

# The Ryukyuanist

A Newsletter on Ryukyu/Okinawa Studies

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**In this issue**, a note on plans for future international studies of Okinawa discussed at the 2006 Venice Conference is presented, followed by the feature article by Mr. Robert Rock on remarkable similarities between ancient Minoan Crete and the Ryukyu Kingdom and a report by Dr. Vincent Pollard on the Ryukyu panel he co-chaired at the 2007 conference of Asian Studies on the Pacific Coast. Of e-mails received in response to the last issue of the *Ryukyuanist*, two that may be of special interest to the readers are presented (partially edited).

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## **The 2006 Venice Conference on Ryukyuan/Okinawan Studies (III)**

All the papers, with a few possible exceptions, were well written and their deliveries drew enthusiastic acclamations from the audience. At the housekeeping meeting at the end of the conference, the executive committee announced that the authors should finalize the papers by December so that the committee might be able to put them together in book form for distribution at the March 2007 meeting in Okinawa (the second part of the Venice Conference).

At the business meeting convened at about the midpoint of the conference, the co-chairs of the meeting, Professors Josef Kreiner (Hosei University) and Kazuhiko Sumiya (Rikkyo University) presented a proposal for the formation of an international association for Ryukyuan/Okinawan Studies as a permanent organization serviced by a secretariat and financed basically by membership dues. It was learned that the five successful conferences on Ryukyuan/Okinawan studies (including the Venice Conference) were organized by ad hoc groups of volunteers who assumed all the fundraising, logistic and other responsibilities for pulling them off. The Venice Conference, for example, owed its promotion, organization, location, operations, and servicing to the leadership of Professor Rosa Caroli of the University of Venice. All previous conferences came into being similarly promoted by one or two entrepreneurial scholars (Professors Shuzen Hokama, Hugh Clarke, Josef Kreiner and their close colleagues). However, under the resource constraints of the terrifying 21<sup>st</sup> Century, the continuing effectiveness of spontaneous processes for sustaining scholarly conferences is much less assured.

In response to a question asked by Mr. Takeshi Miki of the *Ryukyu Shinpo* concerning the prospects of the proposed International Association for Ryukyuan/Okinawan Studies, Professor Kreiner said:

A first thing to do is to get a preparatory committee for the founding of the Association. At the [Venice] Conference, we nominated and approved about ten members and advisers willing to serve at the committee. We will work with these scholars and determine the type of organization, *modus operandi*, annual membership dues and other practical matters. (The *Ryukyu Shinpo*, October 3, 2006)

Mr. Miki followed up, asking what form the international symposia would take, whether they could be held every year, etc. Professor Kreiner replied:

Annual symposia would be difficult. As in the past, these would be held every four years. Three years between conferences would be too short, while five years would be too long. If a permanent organization is brought about, we can place younger people in the secretariat and have them manage the affairs on a regular basis. An organization is also useful for receiving funds in aid of conferences from foundations. In addition, an organization makes it easier for us to approach local enterprises for help. (*Ibid.*)

On the question how soon the Association would be inaugurated, Professor Kreiner answered that he would like to see it happen in a year or two. Earlier in the interview, he marveled at the scale and efficiency of the Venice Conference, which he gratefully attributed to Professor Rosa Caroli. He said that although Italian culture might have been its basis, even so, no one but Professor Caroli could have pulled off such elegant services of coffee breaks and lunches throughout the conference period for the benefit of so many participants. We agree. **Professor Caroli**, we thank you wholeheartedly for great cultural experiences and unforgettable memories. (kt)

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## WHERE IS OKINAWA GOING?

Once upon a time there was an island. On that island a culture grew that was unique in its part of the world. The basic root of this culture was equality, that is, equality between men and women. But even greater than that, it was equality – a balance - between the female aspect of human nature and the male aspect - a careful balance which affected the lives of its entire people and all their institutions. This behavior led to an unusual balance of power, not only among its population, but among its rulers and its environment. Out of this framework evolved what some claim was a great civilization, high in arts and sciences, in education, learning, physical, mental and emotional health, and a religion which worshipped a goddess. There was no army. There was no aggression. There were no weapons. There was no need for these things – not among its population, nor as defense against anything from outside. But the very nature of its non-aggressive life style was also its weakness. For when trouble arrived from across the seas in the form of male dominated hordes, this entire island culture was destroyed. All that remains today are a few artifacts and tombs of their once magnificence.

This was the island of Crete under Minoan culture. It was destroyed about 3000 years ago. To better understand, may I offer a few quotations from the author who wrote about this just recently - Riane Eisler, *the Chalice and the Blade*:

*The violent end of [Minoan] Crete is particularly haunting and instructive because it was an island to the south of the European mainland; it was walled off for a time from the warlike hordes by the mothering sea. But at last here too [as happened to civilizations further north] the end came, and the last civilization based on a partnership rather than a dominator model of social organization fell.*

*By the eleventh century B.C.E. it was all over - the spirit that had once made Crete, in Homer's words, 'a rich and lovely land', now fled the island that had so long been its home. With time, even the existence of the self-confident women and men of Minoan Crete was to be forgotten, as was peace, creativity and the life-sustaining powers of the Goddess." "The technological and social movement toward a greater complexity of structure and function resumed. But the possibilities for cultural development were now to be stunted – rigidly caged in a dominator society. Everywhere society was now becoming male dominated, hierarchic and warlike. All over the ancient world populations were now set against populations, as men were set against women and against other men. For this was now a world where, having violently deprived the Goddess and the female half of humanity of all power, [male] gods and men of war ruled. It was a world in which the Blade, and not the Chalice, would henceforth be supreme, a world in which peace and harmony would be found only in the myths and legends of a long lost past.*

What does this have to do with Okinawa? Simply the amazing similarity of the two cultures. Namely, a history of a Goddess-worshipping religion, hundreds of years without internal strife, a weaponless land, a highly artistic society, an island culture, and vulnerability that renders it helpless in the face of aggressive invaders. Can we learn something from the Minoan culture – can we prevent the total loss of Okinawa's own vibrant, ancient culture before it is too late? And is it worth the effort to try? This is what I would like to discuss: How can Okinawa preserve the precious, positive aspects of its ancient culture among its own population and still exist in a modern world? Next, how can it protect that culture from being destroyed by external as well as its own internal negative influences? And lastly, is saving it worth the effort?

Let's begin with the concept of goddess worship. It is a far more complex issue than is possible in this paper, but a few things can be brought out. First, is it necessary to have a female god in order to have peace on earth? Given Eisler's emphasis on a balance between the male and female aspects of creation, I suspect neither a predominantly male nor a predominately female god is the answer. It is somewhere in between. But it seems the concept of balance is taking a long time for the human race to understand. More often the power fluctuates from one extreme or the other. In ancient nomadic tribal times it was not always possible to tell which male a child came from. But it was always possible to tell which woman the child came from. Therefore property ownership and inheritance fell to the female. Women ruled because they had the wealth and power. It is not

surprising for there to have evolved a religion based on the female aspect. But then men began to use their physical and emotional power to dominate, and the power shifted. It is still shifting. Most modern versions of religion – Judaism, Christianity, Islam, and Buddhism – are only now allowing women into positions of leadership and power. Also true are the painfully slow shifts in governments and commerce in which women are allowed to exercise their intelligence, decision-making and intuition. But apparently in the past, a few individual cultures discovered this secret of balance and applied it. Crete and Okinawa are just two examples, and according to Susan Sered, in her 1999 book: *Women of the Sacred Groves – Divine Priestesses of Okinawa: **The Ryukyu Islands are the only known place in the world where women lead the official religion.*** So, is it appropriate to revive interest in this idea of male-female balance - not just between men and women – but particularly the balancing of the male and female aspects of human behavior? Historically, it begins with the divine. For example, in India, the Supreme Being is both male and female. Observe any statue of Shiva and you will see that one half has female form and the other half male.

Most of us are either men or women, but our individual characteristics usually favor one side or the other. A man can behave predominately as a male but have some femaleness such as compassion or gentleness. And a woman can be quite female but display male characteristics such as physical strength and aggression. Therefore while we are either male or female in appearance, we are neither all male nor all female, we are both. Thus the use of terms such as “female aspect or male aspect.” So when we speak of Minoan Crete or Okinawa cultures as having manifested a strong female aspect – as having a Goddess religion, we are saying that both men and women in these societies behaved in strong but non-aggressive, gentle, artistic, and compassionate manners. And it can be said that this is good, with one exception. It does not offer protection from outside aggression. So what does one do to protect this gentle strength from being destroyed?

In the case of Okinawa it created the martial arts of self defense, which is good for individuals. But this is not enough to defend its entire culture. And while it may be appropriate for a peaceful culture to maintain physical protection against outside invasion, such would be impossible considering the power of the three major nations now impinging on Okinawan culture – the U.S., Japan and China. But there may be another approach. Could it be possible to influence invasive external forces by intentionally striving to strengthen this valuable Minoan-Okinawan balance of male and female aspects – through study, research, the arts and sciences, social and governmental involvement?

What is Okinawa now? Is it a male dominant society or female dominant? It may be hard to tell, but given the influence of male-dominant U. S. and Japan on Okinawa, it is probably heavily skewed toward male domination. So perhaps this points to a clue – namely that if the women of Okinawa created a stronger force than now exists, and a balance were to be maintained with the existing male aspect in affairs, what would happen? Could there result a stronger cultural power to resist the changes being forced upon it by the outside world? According to the theory that there must be both maleness and femaleness in successful affairs, something greater should come out of such a union. And it would not be just men’s behaviors being balanced with women’s behaviors. It would have to include both men and women striving for balance between the maleness and femaleness that is in each of them. Since in many countries of the world, females are now gaining positions of leadership unheard of for centuries - is civilization already progressing toward a more enlightened age? If so, the process has already begun.

What do I recommend as a solution to Okinawa’s historical problem of outside influences running its life? While I cannot claim to know definitively, it apparently is not by raising an army - nor is it to give in to superior forces from outside. Such influences – now being expressed in terms of money, greed and coercion – can only serve to destroy the culture.

But the problem is not the U.S., nor Japan, nor China – it is the male-dominant attitude of outside as well as inside influences that destroys the balance. According to the theory of the power possible from male – female balance, this suggests serious consideration of a concerted effort in money and attention to use this concept to instill the importance of maintaining the old Okinawan ways of humility and respect, and to give voice to this even older concept of internal male-female balance - while at the same time embracing the new world of

materiality, power, and modernity. Such an effort would be especially applicable to its government, its arts and sciences, and especially its youth. While much of this may be going on now, is it from a concerted effort by its governing powers, or from individual private organizations? If Okinawa could accomplish this, it may be among the first to do so in the world. And judging from its past, it already has a good start - and it has not yet been destroyed as was Minoan Crete.

But why? Is it really worth it? Why not indulge to the fullest in the pleasures of possession – of land, money, materiality, concrete, steel, glass - cover the island with buildings, automobiles and airplanes and special places for the military, and play lands for the wealthy of the world? Why not?

I claim the answer is such a subtle thing it goes unrecognized. For instance observe why people seek these pleasures and powers. Is it not to attain inner peace, satisfaction, worthiness in the world, possession, leisure, wealth, security? But also observe how often such acquirements can fail to sustain these attributes – how fast their pleasing effect can wear out once attained. Did Okinawans over the centuries of oppression discover a path to inner peace accidentally, simply because they were so poor they had to search for these things within themselves? If so, then they must now pursue this spiritual search intentionally – not accidentally. Is it not ironic that a great part of the rest of the world is seeking what many Okinawans already have – longevity, a companionship with the land, a harmony with nature and other human beings, low blood pressure, sound sleep, relaxation. Much of the rest of the world is seeking these very things by striving for money and power and taking pills - when a change in diet and philosophy could accomplish the same thing. Is it worth preserving the Okinawan way of life? I say yes! – for the benefit of Okinawans as well as for the world they can impact. Shall Okinawa attempt to blend with the new world by carefully absorbing its wealth and materiality? In a way there is no other choice. But what a success it would be to absorb the wealth of the world and at the same time retain the spiritual, male-female-balanced aspect of true maturity. Is it worth learning from the Minoan experience by affirming a non-dominant society, applying its concept of balanced female and male aspects within individuals as well as within its government and general culture? What is there to lose in trying? – by adding this ancient aspect to the already existing attention to its arts, music, dance, healthful diet, horticulture and mutual respect of others?

If achieved to any degree, there may be no further need for financial support for Okinawa from the U.S. or Japan. Instead, the world will come to its door. In fact it may be necessary to limit the number of visitors and cars on the island at various times – at least until those visitors have acquired enough of this enhanced Okinawan culture to apply it in their own lives in their own countries. Think of schools of agriculture, of cooking and diets, of ceremonial dance, of martial arts, of painting, of slowing down, of meditation, of quiet discussion – of Okinawan attitude.

On the subject of automobiles, in researching auto-saturated cultures in other parts of the world I found none that deal with the problem by actually prohibiting the number of automobile registrations in their communities, although it may come to this. Most offer only attractive alternatives to transportation, which help, but do not cure. The city of London comes close to limiting auto density by levying a special fee to enter its business district, and that is working. I see no reason why Okinawa cannot also limit the number of vehicles in its auto-saturated areas. It will happen anyway – because once saturation is reached – people will find others means of travel when it becomes impractical to drive. But then saturation must remain as the only way (though a poor way) to limit auto saturation. Isn't a planned, intentional effort more sensible than waiting till the disease creates its own cures?

Contrary to the fate of Crete, the Okinawan way of life has not yet been destroyed. Those who would destroy it – even unintentionally - could instead benefit from helping to preserve it – because they too could then share the blessings thereof.

But here a question should be raised. In exhorting the possibilities of helping to solve Okinawa's problems by applying what can be learned from the Minoan Crete experience, I must recognize the fact that in spite of Crete's unique balance of its male-female powers, it was destroyed. Even this wonderful concept did not

protect its culture from the invading hordes. But the world has changed in the past 3000 years, and that goal has steadily been gaining momentum. Consequently I choose this time as appropriate to offer this possibility for this Okinawan island culture that has not yet been destroyed.

I therefore challenge – I challenge Okinawa – I challenge its citizens – I challenge its governing officials – I challenge Japan – and the U.S. – to support and enhance this Okinawan culture – even as military bases reside on the island – even as there exists an unstoppable greed to squeeze every inch of development possible from its small but beautiful sea and land spaces. I demand a reversal of thinking, I challenge the status quo. I suggest that what we are all seeking in fulfillment through money, power, control, exploitation – can be found another way. While all of us already know this, it might take a shock to actually act on it. But too often that shock is the loss of the very thing we strive for – only to find out too late the right way to seek fulfillment.

I realize full well I am offering a goal that is unattainable. But even if we only get halfway to that goal, we will be far ahead of where we are now. And it is even more encouraging, because there are many people on Okinawa who already know what we are talking about here. It may only be necessary for them to band together and concentrate their forces to begin the movement.

If you have any doubts about the wisdom of including feminine power in any culture, look at those which now almost totally deny this aspect. Afghanistan, Iraq, Lebanon, Somalia, Russia, Nigeria, come to mind. How stable are these countries? How peaceful? How productive? To exclude the feminine one half of humanity has never produced a sustainable, productive, artistic society. How far-fetched is it then, to speak of the importance of balancing male and female powers?

So, are the lessons of the destroyed island civilization of Minoan Crete worth a second look?

Robert Rock  
Redding, California

**The author** is an environmental engineer, retired after 15 years with the U.S. Environmental Protection Agency and 20 more years with private consultants and environmental laboratories. He is the author of much acclaimed memoirs, *From There to Here* (New York: Writer's Showcase, 2001). He also contributed a feature article, "Okinawa 2003," to *The Ryukyuanist*, No. 58.

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## **Okinawan Resistance, 1945-2007: Memory, Gender and Leadership**

### **ASPAC Conference Panel**

For the 41st annual conference of Asian Studies on the Pacific Coast (Honolulu, 15-17 June 2007), two related proposals by Linda Isako Angst (Lewis and Clark College, Portland, Oregon) and Vincent K. Pollard (University of Hawaii 'i-Manoa) fused in a panel on "Okinawan Resistance, 1945-2007: Memory, Gender and Leadership." About twenty colleagues attended

As the panel abstract stated, in part, "With the intrusion of additional threats to the security of Okinawans (especially from the fact and the threat of sexual and environmental violence), the Movement to Demilitarize Okinawa responded with a variety of nonviolent tactics. What accounts for Okinawans' surprising vibrancy and resilience in the face of daunting challenges from powerful military occupation force? Answers to this question will vary according to 1) the researcher's standpoint, 2) broader or narrower time periods of interest, and 3) specific examples selected as windows into Okinawans' resistance to the Governments of the United States—and, especially since 1972, Japan." The panel abstract and abstracts for the three papers are available online at <http://www2.hawaii.edu/~pollard/OkinawaPanel.html>.

Kyle Ikeda, the first panelist, pursues three principal research areas—modern and contemporary Okinawan literature, war memory, and narrative and memory. His dissertation topic is “Okinawan War Literature, Memory, and Nationalism” (East Asian Languages and Literatures at the University of Hawai‘i-Manoa). Kyle Ikeda’s “*Shimakutuba de kataru ikusa yu to Mausū-Aushuvittsu o ikinobita chichi oya no monogatari no kanosei*” [*Possibilities of War Narratives in Local Dialect and Maus: A Survivor’s Tale: My Father Bleeds History*] was published in *EDGE* [Naha City, Okinawa], no. 13 (2004). Highlighting the emergence of new memories in multiple Okinawan dialects, Ikeda’s ASPAC presentation discussed challenges and opportunities of “Re-working Memory: Remembering the Battle of Okinawa in the 21st Century.” Along with his discussion of those developments in oral history, Ikeda also addressed a related generational transition, namely, the increasing use of docents at the *Himeyuri Heiwa Kinen Shiryokan* museum who are too young to have personal memories of the Battle of Okinawa.

Linda Isako Angst is assistant professor of anthropology at Lewis and Clark College in Portland, Oregon. Her research in cultural anthropology has focused on questions of ethnicity, colonialism/postcolonialism, gender, and national identity in Japan. Today she studies the effects of developing Okinawa as a tourist site for Japanese consumption. She is completing a book manuscript “In a Dark Time: Memory, Community and Gendered Naturalism in Postwar Okinawa” (Harvard University Press, forthcoming 2008). Professor Angst has lived much of her life in Japan (including Okinawa). Exposing the disturbing iconography of continuing war-related violence, Dr. Angst’s ASPAC presentation discussed “The Making and Unmaking of Okinawa: Everyday Forms of Violence.” Rinda Vishnu Ramnani-Yamashiro is a Ph.D. student in the Department of Sociology at the University of Hawai‘i-Manoa. Earlier in 2007, she presented research on Okinawan women’s leadership at the 2007 SHAPS Graduate Student Conference. She is a student of a traditional Ryukyu dance school *Ryusei Honryu Ryukokai, Toguchi Mitsuko Ryubu Kenkyujo*. As the final presenter, Ms. Yamashiro drew from three sociological perspectives—political opportunity, framing, and resource mobilization—to illuminate findings from her interviews and other empirical research on “Women’s Rights Perspective: A New Direction in the Anti-U.S. Base Movement in Okinawa.” Yamashiro’s presentation left the audience with a better sense of why women’s leadership emerged so prominently in 1995 and subsequently.

Considerable pre-discussion ensued prior to the panel, with Chinen and Pollard circulating their comments to each presenter and to one another. During the two months prior to the conference, the level of interaction and collaboration was efficient. Also, before the panel met, presenters were asked to circulate pre-conference drafts of their papers with one another.

Immediately following the three presentations and by prior arrangement, panelists engaged in extended discussion with one another.

Joyce Chinen was the first co-discussant. She is Professor of Sociology at the University of Hawai‘i-West O‘ahu. Among other courses, she has taught “Okinawans Locally and Globally.” Students in that course travel with Dr. Chinen to Okinawa to get a first-hand look at local conditions. Joyce Chinen’s areas of concentration are at the intersection of racialized-ethnicity, gender, and class relations within work and family contexts; Okinawan diasporic communities; sociology of Hawai‘i. Her publications include a co-edited special issue of *Social Process in Hawai‘i* on “Women in Hawai‘i: Sites, Identities, and Voices.” Vincent Pollard was the other co-discussant.

Afterwards, conference attendees like Professor George Totten III (Distinguished Emeritus Professor of Political Science, University of Southern California), Mr. Izaak Walton (Asian Studies major, University of Hawai‘i-Manoa) and others participated in the open discussion period. Underlining the link between *theoria* and *praxis*, the *Irei no Hi* commemoration on 23 June 2007 in Honolulu was announced during the panel proceedings.

Vincent K. Pollard  
University of Hawai‘i at Manoa  
& TransPacific Hawaii College

**The author:** Among other Okinawa-focused research, Dr. Pollard is author of a book chapter comparing anti-bases movements in Rob Compton’s *Transforming East Asian Domestic and International Politics* (Ashgate Publishing Ltd., 2002).

## Communications:

### The State of Okinawan Studies

Thank you for sending me *The Ryukyuanist*, Nos. 72-73. The concept of imaginators is very interesting to me since it brings up questions of where diasporic Okinawans fit in the imagination of Okinawa. Okinawan sansei (like myself) often imagine an Okinawa that fits into our identity construction here in the U.S. It is often a selective imagination that often looks recent history to a "pristine" history or mythology of the distant past. We imagine independence as it may have existed in the past, but don't try to imagine independence as something that we could work toward now.

My views about the current state of Okinawan studies are no doubt influenced by my being in the field of Ethnic Studies. There are two main concerns I have of Okinawan studies from my perspective as a Hawai'i sansei Okinawan/Ethnic Studies scholar/community advocate. The first is what I already touched upon in the above paragraph. Okinawan studies for Okinawans in the U.S. focus on the distant and romantic past, but not on the more recent past or the present that is less romantic and more violent. A pure Okinawan "culture" or "heritage" is the main focus. The result is a disconnect between Okinawans in the U.S. and those in Okinawa in discourses on "Okinawa." A further problem is that a model minority self-image is supported by the idea that we have a cultural heritage that makes us superior to other people of color.

The second concern comes out of a criticism that may sound simplistic to outsiders. I am frustrated by people I call "career builders," i.e., those who come into the "field" of Okinawa or Okinawans to get data to produce, after leaving, a piece of work that will propel their career forward. They leave behind problems of relations with the community they have studied. Scholars who are "community builders" remain in the community and clean up the mess left behind by the "career builders."

I have just completed my dissertation in Ethnic Studies and was offered a teaching job at the San Francisco State University as a Japanese American/Okinawan American specialist starting in the fall. It took me over ten years to get to this point. I hope to continue to address the two concerns I listed above.

Wesley Ueunten  
Berkeley, California

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### Re: *Ryukyuanist*, Nos. 62-63.

Regarding the gubernatorial election just held in Okinawa, I think that the Okinawa people should have elected the anti-war candidate! I am disappointed with the result of the election.

In Japan, P.M. Abe thinks he has the right to lead Japan in any direction he wants. Change the Fundamental Law of Education! Change the war-renouncing Constitution! And so on, so forth. Born after the war, he doesn't know the horror of war, the horror of air raids, the terrible food shortage during the war, the horror of Hiroshima and Nagasaki. He must have inherited the war-like DNA from Nobusuke Kishi, his grandfather. He wants to turn Japan into a country which can freely fight for the U.S. Not far away from where I live, there is a base called "Camp Zama." The headquarters of a big American division is coming to Camp Zama. Abe's government is discarding the sovereignty of Japan to America, the most war-like country in the world.

Now, P.M. Abe said "The Japanese military didn't force foreign women to work as 'comfort women'." Then there was a big uproar about this statement in the world, which scared him. When he went to America and saw President Bush, he apologized to the President for this statement. And Bush said, "I accept your apology." What a funny conversation!

Well, so much for today. (27 May 2007)

Naoshi Koriyama  
Sagamihara, Kanagawa, Japan

## Publications (LIV)

We gratefully acknowledge the gifts of the following publications:

Hosei University Institute for Okinawan Studies, ed. 2007. *Ikutsumono Ryukyu/Okinawa-zo* (Various Images of Ryukyu/Okinawa). Published by Hosei University Center for International Japanese Studies. 317 pp. For some years Hosei University Japanese studies researchers have been engaged in internationalization of Japanese studies by the methodology of “meta-science.” Their activities are encouraged and funded by the Ministry of Education and Science Center of Excellence (COE) Program. (For our comments on these new approaches to research, see *The Ryukyuanist*, Nos. 65 and 67.) The new perspectives and methods drastically revise the conventional image of Japan as a mono-ethnic, culturally homogeneous society. A sub-genre of the new internationalized Japanese studies is internationalized Okinawan studies. The volume mentioned here demonstrates the robustness of the new direction of research applied to Ryukyu/Okinawa studies. The upshot is a discovery that there is no single Okinawa or Ryukyu, just as there is no single Japan. True to meta-science, the authors participating in this anthology come from different countries or areas such as Japan (diversified as to research backgrounds) and the United States. Topics relate to archaeology, ethnology, history, literature, Okinawan diaspora studies, and comparison with Ainu studies.

Nihon Ibunka Kenkyukai (The Society for Cultural Diversity in Japan). 2006, 2007. *Nihon no naka no ibunka* (Diverse Cultures within Japan), Vols. 2, 3; 97 pp., 64 pp. The English title is not official yet. It is recommended by SASAKI Takashi in his lead article in Vol. 3. The journal is edited by Professor NAKANO Hideo, former director of the Hosei University Institute for International Studies. Professor Nakano is one of the pioneers for the meta-scientific revolution in Japanese studies mentioned above. Professor Nakano’s lead article on *Nichiryu dosoron* (Discourses on Common Ancestry of Japan and Ryukyu) in No. 2 is a powerful refutation of this idea based on a full mobilization of historical documents and previous interpretations. The article would have been a fitting contribution to the Venice Conference. In No. 3, he revises and finalizes a previously published article, “‘Nihon no naka no ibunka’ kenkyu no tame ni” (For Research into “Diverse Cultures within Japan”).

Okinawa Prefectural Foundation for Cultural Promotion, Historiographical Institute. 2006. *Rekidai Hoan Koteibon Dai 6 Satsu* (Diplomatic Papers of the Ryukyu Kingdom, Revised Edition, Vol. 6), 613 pp. The manuscripts collected in this volume originate in the period of 1766-1789 overlapping the great Qianlong Emperor’s reign in China and King Sho Boku’s in Ryukyu. The manuscripts are mostly those that accompanied the tribute bearing ships from Ryukyu to China and related trade activities, interspersed with communications for rescue, relief and repatriation of shipwrecked Chinese and Ryukyuan and with records of negotiation over trade issues. There are also interesting manuscripts recording a Ryukyuan request for an import of Chinese mules for genetic improvements of Ryukyuan horses and the Chinese response to the request. Mr. ITOKAZU Kenji, the redactor, appends a helpful interpretive essay on major characteristics of the volume (pp. 599-604).

Pollard, Vincent Kelly. 2002. “Demilitarizing Okinawa: Globalization and Comparative Social Movements,” in *Transforming East Asian Domestic and International Politics*, edited by Robert W. Compton, Jr. (Burlington, VT: Ashgate Publishing, 2002), Chapter 10. An illuminating overview of the history and current state of U.S. military bases in Okinawa and of the particular problems Okinawa has with these bases. Examines hurdles preventing Okinawans from making desired progress in their struggles to demilitarize Okinawa. Offers suggestions for a better strategy Okinawans might consider, based on the successes of the Philippines in similar struggles to eliminate U.S. bases. The author points out a special geopolitical factor in the difficulty of removing bases from Okinawa: the East Asian countries (China, Korea and Taiwan) apparently tolerate the U.S. military presence in Japan as a restraining factor against Japan’s possible military resurgence. Japan’s domestic political dynamic then allocates the burden of hosting the American bases overwhelmingly to Okinawa. No break for Okinawa!

*The Ryukyuanist* is edited by Koji Taira at the Institute of Labor and Industrial Relations, University of Illinois, 504 E. Armory Avenue, Champaign, IL 61820; e-mail, <k-taira@uiuc.edu> Free e-mail subscription. Hard copy: U.S.\$10.00 per year. Back issues are available at [www.uchinanchu.org/uchinanchu/ryukyuanist.htm](http://www.uchinanchu.org/uchinanchu/ryukyuanist.htm) Okinawa Peace Network, Los Angeles, CA.