational program's destination.

There seems to be complete ignorance about Asian regions at the back of this incomprehension. Not only students but also the Japanese in general today have little knowledge of Asia. In spite of the lack of knowledge and/or because of ignorance about Asia, most Japanese think that Japan is superior to Asia; that Japan has left Asia and moved into the West; that Japan is an exception to Asia and so on. The basic conception of this thinking is Japan vs. Asia, and that Japan is in opposition to Asia, that is Asia & Japan (Japan is opposed to Asia). The point is that Japan is disconnected from Asia.

How can a disconnected Japan turn its eyes to a disconnected Asia? A disconnected Japan could not look at Asia at least mentally, and as a result could not understand Asia, and then lost interest in Asia. Is a disconnected Japan all right the way it is? A disconnected Japan is not familiar with Asia. It knows only a fantasized Asia. It is not well informed about the real Asia: East Asia, Southeast Asia, South Asia, Central Asia, West Asia and North Asia. All it knows about Asia is only a fantasized Far East Asia. But it thinks that Japan is the best country in Asia.

In this paper, I will first roughly trace the history of IndoChina in Southeast Asia in the 20th century to understand more about other Asias. Then I will have a glimpse at the movement of regional cooperation of international relations in

Southeast Asia to understand more about other Asias in pursuit of future developments of Southeast & Northeast Asian (or East Asian) inter-governmental relationship in the 21st century. Lastly I will touch upon the ASEAN-Japan relationship in the near future.

1.2 The IndoChina Wars

Almost all countries of mainland Southeast Asia (except Thailand) have been colonized by Europeans since the 16th century. Vietnam, Laos and Cambodia were incorporated into French IndoChina in the late 19th century. The IndoChinese region was the site of hard-fought battles during World War II. In addition to this, the IndoChinese peninsula has been almost always the battlefield of Indochina's Wars (That is, the first IndoChina War, the second IndoChina War and the third IndoChina War) for nearly half a century since the post-World War II period.

The First IndoChina War (known as the Anti-French Resistance War) was fought from 1946 until 1954. After the Japanese Army surrendered in August 1945, the new Viet Minh-led government in Hanoi (commanded by Ho Chi Minh) asserted its independence as the Democratic Republic of Vietnam (DRV) on September 2 when the armistice of Japan and the Allied Powers was signed onboard the USS Missouri. The Provisional Government of the French Republic wanted to restore its colonial rule in French IndoChina. And NATO-backed France brought the Cochinchina Republic into existence in southern Vietnam on March 26th, 1946. Fighting broke out between the Viet Minh government and the French. The People's Republic of China and the Soviet Union recognized the Ho Chi Minh government of the

Democratic Republic of Vietnam as the legitimate ruler of Vietnam in 1950. The U.S. recognized the South Vietnamese state. The French had granted independence to the Kingdoms of Laos and Cambodia in 1949.

The Battle of Dien Bien Phu occurred in 1954, and was the last major battle between the French and the Vietnamese in the First IndoChina War. The Viet Minh victory at Dien Bien Phu influenced the conclusion of the 1954 Geneva (cease-fire) accords at the Geneva Conference. The Geneva Conference recognized the 17th parallel as a provisional military demarcation line, which temporarily divided communist North Vietnam and pro-Western South Vietnam. The independence of the Democratic Republic of Vietnam was recognized and the Geneva Agreements promised elections in 1956 to determine a national government for a united Vietnam, but the U.S. refused to sign the document. Ngo Dinh Diem declared himself president of the Republic of Vietnam (South Vietnam) with American support in 1955. The French Far East Expeditionary Corps withdrew from IndoChina in 1956, which meant the end of French rule of Vietnam.

According to the Cold War scheme, the Second IndoChina War (known as the Vietnam War) was fought between communist North Vietnam, supported by its communist allies, and the government of South Vietnam, supported by the United States and other anti-communist nations from 1960 until 1975. Yet the real Vietnam War had several complicated aspects. The Ngo Dinh Diem government of the Republic of Vietnam (South Vietnam) enforced an anti-communist and despotist policy with military and economic support from the U.S., though it was unpopular among

people. The U.S. was fearful of the spread of communism in Asia according to the domino theory that communization in one country would cause similar communization in neighboring countries. The National Front for the Liberation of South Vietnam (NFL) (the so-called Vietcong) was organized in South Vietnam in 1960 by anti-colonialist, anti-despotist, communist, nationalist and democratic forces who were engaged in political and armed struggle or guerrilla activity in various parts of South Vietnam against the Ngo Dinh Diem government. The U.S. Kennedy government dispatched more military advisory groups to bolster South Vietnam through a military intervention expansion policy. In 1963 President Ngo Dinh Diem was assassinated in a military coup d'état, while President Kennedy was also assassinated in Dallas, Texas.

After the Gulf of Tonkin incident in 1964, the U.S. Congress approved the Gulf of Tonkin Resolution to give the president power to conduct military operations in Southeast Asia without declaring war. The U.S. began to intervene militarily in the Vietnam War on a full scale. The bombing of North Vietnam was escalated between 1965 and 1968. The Cambodian Civil War was fought in Cambodia between the U.S.-backed government, the NVA and the communist-backed Khmer Rouge from 1967 to 1975.

After the NFL's Tet Offensive in 1968 attacked over 100 cities in South Vietnam, causing serious damage to NFL forces, the NVA (North Vietnamese Army) went south by the Ho Chi Minh Trail, which ran through Laos and Cambodia. President Johnson refused to send more U.S. troops to Vietnam. In 1969 President Nixon's doctrine known as Vietnamization was to lead to troop

withdrawals. Nixon also began to pursue détente with the Soviet Union and rapprochement with the People's Republic of China. But the Soviet Union continued to supply the North Vietnamese with aid. Ho Chi Minh died at age seventy-nine in September 1969.

In 1969 President Nixon took the opportunity to start a massive secret bombing campaign of Cambodia and Laos. The invasion of Cambodia provoked nationwide U.S. protests. In 1971 President Nixon took economic measures to unilaterally cancel the direct convertibility of the U.S. dollar to gold, which ended the Bretton Woods system of international financial exchange without consulting the international monetary system. The international community called it the Nixon Shock. In addition to this, President Nixon announced that he would visit China to hold summit talks in 1972, but the U.S. made its most massive bombing attack on North Vietnam in 1971.

The Paris Peace Accords on ending the war and restoring peace in Vietnam were signed in 1973, officially ending direct U.S. involvement in the Vietnam War. A cease-fire was declared across North and South Vietnam, but battles between North and South Vietnam continued after that. U.S. military and economic aid continued until 1975. The final North Vietnamese offensive against Saigon was launched in March 1975. The operational plan for the Ho Chi Minh Campaign called for the capture of Saigon. The capture of Saigon by the North Vietnamese army in April 1975 marked the end of the Vietnam War.

The Third IndoChinese War (called the Sino-Vietnamese War) was fought in February-March 1979 between the People's Republic of China and the Socialist Republic of Vietnam. The Chinese

government invaded Vietnam as punishment for a Vietnamese expedition into Cambodia. Chinese troops withdrew about a month later. After the end of the second IndoChina War, Vietnam had invaded Cambodia in 1978 and driven the ruling Khmer Rouge from power in 1979 because the Khmer Rouge had been committing genocide against ethnic Vietnamese. The Khmer Rouge was allied with the Chinese. The Cambodian-Vietnamese War lasted from 1978 to 1989. Vietnamese troops remained in Cambodia until 1989.

1.3 The Establishment of ASEAN

1.3.1 Before ASEAN

Regional cooperation in Southeast Asia started in the 1950s after the independence of the Federation of Malaya from Britain in 1957. Negotiations among Malaya, the Philippines and Thailand to create an organization for regional cooperation were followed by the formation of the ASA (Association of Southeast Asia) in 1961. In 1963 President Diosdado Macapagal of the Philippines summoned a summit conference to propose Maphilindo (a nonpolitical confederation of Malaya, the Philippines and Indonesia) as a realization of the dream of bringing together the Malay peoples. The project for a united state based on the concept of the Malay race was frustrated when the Federation of Malaysia was established in 1963, which caused the breaking off of diplomatic relations among those countries. In 1965 the Republic of Singapore was separated from the Federation of Malaysia and became independent.

1.3.2 The Founding of ASEAN

In August 1967 the five foreign ministers of Indonesia, Malaysia, the Philippines, Singapore and

Thailand signed a document in Bangkok, Thailand. It declared the establishment of the Association of Southeast Asian Nations (ASEAN). The document would be known as the ASEAN Declaration or the Bangkok Declaration. ASA was dissolved to form ASEAN. These five countries were the Southeast Asian nations in an anti-communist position at the time of the Vietnam War in IndoChina. It is not hard to imagine that U.S. anti-Communist policy in IndoChina during the Cold War era was at the back of the establishment of ASEAN.

The aims and purposes of ASEAN were regional cooperation among the countries in economic, social, cultural, technical, educational and other fields (such as economic growth, social progress, and cultural development), and the promotion of regional peace and security. It was stipulated that ASEAN would be open for participation by all states in the Southeast Asia region subscribing to its aims and purposes.

The annual ASEAN Ministerial Meeting as the highest legislative organ was the main activity at the beginning of the establishment. The Post ASEAN Ministerial Conference (PMC) has been held just after the Ministerial Meeting since 1973. The Economic Ministerial Meeting has been held annually since 1975. The ASEAN Summit has been held irregularly since 1976 when the Declaration of ASEAN Concord and the Treaty of Amity and Cooperation in Southeast Asia (TAC) were adopted. Ten Dialogue Partners outside the area are Japan (in 1978), U.S., EC, Australia, New Zealand (in 1979), Canada (in 1980), South Korea (in 1991), and India, China, and Russia (in 1996). There were no new member nations in the 1970s (since 1967), but Brunei (independent from Britain in 1982) became a member in 1984 because of its anti-com-

munist policy. The Japan-ASEAN Centre was founded in 1981.

After the end of the Cold War in 1991, ASEAN became a leading inter-governmental organization in the developing world on regional trade and security issues during the 1990s. In 1992 member nations created the ASEAN Free Trade Area. The first ASEAN Regional Forum (ARF) was held in 1994. New member nations were Vietnam in 1995, Laos and Myanmar (Burma) in 1997, and Cambodia in 1999. These member nations are called the ASEAN-10. The ASEAN +3 (Japan, China and South Korea) Summit was held in December, 1997 after the Asian currency crisis of the summer of 1997, to strengthen the connection between Southeast Asia and Northeast Asia. ASEAN's TAC in 1976 was signed by China and India in 2003, by Japan in 2004, and by New Zealand and Australia in 2005 and so on. (There are now 25 signatories.) The first East Asia Summit was held in Kuala Lumpur in 2005 to adopt the Kuala Lumpur Declaration. ASEM (the Asia-Europe Summit Meeting) has been held biennially since 1996. The 9th ASEAN Summit in 2003 signed the Declaration of ASEAN Concord II to establish an ASEAN Community by 2020. The 12th ASEAN Summit in 2007 signed the Cebu Declaration on the Acceleration of the Establishment of an ASEAN Community by 2015. The ASEAN Charter entered into force in 2008.

1.4 ASEAN-Japan Relationship

The first cooperative relations between ASEAN and Japan was established by the Japan-ASEAN Synthetic Rubber Forum in 1973. Japan became one of ASEAN's Dialogue Partners in 1978. The first Japan-ASEAN Summit was held in 1977. (The

first official Summit was considered to be held in 1997.) The first Japan-ASEAN Foreign Ministers' Meeting was held in 1978. The Japan-ASEAN Centre (ASEAN Promotion Centre on Trade, Investment and Tourism) was founded in 1981. In the 21st century Japan must reconstruct relations between Japan and the 'new' ASEAN (since the 1990s) and promote cooperative relations between Japan and ASEAN for the East Asian and Asia-Pacific regions's security. We need to watch how things go in ASEAN to understand more about other Asias.

Part 2 War and its memories as a means to learn transnational cultures

Ippei Wakabayashi

2.1 Asymmetric memories and beyond:

Imperial Japan, reborn Japan and East Asia

Imperial Japan and its neighboring countries had been at war for long years in the East Asian region from 1894 to 1945. The First Sino-Japanese war began in 1894. The Great East Asian War or the Asian Pacific War ended in 1945 when Imperial Japan surrendered to the allied forces mainly led by the U.S. army.

In 1945 the General Headquarters of the Allied Forces ordered the Japanese government to abolish any kind of militaristic education, for instance the use the name "Great East Asian War" was strictly forbidden. In school education, the Pacific War was used instead of the Great East Asian War. Such terminology was inherited after the independence of Japan as a new democratic country on 28 April 1952. Worse, the old regime used the peace education policy of the occupying forces to hide historical facts and evidence of war responsibility. Not only terminology but also monuments and remains to preserve the

memories of war were completely destroyed. In the new democratic Japan, peace education hides the reality of the war. The exceptions are Okinawa, Hiroshima and Nagasaki, where we can find much historical evidence that is never observed in the other places inside Japan.

Imperial Japan invaded and occupied wide regions of East Asia and the islands of the Southern Pacific Ocean, where the past has not been cleaned in order to save the memories of war. There are two cultures: one to clean the past and delete past data inside Japan, and the other to memorize the past and save data outside Japan. They are the asymmetric cultures of war and its memories.

Yet another culture emerged during the Vietnam War. It was an important contemporaneous culture of war and its memories. From 1965 to the 1970s in the new Japan an unprecedented anti-Vietnam War social movement occurred in the campuses, streets and offices to form contemporaneous memories with the worldwide movement. In the 1960s The United States dispatched several hundred thousand military "advisers" to fight against the National Liberation Front for South Vietnam in order to support the unpopular South Vietnam government. U.S. President Lyndon B. Johnson escalated the war and in 1965 large scale bombing of North Vietnam started. In the My Lai Massacre on March 16, 1968, hundreds of unarmed civilian villagers were killed.

Firstly we have to find facts to preserve the memories of war. We are going to extend fact-finding work outside national borders.

2.2 Finding facts in South East Asia

(1) Taiwan: the memories of the Sino-Japanese War

We visited the National Palace Museum (NPM) on the outskirts of Taipei on December 25, 2008. With the completion of the most recent renovation in February of 2007, the NPM has a brand new look, both inside and outside.

What is the NPM? We know the Forbidden City in Peking, the capital city of China, where the emperors of China had been living and governing the ruling entity of China. In 1924 the last emperor of the Chin dynasty, Pu-I, was finally evicted from the Forbidden City. The treasures in the Forbidden City and various palaces formed collections that had been amassed over the centuries and could be traced back through the courts of various dynasties. The revolution changed the former palace into a new public museum. The Palace Museum was officially inaugurated on October 10, 1925, National Day of the Republic of China.

After the last emperor fled from the old palace, a Japanese intelligence unit had been waiting, and it escorted him in order to use his Manchurian blood and authority to create the notorious puppet state “Manchukuo.”

The long journey of the Forbidden City’s treasures is recorded in the National Palace Museum in Taipei, Taiwan. “Meet the New National Palace Museum” says,

As many know, the first half of the twentieth century was a period of great turmoil and transition in China, which ultimately had an enormous influence on the fate of the museum and its collection. The Mukden Incident on 18 September 1931, instigated by Japanese troops occupying Manchuria to the north, led to increasing tension. To safeguard the museum collection from potential harm due to armed conflict, the government

began the task of removing the objects in crates to Shanghai in February of 1933. Temporarily held in warehouses in the foreign concessions, they were later transported to newly constructed storage facilities in Nanking. After the full-scale war erupted between China and Japan in 1937, the objects were then moved in three shipments westward to O-mei, Lo-shan, and Pa-hsien. Not until 1946, after the end of the World War II, was the scattered collection reunited again in Nanking. Though the objects went unscathed during this tumultuous journey, it did not represent the end of the story. In the ensuing chaos of civil war that broke out between the Nationalists of the Republican government and the Communists, it was decided to move some of the best of the collection across the Taiwan Strait at the end of 1948 for safekeeping in Taiwan. This portion of the collection thus came to set foot on the island of Taiwan in the form of the National Palace Museum. (Meet the New National Palace Museum, 2008: 10)

The above mentioned is a very short story of the long journey of the treasures during the Sino-Japan War and the Nationalist-Communist Civil War. The Mukden incident was the trigger for the Sino-Japanese 15-year-long war. On September 18, 1931, a Japanese Kwantung Army secret unit destroyed the railroad of the South Manchuria Railway near Mukden. The Kwantung Army wanted the reason to justify invading Manchuria. A Chinese military group was accused of causing the incident. The Japanese government named the incident the Manchuria Incident instead of the Mukden Incident. The above treasures’ journey in 1933 is just two years after the Mukden incident in

1931. The Marco Polo Bridge Incident was a conflict between the Chinese Nationalist Army and the Japanese Imperial Army on July 7 to 9, 1937, which was the beginning of the 15-year Sino-Japanese War. The objects were moved in three shipments. After the Sino-Japanese War there were further journeys as a result of the civil war until the final one to Taiwan in 1948.

The National Palace Museum in Taiwan is a textbook to learn the meaning of the exhibition of historical treasures. The route of the treasures indicates the reality of the Sino-Japanese War history. The treasures exhibited in the NPT are a living witness to East Asian history.

(2) Singapore: the facts from the old Ford Motor factory
How many Japanese people know the wartime Japanese name of Singapore? The right answer would be very few; on the contrary, schoolchildren in Singapore know it very well. This is a typical example of the asymmetries of wartime memory between Japanese and other countries' people.

On 15 February 1942, the Japanese army Lt. General Tomoyuki Yamashita's Malaya campaign ended with the fall of Singapore. The allied troops led by British Lt. General Percival surrendered to Yamashita. The formal surrender meeting was held at the Ford Motor factory in Singapore.

The British surrender meant the Japanese occupation of Singapore started. Singapore was named "Syonan" in Japanese, where "Syo" derives from "Syowa" of the Syowa emperor Hirohito and "nan" means "south" in Japanese Kanji characters. Syonan became the symbol of occupied Singapore under Japanese rule from 1942 to 1945.

The Ford Motor Factory was reopened in 1947 and ended operations in 1980. The factory facilities

were reformed as a national monument "Memories at Old Ford Factory" on 15 February 2006. We, the joint research team, visited there on 27 December 2008.

We focus on the educational material for schoolchildren "Journey to the Point 226," which is a workbook for children to learn about the brave soldiers of the Malay Regiment as they defended Singapore on Bukit Chandau or Opium Hill. In this workbook every child is a recruit to be trained. Firstly the workbook asks children about military strategy, which is "Training Mission 1: why and how the Japanese invaded Malaya" including six questions,

- 1 World War II involved many countries but most of the major battles took place in Europe. There were two sides fighting against each other - the Axis Powers and the Allies. Which countries represented each side, and which side did Japan join eventually?
- 2 The Japanese had been at war with China since 1937 and needed natural resources to make more war supplies. They knew that Malaya was rich in two of these natural resources. What were these resources?
- 3 Malaya was then producing 70% of the world rubber supply. At the time Malaya, which included Singapore, was part of the British Empire. The British preferred to call Malaya by a name that reflected money and power. What was this name?
- 4 The British were busy in Europe and did not have enough resources to fully protect its Far East colonies especially Malaya. The British

decided that if the Japanese attacked Malaya, they would send a fleet of warships from Europe to Singapore to defend the region. What was the strategy called?

5 The Japanese air raided Malaya on 8 December 1941 and captured her in less than two months. They first landed in Kota Bahru and in a country north of the Malaya Peninsula. What was the name of this other country?

6 Two British warships were sunk by Japanese forces off the east coast of Malaya. One was called 'HMS the Prince of Wales', what was other battleship called?

(Journey To Point 225, 2008)

This is an interesting approach to peace education, because in many cases the war and peace problem is an emotional subject in Japan, where children do not learn the strategy or logical aspects of war in their classrooms. The above workbook mission 1 keywords are history, resources, money, power and technology. These are representing the reality of war respectively. To know about strategy is an important thing. We are unable to understand the meaning of conflicts unless we know our own strategy and their strategies. Justifying war is different from knowing war. To know the strategy of Japan is not to justify the Japanese-led war. To say something about peace without a real knowledge of war is meaningless.

Training mission continues,

Training mission 2: how the Japanese invaded Singapore,

Training mission 3: the battle of Bukit Chandu, Training mission 4: the Malay Regiment, and Training mission 5 is the final field test stage: The workbook says,

It is time to go on your field trip. Be alert and put your basic training to good use as we test your sense of direction, powers of observation and ability to think on your feet. Always remember: safety first, move carefully, quietly and respect your environment.

(Journey To Point 225, 2008)

The mission 5 tests field ability in the legendary Malay regiment battlefield against the Japanese invasion in Singapore. The last question is,

Write a short poem or a pledge including the 3 words, to remember the lives lost here at Bukit Chandau.

(Journey To Point 225, 2008)

The 3 words are sacrifice, memories and hero. Schoolchildren learn the last reality of war, about which he or she has to write a poem or a pledge with his or her own initiative.

(3) Vietnam: women's memories

On 24 December 2009, we visited the Vietnamese Women's Museum in Ho Chi Minh City, where a special exhibition of 'Everlasting Memories' was held. The Vietnamese people experienced a long-time battle with two powers, France and the U.S. More than 200 items were displayed there. Many of them were small things but they tell us about the same number of living stories.

Simple items and simple stories tell us about the life, love and friendship of girls and women in the protracted resistance war in the period 1945-1975, and catalogue the resounding historical progress of the nation. This is just a small number of the more than 20,000 documents and items held by the Vietnamese Women's Museum.

(Everlasting Memories, 2008: 5)

The first volume of the book introduces 73 stories.

The seventh item is 'The umbrella,'

This umbrella was used to stretch banners in street demonstrations objecting to the US war in Vietnam in the urban fighting period 1968 to 1972. It belonged to Pham Ngoc Thu from District 1, Ho Chi Minh City.

Pham Ngoc Thu was born in 1929 in My Duc Tay commune, Cai Be district, Tien Giang province. ... In 1951, she was arrested and imprisoned in many horrific prisons such as Tu Duc, Ca-ti-na, Gia Dinh and Tan Dinh. ...

To participate in the wave of the demonstrations, Pham Ngoc Thu and other women always prepared and put carefully into their bags umbrellas (which were folded neatly), clothes, lemons to protect them from tear-gas grenades, and a lot of banners. When needed, two people would tie a banner to two umbrellas and raise it high.

(Everlasting Memories, 2008: 22-23)

Pham Ngoc Thu's fighting period 1968 to 1972 is contemporaneous with the worldwide anti-Vietnam War social movement in London,

Amsterdam, Copenhagen, Calcutta, Rome, (West) Berlin, Washington, Paris and Tokyo. The U.S. Air Force and Marines were using Okinawa bases on an everyday basis. On 21 October 1966 Sohyo, the Japanese General Council of Trade Unions, went on a nationwide strike to protest the U.S.-led Vietnam War. October 21 was "International Anti War Day (IAWD)" every year. On IAWD days in 1967-1969 students, citizens and workers made anti-war demonstrations on the streets.

'The umbrella' from the Vietnamese Women's Museum is an iconic message of the worldwide anti-Vietnam War movement.

The thirteenth item of them is 'The vase to hide documents,'

Standing solemnly in a glass cabinet for the exhibition 'Memory of Time' is an old wooden vase. It doesn't look very special, but it is valuable for its contribution to the war effort. This is the vase that was used by Vo Thi Cung from Binh Thoi, Can Tho to hide many secret documents during the residence war against the United States.

(Everlasting Memories, 2008: 38)

The twenty-sixth item is 'The hairpin',

Le Ngoc Tien was born in 1952 in Dong Thap base and grew up at Quang Tho hamlet, Quong Long, Cho Gao, Tien Giang.

She took part in the revolution in early 1968, and then followed a course of nursing for about one year in Cambodia. In early 1969, she came back and worked at an army medical division of the polyclinic No. 2 in Cho Gao district, Tien

Giang province. The clinic was located in underground shelters, so was usually moved around the Binh Ninh area. ... On April 12 1972, the enemy invaded the base. ... torturing and raping ... (she was dying)...

This stainless steel hairpin was given to Tien by her mother in 1967 and had been used by her ever since then. When she died, it was buried with her. In 1986, when her family exhumed her bones and moved them to the Binh Ninh cemetery, her mother got the hairpin back to keep as a priceless keepsake of her daughter.

(Everlasting Memories, 2008: 72-74)

Facts cannot be facts unless they are collected, organized, described and exhibited or published. Even so some important things may be needed: step-by-step procedures of reasoning that facts are facts.

2.3 Conclusion: being transnational and living memories

To learn about transnational cultures is to learn how facts become facts. Facts have to be shared across national or regional borders. Facts cannot be facts unless they are shared.

Every schoolchild has heard of “historical facts” and “scientific facts.” “Facts” has played and continues to play a significant role in the natural sciences, the social sciences, historiography, and the news media as well as ordinary speech. It is commonplace to employ distinctions between fact and theory, fact and opinion, fact and fiction, and value.

(Shapiro, 2000: 1)

Yes, facts play a decisive role in transnational events like war. Yet facts are not there. On the contrary facts are being made there. East Asia provides a useful apparatus for students to learn transnational cultures through “facts.”

Part 3 Museums as places for learning different cultures: Education programs for Japanese university students

Yuka Inoue

3.1 Introduction

When people hear the term ‘education’, most of them will imagine their schools and classrooms. In Japan, since the current compulsory education system was established in 1947, most generations have learned in schools for at least 9 years. Thus, for most Japanese people, education is an equivalent term for school education.

However, recently, there is a wide trend in Japan which emphasizes the role of informal education, including its use of museums. According to the Ministry of Education and Science, Museum Act (Hakubutsukanho, 1951, revised in 2009), the term ‘museum’ includes the fields of history, science, art, humanities and also facilities such as zoos and aquariums. Hakubutsukan, ‘museum’ in Japanese, generally reminds us of history museums, but officially, it addresses all kinds of museums. In 2006, the Japan National Association of Museums (Nihon-hakubutsukan-kyokai) published a report which urges museums to plan education programs. Those programs are aimed to enhance citizens’ learning and also to further collaborate with schools.

Today, the majority of collaborations between schools and museums are restricted to elementary

schools (Inoue, 2007) and there are only a few cases where university students participate in museum education programs. Those exceptional cases occur when universities own a museum on campus and have students involved in its management. Or else, some universities send their students to museums for training as part of a compulsory module for a museum curator qualification course. Apart from these two cases, it is very rare to find examples where universities and museums collaborate for educational purposes in Japan.

In this part, first I will discuss practical issues in using museums for university students in Japan to enhance their learning skills. Second, I will develop a museum visit program for two overseas museums in Vietnam and in Cambodia: what students need to know before their visit, what to do during their visit, and how to follow up their learning after returning to Japan. Finally, I will address the desirable outcomes of such programs.

3.2 Museum learning for university students

In Japan, after the introduction in 2002 of a new curriculum with integrated learning class (Sogotekina gakushu no jikan) and no school on weekends, museums and other informal education institutions were re-emphasised as places where pupils could visit with their families and spend time together. In order to respond to these social needs, many museums started to run after school workshops and family events on weekends, as the Ministry initiated a subsidy scheme to support these kinds of programs.

However, the main target for the after school or weekend workshops and events are for those who are younger than 15 years old. Not many museums have realised that high school students

and university students are excluded from their visitor population. This 'missing generation', in other words teenagers not visiting museums, is found in many countries, and it is a globally shared issue. To tackle this issue of an underserved audience, museums in the U.K. and in the United States are implementing new approaches to get teenagers involved in museum activities. For example, Tate Modern (London, U.K.) has developed a special program called the Karrot project. This project invited an artist (dancer, actor, musician or designer) to work together with teenagers in the local community. Among the teenage participants, some had dropped out from schools and did not have places to spend their time. Moreover, most teenagers had very low self-esteem. One of the aims of the Karrot project was to enhance their self-confidence and develop good communication skills through art activities provided by Tate Modern (Inoue, 2006). The outcome of this program was widely broadcasted on the media, and its success led other regions to start their own program. The Karrot program was coordinated by Tate Modern, the Metropolitan Police and social workers in Southwark, South London.

Another example is from the Chicago History Society (Munley, 2006). The Society has been implementing new methods to invite more teenagers to their exhibitions and in one program called Teens Chicago, they recruited 15 local teenagers to act as museum staff. First, the young staff members were trained by professional curators on the basics of developing an exhibition. The young curators discussed and decided to plan an exhibition on their own lives in Chicago. They came up with an exhibition titled Teen Chicago, with vivid colour coordination (e.g. painting shocking pink

walls) and also created a drama production based on their own script. During this making process, the young staff were encouraged to interview citizens to collect oral history data, and to use the artefacts, archives and resources of the Chicago History Society. Through this process, they became aware of the social background of Chicago and enjoyed participating in the project. Munley comments that '(S)urely young people bring fresh ideas and perspectives to museums, that is powerful- some ideas have power as well' (p.86).

As seen in the examples above, museum education programs for high school students need good preparation and the strong involvement of professionals both inside and outside the museum. This is also the case for developing such programs for university students. It is important to understand the fact that most university students in Japan have not visited museums since elementary schools or perhaps a younger age. Moreover, many of them cannot recall what they have experienced in the museums. Based on these facts, I suggest the following factors are essential in creating a program for university students.

1) Students need an introductory lesson in which to learn the basic information on museums' social role; what museums are for, their history, what they do.

In teaching Museum Studies, I start from introducing the definition of the term 'museum' at a national level and an international level. Then I teach the role of collecting, preserving, restoring, studying, exhibiting, and running educational programs and events as the main museum activities. For each activity, I give examples from both local museums which are close to the university, and

overseas museums, the names of which are often known by students (e.g. the Louvre, the British Museum). Through these lectures, students come to notice that museums have a special role in society other than presenting exhibitions. It is also important to show them good examples of visitor-welcoming museums in their neighbourhood and encourage them to make a visit. By visiting museums with some background knowledge, they start to realise the behind-the-scenes work and enjoy the atmosphere.

2) Students need to know the social background of the country, including history, culture, religion, customs, and politics when they visit museums overseas.

Museums, as with all kinds of media, deliver a certain story told by curators through exhibitions. Without prior knowledge, students can easily believe that what they have felt and understood from the exhibition is the solid truth. However, any kind of exhibition and displays carry messages that can be true for some people but not for others. In order to objectively observe the exhibition content, students need to acquire relevant information beforehand and understand it. In other words, a museum visit is a good chance to train their media literacy skills, such as; collecting information, sorting it, critically observing it and then coming to their own conclusions.

3) Students should share their museum experience after their visit and discuss their findings together.

A museum experience can be a personal one or a social one, depending on who you go with and how you handle the experience after the visit.

Generally, people do not reflect on their museum experience, apart from talking with their family or friends. However, it is known that sharing the museum experience with the group after a visit promotes people's reflection and through this process, their memories seem to stay longer. When students start to discuss their museum experience, they realise that people understand things in different ways and that it is not wrong to have different findings and feelings about the exhibition. Thus, it is important for students to note their findings during their visit and reflect on them together with their peers afterwards.

In the following sections, I will briefly describe what kind of educational approaches are necessary for Japanese university students by focusing on two museums in Southeast Asia.

Case study (1): Ho Chi Minh Museum (Hanoi, Vietnam)

Ho Chi Minh Museum was opened in May 1990 as a centenary celebration of Ho Chi Minh's birth. Before visiting this museum, students need to study Vietnam's past and recent history, especially to understand why Ho Chi Minh has the highest social status in this country. Otherwise, it will be difficult to understand why a huge, gorgeous national museum dedicated to one person has been built.

Visiting similar types of museums, so called 'kinenkan', in Japan will help them to see the story told by the Ho Chi Minh Museum. For example, Sakamoto Ryoma Memorial Museum (Kinenkan) in Kochi Prefecture and Nishida Kitaro Museum of Philosophy in Ishikawa Prefecture are prefectural museums which focus on one particular individual and they are built in their birthplace. What are the

similarities between these museums? What kind of impression do you (and the general audience) have after seeing the exhibitions? Starting from critically thinking about the Japanese examples will help students to look at the foreign counterpart from a subjective point of view. Moreover, it will be easier to start visiting museums without language and cultural barriers.

It is also recommended for students to know about the propaganda role of national museums. Historically, museums have been used as media for propaganda (Fujimaki, 2008). Museums were reasonable tools to deliver messages to citizens. What are the messages these museums wish to deliver?

Students are encouraged to question themselves and reflect on their experience with their peer group after the visit.

Case study (2): Angkor National Museum (Siem Reap, Cambodia)

The Angkor National Museum is a new museum built in 2008. It is a well-designed exhibition with a great number of Buddhist sculptures from Angkor Wat. The sculptures are well preserved and the explanations are in both Cambodian and in English. If we look only at the museum itself, there is not large difference from museums in a developed country.

To make good use of this museum, students need to acquire knowledge of Buddhism in Southeast Asia. Although most Japanese people are categorised as Buddhists, most people are ignorant of its religious history and the religion itself. A typical experience is participating in Buddhist funeral ceremonies. But people's general knowledge of Buddhism is likely to be poor, so an

introduction to Buddhism is necessary. Students can start by visiting Japanese museums which specialise in Buddhist art, such as the Tokyo National Museum and the Nezu Museum of Art. Buddhist temples are suitable places to learn about Buddhism. Temples hold free public events such as lecture days on weekends. Learning about Buddhism is not difficult in Japan, but most students lack an interest and motivation to do so. A program to encourage them to visit museums and attend temple events will help them understand about Buddhism.

There are rich Buddhism artefacts in Japan. Recently, seeing Buddhist sculptures has become popular among youngsters and easy reading books have been published. Introducing students to these trends will support their attempts to feel closer to sculptures.

The above preparations prior to visiting Cambodia are strongly recommended in order to make the most out of a museum visit in Siem Reap.

3.3 Conclusion

In conclusion, when using overseas museums, it is important to 1) organise good preparation programs which teach about the target country's history, culture, and religion; 2) lead students to become familiar with visiting museums (or temples and other cultural institutions) in Japan and learn about museums' social roles; 3) encourage students to acquire critical thinking skills and media literacy; 4) share and reflect their personal experience with others and deepen their understanding through this program.

It is unlikely that students will make the best of overseas museums through just taking them and letting them wander around the galleries with-

out prior knowledge and museum experience. The failure of art tourism has already been discussed by Yamamoto (2003). Taking tourists to museums and just leaving them to see art does not always lead people to appreciate art (Yamamoto, 2003). But once students know what to look for, how to see the artefacts and artwork, and know what kind of messages to expect, students will start investigating from their own perspectives and further develop their understanding of the culture they have encountered. Once this learning cycle is established, students will start to learn by themselves. To reach this stage, good prior preparation and follow-up are essential.

Museums are places for enjoyment, fulfilment and learning. University education is the final chance to prepare students to know how to make good use of museums. Further research and discussion as well as practice is necessary to expand this type of museum education in higher education in Japan.

Part 4 Concluding remarks of the article

This research has made an attempt to develop certain educational programs for university students who are interested in intercultural study in the Department of International Tourism. A museum visit program for overseas museums in Southeast Asia has been developed, but in order to put this program into practical action, what university students in Japan need was found to be as follows. To have prior knowledge of the museum experience, to have in-the-middle knowledge of the museum experience, and to have post-knowledge of the museum experience in addition to having background knowledge of history, geography, culture, religion, customs and politics in the society

in which the museums exist. University students in Japan especially need to know about the history and society in the last century in Southeast Asias or East Asias. In conclusion, what we have found out about a good museum visit program is that the program should be combined with a preparatory program, a local museum-visiting program, a critical thinking program and a reflection program. Museum education consisting of these programs will provide university students with educational opportunities so that students can be students learning by themselves. We need more research and practice and examination to develop overseas museum educational programs for university students in Japan.

Acknowledgments

We would like to give heartfelt thanks to Mr. At Sokchan and Ms Meas Sopheap whose assistance and suggestions were of inestimable value for our study in Cambodia.

Special thanks go to Kelly Ryou in Taiwan whose kind arrangements and hearty assistance were an invaluable help to us.

Finally we greatly appreciate the financial and administrative support of the joint research fund from the Faculty of International Studies, Bunkyo University that made it possible to complete the article.

References:

Part 1

Spivak, Gayatri Chakravorty. (2008) *Other Asias*, Blackwell, MA.

Part 2

National Palace Museum. (Ed.) (2008) *Meet the New National Palace Museum*. Taipei:

Acoustiguide Asia Ltd.

The Old Ford Motor Factory Workbook. (2008) *Journey to Point 225*. Singapore: The National Archives of Singapore.

The Vietnamese Women's Museum. (Ed.) (2008) *Everlasting memories*. Hanoi: The Vietnamese Women's Museum.

Shapiro, B. J. (2000) *A culture of fact: England, 1550-1720*. New York: Cornell University Press.

Part 3

Fujimaki, M. (2008) 'Globalisation of the vision: Exhibition culture and racism' in Okuda (Ed.), *Globalization studies*, Soseisha, Tokyo, pp. 87-105.

Inoue, Y. (2006) 'Public programmes management in museums: A case study of Tate Gallery', *Bulletin of Japan Museum Management Academy*, No. 10, pp. 27-34.

Inoue, Y. (2007) 'Current situation of museum and school collaboration: A case study from the National Museum of Japanese History', *Proceedings, 66th Japanese Educational Research Association Conference*, Keio University, 30th August, 2007, p. 302.

Munley, E.M. (2006) 'Learning with a personal touch', In the report of the International symposium 'Nurturing independent thinking: The role of museums', 14-15 January 2006. Kyoto University Museum, pp. 81-93.

Yamamoto, K. (2003) 'Art tourism', in Horikawa, K. (Ed.), *For people learning international tourism (Kokusaikankogaku wo manabu hito no tameni)*, Sekaishishosha, Kyoto, pp. 194-216.