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| Title | 地理的境界と展示活動：ワイキキ水族館における環境と文化の展示を事例として |
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| Citation | 境界研究, 10, 23-43 |
| Issue Date | 2020-03-31 |
| DOI | 10.14943/jbr.10.23 |
| Doc URL | http://hdl.handle.net/2115/78153 |
| Type | bulletin (article) |
| Additional Information | There are other files related to this item in HUSCAP. Check the above URL. |
| File Information | Summary2.pdf (英文要旨) |



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In order to verify the strategy of ethnic minority organizations such as RCSS/SSA, a rethinking of national territory as a unit of analysis is needed. The activities of ethnic minority organizations have relativized the concept of national border and have varied the meaning of the border, which seems unable to expand as an edge of territory. RCSS/SSA uses this dimension of the border against the Myanmar military who cannot deploy over national borders. Then RCSS/SSA uses flexibly the national border with Thailand for its struggle. Moreover, strained influences with the outside are required. It is observed that RCSS/SSA, as a non-state actor, make relationships with outside actors to continue the struggle against the nation-states.

For these observations, this paper uses the analysis frameworks of both “multi-scales” and “human territoriality.” It also shows that politics of scales from the territorialities exercised by the Myanmar government and RCSS/SSA have extended to armed conflicts.

The first section reviews the literatures and shows analytical perspectives. In the second section, the politics of scales between territorialities is verified through the history of the Shan state. These territorialities came from both national scale and the scale made by territoriality, which every ethnic minority organizations in Shan state claim priority. The third section focuses on the relationships with outside actors, which has enabled RCSS/SSA to continue its armed struggle. Three kinds of actors are explored in this paper: the Thai military, which guards the national border, the Tai language group, which has common traditions with RCSS/SSA, and the international society, to which RCSS/SSA make the appeal of their anti-narcotic policy. The final section discusses that the relationships with the above-mentioned three actors are found to be the survival strategy for RCSS/SSA to maintain their organization.

Geographical Boundaries and Exhibition: Presenting the Environment and Culture at the Waikīkī Aquarium

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The environment and culture were divided by the Ala Wai Canal, a geographical boundary surrounding Waikīkī in the city of Honolulu on O‘ahu Island of Hawai‘i. In this article, I discuss how their reconnection can be enhanced by focusing on the activities of the Waikīkī Aquarium,

which is part of the University of Hawai‘i at Mānoa (UH Mānoa).

Streams from Makīkī, Mānoa, and the Pālolo Valleys on O‘ahu Island used to flow into the Waikīkī area, which was originally a wetland mainly used for agriculture and Kānaka Maoli (Native Hawaiian) cultural activities. However, the construction of the Ala Wai Canal in 1927 changed the flow of water drastically. As a result, the ecosystem of the Mānoa-Pālolo Watershed and food production, symbolized by connections among taro patches, fishponds, rivers, and the ocean, disappeared from the Waikīkī area.

Total restoration of the ecosystem, and cultural activities associated with it, may not be easy in current Waikīkī and the Mānoa-Pālolo Watershed, but there are activities that visualize the environmental and cultural wholeness of the watershed. Within a UH Mānoa program called Welina Mānoa, the Waikīkī Aquarium, Lyon Arboretum, Mānoa Heritage Center, and Ka Papa Lo‘i ‘O Kānewai are collaborating to present the environment and the culture of the Mānoa Valley, which extends from the land to the ocean beyond the Ala Wai Canal. These institutions are all located in the watershed and present different aspects of the area. In the Lyon Arboretum, the cultural importance and traditional use of each plant in the arboretum is explained. The Mānoa Heritage Center has restored a sacred site for Kānaka Maoli in which the entire scenery of the Mānoa Valley can be observed. Ka Papa Lo‘i ‘O Kānewai is a taro patch run by the Hawai‘inuiākea (School of Hawaiian Knowledge) of UH Mānoa, which is used for educational and cultural purposes. These three facilities present the environment and culture of the land of the Mānoa-Pālolo Watershed, while the Waikīkī Aquarium presents those of the ocean.

Among these four facilities, the Waikīkī Aquarium is unique in the following ways. First, although they mainly focus on the environment of the ocean, the Waikīkī Aquarium addresses the connection between the ocean and the land. In the Kānaka Maoli worldview, the land and the ocean are inseparable, which is shown in Kumulipo, the Hawaiian creation chant. Therefore, particularly in the Hawaiian context, it is important to emphasize such connections. In addition to marine creatures, the Waikīkī Aquarium exhibits plants native to Hawai‘i and cultural information related to them. Also, their new coral exhibit, opened in 2019, aims to show the contrast of living corals underwater and pieces of coral found on land. Second, the Waikīkī Aquarium provides a space for both local residents and tourists to learn about the environment and culture of the Mānoa-Pālolo Watershed. The aquarium, which functions as a popular tourist attraction as well as an educational facility for local residents, helps local residents and tourists to collaboratively find solutions for problems caused by the segmentation of the environment and culture of the Mānoa-Pālolo Watershed.

A researcher of the U.S.-Mexico borderland, Oscar J. Martínez, wrote that there are four models of interaction seen on borderlands. These are the alienated, coexisted, interdependent, and

integrated models. Today, this theory is applied to various types of geographical boundaries, as well as the relationship between two groups. Activities of the Waikīkī Aquarium can be understood with this theory in the following ways. First, adding an exhibition of plants at the Waikīkī Aquarium emphasizes the connection between the land and the ocean. It helps to strengthen the collaboration among institutions in the Mānoa-Pālolo Watershed, which conduct activities related to issues on the land. As a result, it elaborates on the relationship between these institutions from the coexisting model to the interdependent model. Second, the Waikīkī Aquarium can enhance friendly relationships between tourists and local residents. In the context of the theory of Martínez, it is understood that the relationship between them would shift from the coexisting model to the interdependent model.

In general, the role of today's aquariums is explained as entertainment, education, research, and environmental protection. In addition to these, activities of the Waikīkī Aquarium contribute to the revitalization of the culture of the Mānoa-Pālolo Watershed as a soft power. Historian Andrea Feeser described the development of Waikīkī as a history of suffering brought on by colonialism and capitalism, also as the local people's resistance to them. If so, activities of the Waikīkī Aquarium are peaceful trials that help overcome difficulties caused by the colonization of Waikīkī and the introduction of capitalism to the area, symbolized by the construction of the Ala Wai Canal, which divided the Mānoa-Pālolo Watershed.

Returning Unwillingly after the Soviet–Japanese War: The Chinese in Karafuto/Southern Sakhalin

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Academica Histrica (ROC) published a series of source books on Chinese repatriation from all over the world after WWII. One of the volumes has sources of Academica Histrica and an explanation on the return of Chinese from Southern Sakhalin after the Soviet–Japanese War. However, the explanation lacks references to other official documents of other archives and media sources. In addition, the author of the explanation failed to weigh the information in official documents from the view of Karafuto/Sakhalin history.