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# The Ryukyuanist

The International Society for Ryukyuan Studies

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As this goes to press, summer arrives on the tail of a generous rainy season, but the blue skies of Okinawa are still marred by the sight and sound of unwelcome military aircraft. Emiko Utsumi addresses this problem here in a translation of her article which appeared in *Justice* (no. 3) at the end of May, in which she reports on women's recent contributions towards the resolution of this problem. Following that we have a report of Ota's visit to Hawaii, and then some refreshing news of general interest to Ryukyuanists. As always, we are fortunate to have Koji Taira's valued publications section, which is followed this time by a brief report of Ryukyuan studies as undertaken at a private, Christian high school in mainland Japan, with contact numbers listed in the Electronic Bulletin Board.

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## Proposal for a New Okinawa—the voice of women

Immediately upon returning from Beijing in early September 1995, the women who had attended the international NGO Forum on Women were confronted with newspaper reports of the rape of an Okinawan girl by American GIs. Without delay the women initiated a series of protests, sit-ins, demonstrations, meetings, and panel discussions. Subsequently from all over Japan, requests came pouring in for the members of that group of women to deliver lectures and make appearances. Many people had finally begun to realize the importance of seeing the situation of Okinawa under the U.S.-Japan Security Treaty through the eyes of women, who have a greater tendency to view matters in practical, concrete terms rather than in political abstracts. More and more it has begun to look possible that Japanese society can indeed be changed as a result of the extended vocalization of the women of Okinawa.

Presently the Prime Minister of Japan and the President of the United States are attempting to "redefine" the U.S.-Japan Security Treaty for the purpose of sustaining the global operation of U.S. military forces. Fundamental to the last report by SACO is the maintenance of a hundred thousand troops in East Asia with the U.S. military bases in Okinawa being of strategic importance for American military presence in the world. In such a construct, the removal of Futenma Marine Corps Air Station is feasible only upon the condition that it be relocated within Okinawa Prefecture. Moreover, such a construct provides no guarantee that the U.S. government will ever reduce the presence of the military in Okinawa. The prospect for Okinawa is indeed

gloomy.

The U.S.-Japan Security Treaty was based on the presumption of the threat of communism as perceived in the era of the Cold War. That presumption has now been eradicated, but nonetheless both governments obdurately insist on the necessity of preserving that "Treaty," substituting instead assertions of a military threat emanating from China and from North Korea, or pointing to the potential threat that comes from sporadic and recurrent wars and conflict that encumber the world at large. Recently it has even been claimed that with the demise of the senior, knowledgeable persons who currently govern some nations, the stability that has been achieved by that older generation will evaporate as the younger generation compete for power. Thus the need for a peace treaty is now being introduced as assurance of a smooth succession of political power. All of this has been said in spite of the fact that with China and North Korea now sitting at the conference table, we have a situation quite different from that of the Cold War period that followed World War II.

Although the "threat" from other countries is illusory, about 70 percent of Japanese people think that the U.S.-Japan Security Treaty is necessary and they expect the U.S. military forces to be the ones to maintain peace. Such people apparently are unaware that human rights are very often trodden upon in the name of National Security. They have never given serious consideration to the Security Treaty because they have not been in a situation which forced them to confront the reality that derives from the Treaty. And that is why they, the mainlanders, negligently force the despicable military bases onto the people of Okinawa. The Japanese government has so far been successful in making Okinawa, the most remote prefecture, serve as the "garbage dump" of the Security Treaty.

By depositing the military far away in Okinawa, the central government has ensured that most of the Japanese people will not fathom the extent of this deplorable situation. This inhumane policy of the Japanese government is thus what underwrites and guarantees the "prosperity" of the Japanese people while it also ensures the persistence of the political

power of those decision makers. Japanese people are therefore led to believe that "Japan has succeeded in maintaining peace because of the Security Treaty and other countries have failed because they had no such treaty."

Fully aware of this situation, we eight members of the Okinawan Women's Coalition went to the States with Vice Governor Mitsuko TOMON for ten days in February in order to appeal to the U.S. government the importance of considering the problems of Okinawa. Although Governor Masahide OTA had visited the States for the same purpose five times previously, this was the first time for a group of women to be sent for this purpose. In the preceding year, twelve women had gone to the States as members of the "America Peace Caravan," but that group was comprised of volunteers who participated on their own volition. The group of women who went this year was an official delegation.

Coincidentally, on the first day of our stay in the States, *The Washington Times* reported that low-grade contaminants had been dumped by military forces in the waters off Okinawa. In response to that situation, our itinerary was changed so that rather than meeting with COWEN (Department of Defense), the first person we met was Kurt CAMPBELL, Vice Counselor for the National Defense and a chief member of SACO. From the very beginning, Mr. Campbell was exceedingly apologetic as he outlined his promises of conciliation to the members of our group, who were experts in the fields of environment, education, social welfare, and human rights problems, along with women from Kadena-cho and Kin-cho, where the negative impact of the bases has been most severe. One of the purposes of this visit by the Okinawan women was to present the actual situation of the base disturbances from the point of view of women and from that stance to request the removal and reduction of U.S. military bases on Okinawa, hoping that this request would be incorporated in the current QDR, which is reviewing the national policy of the United States for the first time since the bottom-up review which was undertaken in 1993.

The Japanese government is said to have been reluctant to support this visit by the group of

Okinawan women. However, since for the past fifty-two years the situation of military bases on Okinawa essentially has not changed, we Okinawans who have been suffering from the existence of those bases have determined to make an effort to effect a change in this situation. Last year, when the Caravan visited the States, one of the responses of American citizens was "We've been told that Asian people welcome the U.S. military forces so we just presumed that Okinawan people also welcome the forces." The attitude of the American citizens towards Okinawa has changed since the incident of the rape in 1995, the subsequent anti-military demonstrations by Okinawan people, and the ensuing plebiscite. Moreover, since the Japanese government has persisted in ignoring the legitimately outraged voice of the Okinawan people, it is inevitable that the people of Okinawa should attempt to convey their views and desires directly to the government and the people of the United States. It is necessary for us to do our utmost to see that the voice of Okinawa, not simply the will of the Japanese government, is reflected in the foreign policies of the U.S. government. It is for this reason that we have initiated and strengthened our efforts to promote the removal and reduction of military bases in Okinawa, and the Stateside visit of this eight-member group is part of that effort.

We faced an arduous schedule that required us to visit many different persons each day. Although the high officials that we met always tried to persuade us that it is vitally important to maintain the military bases on Okinawa for strategic purposes in East Asia, they were nonetheless willing to listen to us. According to the Asahi Shimbun, the U.S. officials have in that sense become more flexible and receptive than they were in the past when Governor Ota had sought an audience. As Mr. Campbell told us, he is now willing to meet whoever Okinawa sends because the U.S. government has come to realize that it is impossible to maintain the U.S. military bases without an understanding of actual conditions in Okinawa. It seems, therefore, that the unmovable mountain has finally begun to shift. For that reason, it has become increasingly important for various groups such as labor unions, scholars, elected representatives, and others, to

go to the States for the sake of appealing to the U.S. government to the fullest extent possible.

We have found it both possible and effective to voice our strong opposition to the stance of the United States of America, which has been playing the role of the world's police. Some people have said "America is trying to play both the roles of arson and fireman"--meaning that America fans the flames of conflict somewhere in the world so that it can sell weapons, and once a war starts, the U.S. military forces can then play the hero by going there to extinguish the uncontrollable fire. It has been said that that is how the United States maintains a balance in the demand and supply of weapons in the world in order that America can maintain its own economic growth. We are committed against participating in such a scenario.

We also had several meetings with civilian "think tanks" in addition to our meetings with government officials. At the meeting sponsored by the Carnegie Foundation, an ex-Marine stationed in Okinawa asserted that the U.S. should entirely remove all the troops stationed in Okinawa, but that prior to doing so the Japanese government should revise the Constitution in order to enable Japan to maintain its own military forces. Opinions such as his reveal that what appears as a position supportive to Okinawa may actually be firmly based in a military outlook that endorses the theory of "peace by military means."

Currently the Okinawa Prefectural government proposes "the base action program" which seeks the complete removal of military bases from Okinawa by the year 2015, proposing in place of the bases the construction of "an international model city". Vice Governor Tomon spoke of this proposal at every meeting. Although there were responses that were critical of the idea of the total removal of the bases from Okinawa, many men and women nonetheless came to see us after the meetings to express their deep sympathy for our situation. Clearly there are varied opinions on the matter even in the United States, and the stance of military expedience should not be thought of as one without opposition.

Surprisingly, however, there were many Japanese attending the meetings who seemed not to exhibit any understanding of the bases' damaging effect on

Okinawa. For example, at the meeting and discussion at the Woodrow Wilson International Center, there were more Japanese than Americans in attendance. Yet when we talked about crimes or other deleterious consequences of the existence of the bases, those Japanese interpreted our statements as nothing but an emotional approach to the problem. They projected the view that such "facts" are inherently too emotional and low-level for serious discussion. Those Japanese asserted that "it is not possible to obtain the understanding of the American people simply by making claim to having suffered from a handful of outrageous incidences." They tried to persuade us that "If you want the bases to be removed, you have to have a solid theory to support your idea in order to convince the American people" and "it is meaningless to appeal to the American people's emotions for the removal of bases from Okinawa." They asserted that "A broader perspective and viable approach is necessary, otherwise your proposal for the complete removal of bases by the year 2015 is simply unrealizable." Effectively they were telling us that we have no right to object to the outrageous consequences of the presence of military bases in Okinawa if we cannot propose a better defense plan for the entirety of East Asia! Those Japanese opponents seemed to think that so long as we Okinawans cannot propose a more acceptable defense plan, one which would be approved by the States, we must quietly endure the suffering of the Okinawan people.

To such adverse criticism, we responded by saying "We don't believe even American citizens are always thinking about the security of peoples and nations, but are instead concerned principally about the safety of their own children and family. Moreover, as for contribution towards national security, Okinawa Prefecture has contributed more than any other prefecture in the past 52 years. Must we continue to maintain this national security at the sacrifice of our own human rights?" We also argued that "you just presume that peace can be guaranteed by military force. Now is the time to reconsider this presumption itself. We believe it is possible to maintain peace instead through mutual understanding and dialogue. A place like Okinawa, with its many military bases, will be the first

target of battle, and so whether at war or at peace, the lives and welfare of the people are destroyed even before a national peace can be defended. It is only a false ideology that asserts that national security has priority over human life and human rights. Now is the time to make a drastic change of our outlook and to recognize that peace can be maintained without military forces and bases." This kind of argumentation always occurred when there were Japanese present.

We believe that it is well possible to move out of the 20th century, with its legacy of violence spawned by the spread of nationalism and the idea of national defense, and to make instead a transition into the 21st century, creating a non-violent and constructive era when the rights of humans have top priority. We believe it necessary to defend individual human rights in actual situations rather than to defend abstract, national policies, and we believe we can do so through respect for human dignity and mutual understanding. We therefore propose the creation of a new, international, human relationship based on dialogue, cooperation, and mutual understanding. These concepts form the basis of our proposal for a new Okinawa founded on the perceptions and voice of women.

Emiko Miyagi Utsumi

#### **Ota Addresses Hawaiians**

Governor Ota brought a "Message from Okinawa" to Hawaii during his two-day visit, April 23-24 this year. During the preceding two weeks, the governor had toured several cities on the East Coast of the United States, campaigning for the removal of U.S. Forces from Okinawa. His entourage stopped in Honolulu on the last leg of their journey, before departing for home. In contrast to the interest shown to the delegation on the U.S. mainland, the people in Hawaii turned out en masse the evening of the twenty-third, and packed Pikake Auditorium at Blaisdell International Center in downtown Honolulu where they enjoyed photos, film, dances and speeches. Ms. Yoko FUKUMURA of Okinawa University gave an excellent presentation pointing out the numerous contradictions of the U.S. forces in Okinawa and Governor Ota made an impassioned plea for help in removing those military forces from Okinawa. That

night and the following night, at a smaller meeting with local celebrities, Ota made it clear that he was not anti-American but was firmly committed to seeking the return of a peaceful life in Okinawa without the fear and risk entailed by the presence of the American soldiers.

Though the audience received Okinawa's governor warmly and enthusiastically, it should be admitted that the audience consisted largely of local Okinawans who were already predisposed to agree with Ota's stance. The only other visibly supportive group was that of a small group of Quakers who distributed peace flyers at the entrance.

In his statements, Governor Ota reiterated that neither the Status of Forces Agreement nor the Security Treaty required that the U.S. military forces be located in Okinawa in particular. Ota's suggestion that the U.S. military could be located elsewhere, however, revealed the weakness of Okinawa's position: clearly the decision lay principally in the hands of Tokyo. By and large, in fact, it appears that Americans, even those who welcomed Ota's visit, seem to consider the Okinawan question to be a domestic issue for Japan.

The day before Ota's arrival in Hawaii, the *Honolulu Advertiser* carried a commentary by Ralph A. COSSA, a political analyst who ambivalently identified Governor Ota as "the best American-style politician in Japan." Cossa was pointed in his criticism, however, claiming that fulfillment of Ota's request for the removal of U.S. bases would be not be good for Okinawa, Japan or the United States in the long run. On the whole, however, Hawaii was a good choice of platform for Okinawa's governor to address the citizens of the United States because Hawaii has in many ways shared a fate similar to that of Okinawa: it too was once a kingdom, its experience of World War II contrasted with that of the politically more powerful mainland, and it shares an ambivalent relationship to the many military forces that occupy its dominant island: the military consume precious land and resources but are also indirectly related to the tourism image that the island markets and depends on for its economic survival. The daily military presence is also a constant reminder of the islands'

inherent weakness and defenselessness against the external powers that insist on the strategic value of using the beautiful and peaceful islands as a hub for destructive militaristic designs. Whatever the individual views may be of Hawaiians, they must acknowledge that they are in a sense kinsmen to the Okinawans and therefore will be affected by whatever happens to the Ryukyu Islands.

Mitsugu Sakihara

#### News from the Rainbow State

Currently at the University of Hawaii a number of students are at varying states in the study of Okinawa. Twenty students have recently completed a three-credit course, History 423: Okinawa, offered by Professor Mitsugu SAKIHARA, the only university-credit course on Okinawan history offered in the United States. Though now retired from UH, and heavily engaged in his position as president of Hawaii International College, Prof. Sakihara continues to offer this elective course. Four students at UH have pursued their interest in Okinawa beyond the classroom. One is in the middle of a PhD dissertation on the Okinawan dialect, another is beginning research for a PhD dissertation in political science and will be traveling to the University of the Ryukyus in August on the Crown Prince Akihito Scholarship. Two others are honors seniors writing papers on Okinawan identity, receiving encouragement and guidance from Dr. Sakihara. Of those two, Patricia KUSHI, recently completed a paper on Tatsuhiro OSHIRO'S *Cocktail Party*, as translated by Steve RAHSON.

Prof. Mitsugu Sakihara has been reaping tasty fruit from his retirement days in spite of his heavy commitment to helping a fledgeling college take wing in Hawaii. In the June 1996 edition of the literary journal, *Manoa*, one can read his retrospective "Sparrows of Angel Island: Experience of a Young Japanese Prisoner of War." His entry, "Okinawans in America," solicited by MacMillan, is scheduled to appear in the forthcoming *Encyclopedia of Immigrant Cultures in America*. Most exciting, however, has been his having received the second-place open-

competition award in memory of the late Charles E. TUTTLE. Sakihara was rewarded for his long-term project, "Dictionary of the Okinawan Language with Cultural Notes," which will be the first English-language dictionary of the Okinawan language. At present form the dictionary comprises about 1,500 pages of typed manuscript. It is hoped that before too long the dictionary will be published, and that it will help advance Okinawan studies among English-speaking scholars and the general public whose awareness and interest have been stimulated by Okinawa's recent prominence in the news.

### Publications (XXIII)

We gratefully acknowledge the gift of the following publications and materials:

CLARKE, Christopher M. 1995. *Climbing the Mountain—in Search of the Soul of Karate*. Huntington, MD. 42pp. A warning: this and the following book are thoroughly enigmatic or mystifying to the ordinary reader. The spiritual enrichment afforded by a long period of patient training in karate and other ancient martial arts is needed for a true appreciation and understanding of these essays.

—. 1995. *KAMIKAZE: Japan's "Divine Wind" and the Spirit of the Martial Arts*. Huntington, MD. 68pp.

Japan Policy Research Institute. 1996. JPRI Working Paper, No. 28. Contains an Institute editorial, "The Okinawan Charade;" an article by Koji TAIRA, "The United States, Japan and Okinawa: Conflict and Compromise 1995-96;" and an essay by Robert V. HAMILTON, "An Idea and a Policy That Won't Float" (in reference to the Japanese proposal for an offshore floating heliport as an alternative facility for the Futenma Air Station promised to be vacated in the near future).

Idem. 1997. JPRI Working Paper, No. 31. "The Japanese-American Security Treaty Without a U.S. Military Presence: A Dialogue with Shunji Taoka." 9 pp. Mr. Shunji TAOKA, senior staff writer of the Asahi Shinbun, answers numerous probing questions and rebuts point-by-point all arguments in favor of American military presence in Japan. One major reason why American troops should withdraw from

Japan is that the current mutual security arrangements afford the U.S. troops in Japan a number of almost extra-territorial privileges that may be considered humiliating to Japan. Continued U.S.-Japan security cooperation requires a true friendship based on mutual respect. Many more illuminating points are made on U.S.-Japan relations.

Kichi/guntai wo Yurusanai Kōdōsuru Onnatachi no Kai (Society of Women Taking Action for Banning Military Bases and Armed Forces). 1996. *Buki ni yoranai kokusai kankei* (International relations not dependent on arms). Naha. A compilation of reports on the trip of the "American Peace Caravan" to the United States, February 3-17, 1996. (See notes on this women's group in *The Ryukyuanist*, No. 34.)

KORIYAMA, Naoshi. 1996. *Collected Poems*. Tokyo: Hokuseido. iii, 400 pp. ¥3,000. A definitive collection of Professor Koriyama's previously published poems over the past 40-odd years. The preface to this volume, written on the author's 70th birthday, contains a short auto-biographical note on his career as a poet. It began in 1953 when he was a student at the State University of New York at Albany. Professor Koriyama was born on Kikaijima of the Ryukyu chain. After several years of college education in the United States, he became a professor of English at Toyo University in Tokyo. He retired in March 1997.

*Kusa no kanmuri* (The Crown of Grass), No. 8, 1996. 4 pp. A newsletter of the Society for the Study of Gods and Woods of Miyakojima. This society is concerned about the diminution of wooded areas where it is believed gods reside. "Economic development" is the culprit.

Miyakojima no Kami to Mori wo Kangaeru Kai (Society for the Study of Gods and Woods of Miyakojima). 1996. *Hōkokusho* (Reports). 42 pp. Contains reports on the lectures, discussions, research findings, conference proceedings. Especially valuable are the papers (supported by videotapes of events) on the traditional rituals presented by their leaders and participants).

NAKACHI, Kiyoshi. 1996. *Ryukyu Islands and Okinawans—Sightseeing and Lifestyle*. Naha: Okinawa

- Times Co. x, 296 pp. Not an ordinary tourist guide. Rather a book of essays, with photographs, expounding the author's sophisticated reactions to places visited, things observed, arts and crafts examined lessons drawn, etc. Apparently designed to educate and edify tourists, rather than to fan their illusions of the exotic.
- Okinawa International University Institute of General Industrial Research. 1996. *Transactions of the Institute of General Industrial Research at Okinawa International University*, No. 4. 192 pp. Japanese text with occasional English abstracts or summaries. Contains reports of researches belonging to three different study groups: (1) Chinese industrial/economic studies, (2) industry/management studies, and (3) island studies. Many authors are keenly aware of implications of their studies for Okinawan economy. Some have consciously looked for usable lessons for strengthening Okinawa's economic self-reliance. This particularity fits the reports on Palau and Guam by the Island Studies Group.
- Okinawa International University Institute of Ryukyuan Culture, ed. 1996. *Hirarashi shizen kankyōhozen kihon kōsō* (A basic framework for the conservation of the natural environment in Hirara City). Hirara City Hall. 197 pp. Man's encroachments on his natural environment have reached a crisis level in Miyakojima and its largest administrative area, Hirarashi. This volume is a collection of new studies of Miyako's physical and biological conditions by various experts assembled under the aegis of the Institute of Ryukyuan Culture. Professor KURIMA Yasuo, the director, writes an overview.
- Okinawa Labor & Economic Research Institute. 1997. *Okinawa L & E* (Okinawa Labor and Economy), Nos. 54 and 57 combined. 138 pp. Naha. ¥500. A special edition, *White Paper on the Working People of Okinawa*. Comprises two parts. Part I: The state of the Okinawan economy. Part II: The state of the Okinawan labor sector, which includes topics such as labor markets, wages, hours, safety, working household incomes, expenditures, and savings, etc.
- Okinawa Prefectural Government. 1997. A packet of documents accompanying the visit of Vice Governor TOMON Mitsuko to Washington, DC, February 7-16, 1997. Includes "The Purpose of Vice Governor and the Delegation's Visit to the United States," "Reduction and Realignment of the U.S. Military Bases in Okinawa" (Petition submitted to the United States Government by Governor Masahide Ota and the Okinawa Prefectural Government), "U.S. Military Bases in Okinawa," "Kin Township and the Base," "Greeting Speech by Vice Governor Mitsuko Tomon" (at the Carnegie Endowment Conference Center), a list of officials scheduled for meeting with the Vice Governor, and a list of Luncheon participants at the Woodrow Wilson International Center for Scholars, Asia Program.
- Shin [new] Okinawa Forum. 1996. *Kēshi kazi* (wind rotation) (a quarterly), No.12 (September). 64pp. Naha. ¥2,000. A special edition on the state of Okinawan women, largely by women authors.
- SMITS, Gregory. 1996. "The Interpretation of Politics and Thought in Ryukyuan Confucianism: Sai On's Uses of *Quan*," *Harvard Journal of Asiatic Studies*, Vol. 56, No. 2 (December 1996), pp. 443-477. Sai On (would be read Cai Wen in Chinese, 1682-1761) was a philosopher-statesman, who of all Confucian virtues and praxes, chose *quan* as a guiding art and principle of Ryukyuan statecraft. It is a difficult concept, and Smits does an excellent job of its historical contextualization and interpretations. *Quan* is also a dangerous notion if practiced by lesser men of deficient virtues. The contingencies faced by Ryukyu after 1609 demanded a moral perfection of Ryukyuan as a pre-requisite for the proper use of *quan*. Sai On therefore exhorted his fellow Ryukyuan for utmost moral efforts. High moral standards would impart proper meaning to economic enterprise to strengthen and enrich Ryukyu. Balancing requirements of moral standards and those of everyday life was *quan*. At a highest level of philosophical generalities, *quan* would yield morally impeccable but practically flexible strategies to cope with conflicting demands of changing circumstances at all levels of society including management of the state's international relations as well as production and livelihood of common men and women. This article by Smits can easily be the first scholarly work that has appeared in a major

English-language journal giving a long-overdue recognition to Ryukyuan intellectual history. Smits deserves thanks and congratulations from all Ryukyuanists.

Tokyo Okinawa Keizai Kenkyūkai (Tokyo Okinawa Economic Study Society). 1996. *Tokyo Okinawa Bunka Tsūshin* (Tokyo Okinawa Culture News), Nos. 60 and 61 (September, Year-end). 4pp. each. No. 60 celebrates the publication's 10th anniversary. No. 61 contains several color photos of Okinawan dance performed in Tunisia. The Okinawa Culture Association (Masayasu TAMAKI, president) sponsored the world tour of a group of Okinawa's performing artists.

*Uchinanchu*, Vol. 55 (Sept/Oct 1996) 16pp. A newsletter of the United Okinawa Association of Hawaii. The Hokama case resolved out of court. In addition to full monetary settlement, Mr. Hokama is prohibited from citing his presidency of the Hawaii United Okinawa Association in any biographical information. His name will be removed from all HUOA publications as having served as its 1994-95 president.

*Uchinanchu*, Vol. 56 (Nov/Dec 1996), 12pp. An announcement of a change in the presidency. Dexter T. TERUYA has been elected 46th president of HUOA. There is also a long-spirited rejoinder by Karleen CHINEN to a criticism of internal discord within the Okinawan community that appeared in a local newspaper. The article originally appeared in *The Hawaii Herald*.

University of Okinawa Institute of Regional Study. 1996. *Shohō* (Institute Reports), No. 13 (December). 96pp. Four articles. The center piece is the report on a round-table discussion of this university's classroom instructions among three students and three instructors.

WEINER, Michael (ed.) 1997. *Japan's Minorities: The Illusion of Homogeneity*. London and New York: Routledge. xviii, 251pp. Challenges the dominant paradigm of homogeneity in studies of Japan. The objectives of this volume are therefore threefold. (1) "To critically evaluate both the historical construction and contemporary manifestations of a 'racialized' Japanese identity, the corollary of which

has been the exclusion of other populations on the basis of characteristics assumed to be inherent." (2) "To provide a historical analysis of the formation of Japan's principal minority populations [Ainu, Burakumin, Koreans, Chinese, Rykyuans/Okinawans, and Nikkeijin]." (3) "To consider aspects of minority life within the contemporary context of the 1990s." (p.xiv) There are nine chapters. The chapter on Okinawa is attributed to Koji Taira: "Troubled National Identity: The Ryukyuan/Okinawans."

#### **Okinawa and Doshisha International High School**

Dave Brier, who has been teaching "special English classes for returnees" for the past eight years at Doshisha International High School, writes about his school's study program. "In March, at the end of 11th grade, our school always takes the students to Okinawa.... It is a study trip, not a pleasure outing. During the school year the students have to study a lot about Okinawa in their social studies and religious education classes." They were in Okinawa this year in mid March, and Brier comments that "our veteran teachers who have done the trip from 6 to 15 times said it was the best they could remember.... Visiting the Peace Memorial Park and seeing the 'Cornerstone of Peace' was the most moving experience I've had in a long time." The final result of the students' visit will be a school publication called "Heiwa wo Tsukuridasu Hito," all in Japanese. Brier writes that starting last year his students have been using email and internet to contact various persons concerned with Okinawa, volunteers who share their "experiences and ideas, and stimulate the students to learn more and more about the many aspects of Okinawan history, culture, current topics, etc." Brier and his students would welcome hearing from others with questions or suggestions. (Electronic addresses are given in the Electronic Bulletin Board; for those who use snailmail, the postal address is Tatara, Tanabe-cho, Tsuzuki-gun, Kyoto Prefecture 610-03.)

#### **Electronic Bulletin Board**

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<http://www.doshisha-intnl.tanabe.kyoto.kyoto.jp>